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VOL. VI.

FOR THE YEAR 1828.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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PREFACE.

The Conductor of the Christian Advocate, on completing the sixth year of his editorial labours, feels himself constrained to a renewed expression of his sense of the divine goodness, in continuing to him, at an advanced age, the capacity of performing, without unusual effort or more than ordinary remission, the duties of his responsible vocation.—May the life which is prolonged by the indulgence, and crowned with the loving kindness of the Father of Mercies, be devoted, with gratitude and unreservedness, to his service and glory.

The Editor also very sensibly feels that the patronage of his Miscellany, considerably greater in the last than in any preceding year, demands his grateful acknowledgments to those who either by their subscriptions or their recommendations, have contributed to extend its circulation. His list of subscribers, notwithstanding, is still very far short of that which is announced by the conductors of some other publications of a similar character; and much less, as he thinks, than might reasonably be expected for a work of any merit, employed in the service of so numerous, extensive, and wealthy a community, as is the Presbyterian Church. He therefore solicits, and presumes to hope for, a continuance, and even an increase, of the encouragement which he has experienced in the closing year.

It is not for the Editor to pronounce in what manner he has sustained the character, and fulfilled the obligations, of *a Christian Advocate.* He may however affirm, since he can do it with truth, that he has studiously and unceasingly endeavoured to render his work such as its title indicates; and that its imperfections, of which he is very sensible, have not been occasioned by his neglect, or want of exertion. No number of this publication has been presented to its readers, which did not cost its Editor many hours of close, and sometimes painful attention, to prepare it for their inspection. Thanks are due, and are cordially rendered, to the authors of several valuable articles, which his friends have contributed to his Magazine in the year past; and while he solicits a continuance of their favours, in any form most agreeable to themselves, he takes leave to say, that assistance would be peculiarly welcome in the department of Reviews. It is also highly desirable to be able to insert in the pages of the Christian Advocate, a larger portion of interesting narrative, than they have contained since the Journal of Mr. Stewart was closed; and likewise to enlarge the number of short and pithy articles, on doctrinal and practical religion.

In the course of the year which closes with the emission of the present number, this Miscellany has been more employed than formerly, in discussing topicks in which the members of the Presbyterian Church have a peculiar interest. Yet it is believed the work has not assumed a character which can with propriety be denominated *sectarian.* Most of its contents have still consisted of discussions and information in which all descriptions of orthodox protestants might find gratification; and nearly the whole of what has been said in favour of the denomination to which

the Editor belongs, has been either defensive in its nature, or relative to measures which it was believed that denomination ought to adopt, for the benefit of its own members.

The Editor has avowed himself to be the decided friend of the order taken, after a prolonged and ardent debate, by the last General Assembly of the Presbyterian Church, for conducting Missions, both Foreign and Domestick, by a Board appointed by that judicatory and responsible to it. He does firmly believe, after a careful and he hopes a candid inquiry, that it belongs to the church, in its distinctive character, to evangelize the world. On this subject, he had intended to insert in this preface a particular exposition of his views. But in making preparation to execute his design, he found that, if pursued, it would lead him to exceed the proper bounds of a prefatory article. He therefore reserves the subject to be treated, at an early day, in the body of his work. In the mean time, he will only say, that while it is his purpose, if life and health permit, to advocate to the utmost of his ability, the opinion which he has now announced, that opinion nevertheless exists in his mind, and will he hopes hereafter appear in his work, with entire friendliness toward every evangelical mission now to be found on earth—That they may all enjoy the smiles and benediction of heaven, and be instrumental, as he thinks they are calculated to be, in extending the Redeemer's kingdom, till the knowledge and love of God shall cover the earth as the waters do the seas, is the subject of his constant and most earnest prayer.

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CONSIDERING that it is due both to the publick, and to the individuals who contribute to charitable institutions, that the amount received should be made known, and that each contributor should see that he is credited for the sum he may have given, the Executive Committee of the Assembly's Missionary Board, have resolved to publish the names (so far as known and permitted) of all contributors, and of the sums which they severally give to the Missionary funds of the Assembly. This will be done in the Christian Advocate and in the Philadelphian. With the Advocate an occasional quarter of a sheet (extra) will be issued, as in the present Number. The names of contributors—and they are not a few—which do not appear this month, will be published in our next.

Isaac Snowden, Esq. Philadelphia, is Treasurer of the Trustees of the General Assembly; and to him, all sums for the Assembly's Missions should be sent.

The Reverend Dr. Ezra Stiles Ely, is the Corresponding Secretary and General Agent of the Board, to whom all letters on Missionary concerns should be directed.

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Eliza Gemmill
Anna Maria Stewart
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Of 25 *Cents.*
Mrs. Mary Fisher
Miss Margaret Shively

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

Annual Contributors in the Church at Bellefonte, Pa.

Of 50 *cents.*

Rev. James Linn, *Pastor*
Mr. J. G. Lowrey, *R. Eld.*
Joseph Williams, *do.*
George Williams, *do.*
James Steel, *do.*
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John Rankin
Ephraim Williams
Mrs. Julia Irvine
Ellen Burnside
Margaret Gregg
Elizabeth Knox
Catharine Williams
Maria Marshall
Eliza Harris
Ann Harris
Eliza Dobbins
Ann Mitchell
Mary Patton
James Smith
Abraham Lee
Miss Barbara Hunter
Nancy Flemming
Jane Knox
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Benj. Williams
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James Irvine
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James Steel
Lewis B. Williamson
James Williams
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Annual Contributors in the Church at Mifflintown, Pa.

Of 50 *cents.*

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Eleanor M'Cahan
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Agnes Hite
Sarah M'Allister
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Susan Beatty
Nancy M'Coy
Margaret Grier

Of 25 *cents.*

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Mrs. Cath. Armstrong
Miss Sarah Cunningham
Hannah Lytle
Donation from Mr. James Bryson 1 $

Annual Contributors in Lower Tuscarora Church, Pa.

Of 50 *cents.*

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Samuel Telfer
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LIST OF DONATIONS

Made to Ezra Stiles Ely, D.D. Agent of the Board of Missions, towards the erection of the New Presbyterian Church in Huntingdon, Penn. August 13, 1828.

E.S.Ely, D.D. Phila. $20 00
Margaret C. Ely, Phila. 50
Rev. Jno. Peebles, 5 00
James Coffee, (M.D.) 5 00
Wm. Bonnell, 25
Sam. Watson, 50
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James Brown, 1 00
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John Long, 1 00
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John Vandeevender, 25
John Henderson, Doct. 5 00
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John Simpson, 25
Martin Baseman, 25
William Hildebrand, 25
Samuel Smiley, 25
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Isaac Neff, 25
Andrew Neff, 25
Cash 25
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Henry Knode, 1 00
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James Harry, 25
John Lightner, 1 00
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Anthony Stewart, 1 00
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Eliza Hildebrand, 25
Ellen M'Murtrie, 25
Eliza Crawford, 25
Mary Jane Miller, 25
Jane Crawford, 25
Catharine Graffus, 50
Elizabeth Glazier, 25
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Wm. Maffet, do. do. 25
Wm. Liffart, Port do. do. 25
Jacob Huyet, do. do. 25
John Yocum, Walker do. 2 00
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Hetty Steel, West Township 50
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Henry Rung, Petersburg 50
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Wm. White Porter Township 25
Christian Garber, Esq. Hollidaysburg 5 00
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Mary Dorsey, Alexandria 50
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Elizabeth Fisher, Alexandria 25
Daniel Shirley, Porter Township 25
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George Davis, Franklin	do.	1 00
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James Porter,	do.	1 00
Isaac Dorland,	do.	5 00
John Canan, jr. Porter	do.	50
James Oliver, Shirleysburgh		50
Thomas Jackson, Williamsburgh		50
A Friend		1 00
William Stewart, Alexandria, 500 bricks		3 00
John Piper, Porter Township		25
Charles Wilson, Barree	do.	50
Jno. Logan,	do. do.	25
Abraham Wright, Union	do.	25
John Fee, sen. Henderson	do.	1 00
James Moore, Porter	do.	1 00
Eliza Shiveley,	do do.	25
Rowland Evans, West	do.	25
Andrew Freaker, Walker	do.	25
Andrew Johnston, Birmingham		25
John C. Wilson, West Township		25
Total		383 78

On the 9th of November, the general agent preached in the congregation at Neshamony, Bucks County, Pa. and obtained the following annual contributors; viz.

Of One Dollar each.

Rev. Robert B. Belville, *Pastor;* Mrs. Mary Belville, and their children; Catharine Belville, Elizabeth Belville, Jacob Belville, Anna Belville; the Rev. James P. Wilson, D.D. for himself, Mrs. Mary Wilson, and their three sons; John Hill, M.D; William White, Esq.; Mr. E. Smith; Mr. William Carr; Mr. Richard Dale; Miss Clara Howell; Wm. Mearns, Esq.

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Mr. John Lovett
Wm. Patterson
Wm. Jaimeson
Robt. Jaimeson
Thos. B. Craven
David Love
John Long
Hugh Whitton
Jon. Roberts
Henry Stuckert
Laffert Lafferts
Henry Vanarsdale
John Jaimeson
George Jaimeson
Wm. Long (the less)
Jacob Wright, jr.
David Love, jr.
John Weer
Edward Shallcross
Robert M'Kinstry
Thomas Roney
John A. Duden
Thomas Wright
Henry Stagner
Hamilton Roney
James M'Kinstry
Jacob Wright
Wm. Wilgus
James Vansant
Henry M'Kinstry
James Magee
John M'Kinstry
Jesse Rubencamp
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Maria Cox
Jane Carr
Ann Dunlap
Frances Carr
Mary Hart
Mary Rankin
Elizabeth Hart
Rebecca Vanarsdale
Margaret Mann
Eleanor Dungan
Frances Mearns
Elizabeth Stuckert
Elizabeth Carrel
Ann Craven
Jane Jaimeson
Miss Margaret Hewson
Mary Long
Sarah Rankin
Agnes Rubencamp
Mary Dungan
Ann Mann
Elizabeth Carrell
Grizelda Hart
Elizabeth Griffith
Martha Holmes
Ann Long
Frances Roberts
Maria Hart
Elizabeth Hart
Hannah Mann
Hannah Jaimeson
Margaret Jaimeson
Frances Baird
Mary Rankin

Of 25 Cents.

Mrs. Eliza M'Gooken
Margaret Dungan
Elizabeth Stewart
Isabella Todd
Maria Todd
Margaret Thompson
Ann Roney
Anna Kelly
Mr. Jacob H. Rodgers
Amos Torbert
John Wilgus
Nathan M'Kinstry
Jacob Whitcom

THE

CHRISTIAN ADVOCATE.

JANUARY, 1828.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A CHRISTIAN'S MEDITATION AT ENTERING ON A NEW YEAR.

If I Live, or if I Die.

If I live—it ought to be, and by the grace of God assisting me, it shall be, my aim and endeavour to live this year, more as becomes my Christian character and profession than in any preceding year. Much reason have I to be thankful to God who has led me my life long until now; who has crowned my life with loving kindness and tender mercy; who has borne with me amidst all my sins, my ingratitude, my insensibility, my backslidings, my covenant breaking, my comparatively little improvement of all his varied dealings—lifting me up at one time, and casting me down at another, now chastening me, and now causing me to rejoice in his merciful interposition in my behalf—in relief afforded in distress, in support and deliverance in temptations, in restoring my soul from its wanderings, and in the light of his countenance which is better than life. In very deed, when I think what I have been, and how my heavenly Father has dealt with me, I stand and wonder at his forbearance; I wonder at his long suffering, I wonder at his patience, I wonder at the goodness and kindness and mercy and wisdom, which have marked all his dispensations towards me. Truly he is God and not man, else I had been consumed. The warmest emotions of gratitude and praise are due to him from me; and the deepest humility and self-abasement become me in his presence. O most merciful God and Father! accept the gratitude of this unworthy heart; a gratitude which I know not how to express, and which still is unspeakably less than befits the immeasurable goodness which calls it forth. Cleanse, O cleanse my soul, from all its pollutions, in the precious atoning blood of my dear and adored Redeemer! clothe me with his righteousness; sanctify me by his Spirit; form me into his likeness; exterminate every unhallowed principle and propensity of my soul; and help me to devote all that I have and am, more unreservedly to thy service and glory than ever heretofore I have done—Teach me now, especially, to form right purposes for the year on which I have entered; if it be thy holy will that I continue in life till another return of the passing season.

If I live, I purpose, in the strength of God, to endeavour to be more spiritual in the habitual temper of my mind; to have my affections more detached from earthly objects, and more placed on those which are spiritual and heavenly; to live more as in the very presence of God—so that I may in truth be said, in some proper, however humble measure, to "walk with God;" to take more lively, frequent, and affecting views, of the glorious plan

of redemption by Christ, and oftener to recognise my covenant relation to him, to plead it with him, and to rest upon it in unfeigned faith; to labour more after the mortification of every corrupt propensity, passion and desire; to watch more vigilantly and resolutely against those sins that most easily beset me; to cultivate more carefully all the graces of the Christian life—not only the cardinal graces of repentance, faith, hope, and love to God and man, but humility, patience, meekness, gentleness, contentment and resignation; to be more guarded against wanderings of the mind in prayer, both secret and social, and to abound, more than ever hitherto, in ejaculatory prayer.

It is my desire also, that my example should be more edifying, in this than in any former year; and therefore I purpose to be more conscientious in the manner in which I spend all my time—to eat, and drink, and sleep, only with a view to the proper refreshment of my frail nature, and not for the criminal gratification of appetite, or the indulgence of sloth; to let my example before my family be an amiable exhibition of the influence of genuine Christianity, so that they may see the practical effect of religion, and be benefited by it; to pray more and more earnestly, for all those who are connected with me in tender ties, as well as for others, even my enemies; and for the revival of pure religion, the diffusion of the holy scriptures, the success of missions, and of all the institutions of Christian benevolence, which distinguish the day in which I live—not forgetting to be unfeignedly thankful to God, that it is a day in which he seems manifestly to be pleading his own precious cause in our guilty world.

But I am not to content myself with personal and family duties. I will therefore, in reliance on the Divine aid and blessing, endeavour increasingly "to do good to all as I have opportunity"—by a kind and courteous treatment of every individual with whom I have intercourse; by endeavouring to promote religion in the particular church and congregation with which I am connected—aiding, as far as I can, Sabbath schools, and promoting Bible classes, attending conferences and associations for prayer, encouraging my minister in every proper way in the discharge of his arduous duties, preventing dissentions and quarrels, and striving to heal them where they exist, and seeking to preserve the purity and peace, and to promote the prosperity of the church and people, with whom I am united in religious fellowship.

It is also my purpose, increasingly to use all the influence I possess, to promote every thing pious and praiseworthy in society at large,—by speaking a word, as opportunity may offer, in the kindest and most winning manner, to my careless friends and acquaintance, in regard to their eternal concerns; by meekly and modestly, but firmly and undauntedly, sustaining my Christian character and profession before the world, guarding against every thing inconsistent with that character—against ostentation in my religious profession, on the one hand, and on the other, against sinful shame or silence, when evidently called to avow my sentiments and my profession; against unnecessary expenditures in my family, in entertainments, furniture, dress or equipage.

I determine to be the avowed enemy of all practices, however prevalent, popular or fashionable, which are contrary to the interests of true religion and sound morality—to Sabbath breaking, theatres, dancing assemblies, cards, and gambling of every description. I will also endeavour to promote all charitable, pious and publick spi-

rited designs—by speaking favourably of them, taking my share of personal labour in carrying them into effect, and contributing to their funds, to the utmost of my ability: and that I may be able to contribute, I will not only avoid all superfluous personal and family expense, but use frugality and economy, and reduce my charitable donations to a system, that I may know distinctly and satisfactorily how much of what the Lord has given me, I lay out in his immediate service—remembering that he has given me all that I possess, and that I am accountable to him, as his steward, for the manner in which every portion of it is expended.—In this manner, if I live, I think I ought to pass the coming year, and in the strength of my Redeemer, I will attempt it: And although I may come greatly short of the mark at which I aim, still it shall be the mark, at which I will *continue* to aim; and failures and short comings shall not discourage me, or break my purpose.

But this year I MAY DIE. Of this I would be constantly mindful—mindful that my life is a vapour, that I know not the day nor the hour in which my Lord may come; and that his command is, that I should "watch," and be always ready to welcome his approach. If then I am to die, let me consider what I ought to do before the arrest of the disease which is to call me hence; how it will become me to think and act, under that disease, and at the hour of death; and what I may hope for, as the consequence of my departure hence. In preparing for disease and death, I must have all my worldly affairs, as far as possible, put in such a state that I may have no concern and perplexity about them when death approaches, and when I shall have enough to do to grapple with the king of terrors. To this I am also urged, that my Christian character may not suffer, and the cause of religion suffer with it, in consequence of leaving my affairs in such a state that my integrity may be impeached, or my regard to equity be questioned; and likewise that my family and friends may not be put to unnecessary trouble, and perhaps be alienated from each other, by my neglecting to make those dispositions and arrangements in regard to my property, which are calculated to prevent these evils. I must therefore leave no debts that I can now pay; and those that I do leave, if any shall remain, must, so far as is practicable, be clearly and fully provided for. I must not put off making my will, till a sick or dying bed; but I must see that it is now made, and deliberately, cautiously, equitably, and in all respects righteously made; and safely deposited in hands that will not betray the trust. What I give to charitable uses must be accurately defined, and so disposed of as to guard, as far as possible, against its being lost to the intended charity, or perverted in any way from its destined object.

I remember to have heard a minister of the gospel, in preaching on the words, "What I say unto you, I say unto all, watch," make this division of his subject—He said that preparation for death might be considered as threefold—1. Essential preparation. 2. Habitual preparation. 3. Actual preparation. Essential preparation he said was the renovation of the heart, by the power of the Holy Spirit. Habitual preparation he considered as the conscientious and active discharge of every known Christian duty. And actual preparation he stated to be, the keeping of the mind in that state in which death may be met with the most comfort—without fear, perhaps with joy and triumph. Now, in purposing how I will live, if I live, the essential and habitual preparation, spoken of by this

preacher, is supposed to be made. But be it also my concern, to endeavour to obtain and to preserve an *actual* preparation also—to live from day to day, in such a manner that on no day, and no hour, the arrest of death might take me by surprise, and fill me with alarm. I may die very suddenly, and should be prepared for it. I may, by delirium or stupor, be denied the use of my faculties at the close of life. Let it therefore be my care to be always ready.

If gradual disease terminate my life, or if in a short disease the use of my reason be continued to me, it is now my earnest prayer, that I may then so experience the light of God's countenance, and the graces of his holy Spirit, that I may not only bear a verbal testimony to the excellence of religion, but exemplify its blessed efficacy to sustain and cheer the soul, even amidst the pains of dissolving nature. I am aware that dying comforts and consolations are meted out by a wise and sovereign God; and that the *safety* of a Christian's state does not depend, on their presence or their absence. Yet it is lawful to desire them, to pray for them, and to use the most proper means to obtain them. I therefore resolve, that if I approach the dark valley in the full possession of my intellectual powers, I will endeavour to keep my thoughts as much as possible fixed and resting on my precious Saviour; on his infinite merits; on his perfect righteousness; on the covenant that I have made with him, and often ratified in secret prayer and meditation, as well as in the sacramental symbols of his own body and blood; on the freeness and fulness of that redemption which he has wrought out; on the glories of the plan of redemption; on the glory which he now has with the Father; and on the near prospect which I may hope I have, of seeing him face to face, in the heavenly world. With such meditations, I will endeavour to withstand the fear of death, and the assaults of the great adversary. If I am permitted and enabled to triumph entirely over the last enemy, I resolve to be careful and guarded in what I say; neither withholding the avowal of my triumphant feelings, nor expressing them with extravagance or heedlessness. A Christian's last words should be well weighed. I will especially endeavour, during my approaching dissolution, to do all the good I can to others, by warning, by exhortation, and by encouragement—A dying Christian is sometimes like a dying Sampson—more efficient in death, than in the whole of his previous life.

But IF I DIE, I am permitted to look beyond the grave. My treasure, my hope, my happiness are there. O! if I die this year, I trust that I shall *begin* to live—to live the angelick life, to enter on life eternal! It is indeed delightful to anticipate it. I shall be for ever free from all sin. I shall have to struggle no more with the remainders of indwelling corruption. I shall serve and enjoy God, without any hindrance or annoyance from the world, the flesh, and the devil. Alas! what conflicts have I had with these enemies of the spiritual life, ever since I engaged in the Christian warfare. But then I shall have made a complete, a final, an eternal escape from them all. In heaven, there will be no sickness nor sorrow; no alluring, trying, and ensnaring world; no tempting devil to seduce or assault my soul. "There the wicked cease from troubling, and there the weary are at rest—There are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat: For the Lamb that is in the midst of the throne

shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes—And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Yes, the former things will have passed away for ever. And shall I be perfectly holy!—in my measure holy as God is holy! Shall I dwell in the immediate presence of God my Saviour, and taste the ineffable, the inconceivable bliss, that he will impart to his redeemed people! Shall I behold those splendours which now would overwhelm my feeble powers! Shall I have a full and immediate vision of that glory, the faint glimpses of which have, now and then, brought down an anticipation of heaven to my soul on earth! Shall all this be without any fear of change, any possibility of termination! Shall it be strictly endless, eternal, and probably increasing too! Truly I am ready to wish that this year may be my last of trial and of conflict—But I will cheerfully wait "all the days of my appointed time till my change come." Yet it is lawful to "desire to depart and to be with Christ which is far better." Ah! far better indeed—"O when shall I die! when shall I live for ever!"

TRANSLATION OF MARCK'S MEDULLA.

Our correspondent, *a Presbyterian clergyman*, has favoured us with a translation of another portion of Marck's Medulla, accompanied with remarks and illustrations, selected from other authors, or made by himself. In regard to these notes, or as they are technically called, *Scholia*, the writer says—"In adding the *Scholia* to the text of the author, the translator, besides some occasional original observations, designs to extract the substance of some of the most valuable commentaries, arguments, and explanations, of such authors as De Moor, Turretin, Pictet, Van Mastricht, Patrick, Whitby, Hammond, &c. and to incorporate them in a clear and methodical manner; thus forming a body of didactick and polemick Scholia, the value of which can be estimated only by those who are acquainted with these authors. From the mass of English readers, these treasures are kept under the lock and key of an unknown language, or under the ban of scarcity and high prices. The leisure moments from pastoral duties will be employed, (I say not how long, much less with how much success,) in embodying these thoughts with a view to future publication, if they shall be thought worthy.—Meantime, an occasional publication will be made in the Christian Advocate."

We think with our correspondent, that by the observations and illustrations which he proposes to add to his translation of the excellent but extremely compendious work of Marck, he will render that writer more intelligible, and we may add, to the common reader, far more interesting and useful. In this form, we should hope that all our readers may derive from our correspondent's labours the most solid benefit; and we would, therefore, earnestly recommend to all a serious attention to this article. We shall print the translation in our larger character, and immediately subjoin, in a smaller character, the author's Scholia. Some of the sections, it will be observed, are without Scholia, and those attached to others are of considerable length.

John Marck's Marrow of Christian Theology, Didactick and Polemick.

CHAPTER I.

Of the word *Theology*, and its definition.

I. The term THEOLOGY derives its origin from the words Θεϋ λογος, and means the *Speech*, or *Word* of *God*. The doctrine taught by us is so called, chiefly because it both treats of God, and is to be learned from the revelation which God has given us.

II. This term is no where found in Scripture. The appellation *Theologian*, or *Divine*, in the inscription or title of the book of Revelation, seems to have been given to John by the ancient Fathers of the Church, rather than by the dictation of the Holy Spirit.

III. There are, however, words in Scripture of which this term is composed; as τὰ λόγια τϋ Θεϋ, (the oracles of God,) which were committed to the Jews. Compare 1 Pet. iv. 11; and also, ὁ λογος τϋ Θεϋ, (the Word of God). The term λογος (Word) is often used as the personal appellation of the Son of God. Ps. xxxiii. 6—"By the *Word* of the Lord were the heavens made." John i. 1—"In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God."

IV. The same term is often used to signify the word of God, whether oral or written. 1 Thess. ii. 13—"Ye received it not as the word of men, but as it is in truth, the *word* of *God*." 1 Pet. i. 23—"Being born again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever." The term *Theology* ought not, therefore, to be rejected as not being found in the written word.

V. There are many synonymous terms, as the *Doctrine of God, of Christ, good doctrine, sound doctrine*, the *form of doctrine*, the *form of sound words*, &c. all which are found in Scripture.

VI. Theology is either *true* or *false*. False Theology admits of a four-fold division: (1.) *False or pretended Christian Doctrine*, or that of Heretics; (2.) *Mohammedan*; (3.) *Modern Jewish*; and (4.) *Pagan*. Pagan Theology is subdivided into (1.) the *Fabulous*, or that of the Poets; (2.) *Natural*, or that of the Philosophers; and (3.) *Civil*, that of the Priests and People.

SCHOLIA ON SECTION VI.

Next to the introduction of moral evil, there is perhaps nothing more mysterious than the extensive prevalence of false religions. A philosopher studying human nature, or a theologian demonstrating religious truth, might go back to the commencement of Creation, and find in the heresies that have prevailed, an argument for human depravity, that would not fail him, through every successive period to the present hour.

Cain has been sometimes called the first heretick. The idea was probably suggested by the fact, that the apostle Jude describes certain hereticks as having "*gone in the way of Cain*," who, creeping into the Church unawares, had turned the grace of God into lasciviousness, denied the Lord Jesus, opposed the constituted authorities, &c. as well as by the fact of his erroneous theological principles, which led him to wrong worship, and then to actual persecution.

Balaam also was a pre-eminent heretick —"the error of Balaam." Heresies began in the Christian Church with the origin of Christianity. An account of those which have deformed the Church, and disgraced the understandings of men, would fill volumes, and the study of them is for the most part truly disgusting, and yet not altogether without use. For example, a knowledge of the respective heresies of Cerinthus and the Ebionites, in the first century, serves to illustrate the gospel of John, as the knowledge of these and other kindred heresies serves to illustrate his Epistles. Thus Jerome, as quoted by Whitby, says that John wrote his gospel, "at the desire of the bishops of Asia, against Cerinthus and the heresy of the Ebionites, who *held that our Lord was a mere man*, and so he was compelled to speak of his *divine original*."

Clemens of Alexandria, and Eusebius, say that St. John, observing that the other Evangelists had written τα σωματικα, that is, the *series of our Lord's generation according to the flesh*, he wrote a spiritual gospel, beginning from the *Divinity of Christ*, this being reserved for him, as the most excellent person, by the Holy Ghost. *Euseb. Hist. Eccl. lib.* 3, *c.* 24, comp. with *lib.* 6, *c.* 14. Against open enemies without her pale, the Church could contend successfully; accordingly, when ten fierce and bloody persecutions had spent their force and horrors, she still survived, rising,

like the fabled Phœnix, from the ashes of her fires, and with the wings of her devotion—strengthened by the trial—ascending in spirit to her Lord. But when she began to revel in the sunshine of royal and imperial kindness, her vigour was impaired, her simplicity was corrupted, and her watchfulness declined. The materials of her sad corruption, and her ignoble bondage were preparing, and finally the system of superstition, of false Christianity was completed;—it was a heresy, whose character and dimensions could not be adequately described by any beast that has been named among the ordinary or the monstrous productions of nature. The appetite of this beast was voracious, and it fed on human happiness; its voice, which attempted to imitate the thunder of heaven, was dreadful in its roar; its movement shook the earth, while at every step, it trod down some budding hope of man, with an air that mocked the dignity of human nature; it was the terror of kings to their subjects; but at last it fell by the sting of a little animal, which the monster despised.

It is unnecessary to say that I have been speaking of the Papacy of Rome. According to *Hoornbeck*, the system of corruption began with adding human rites to those ordained by God in the Church, then the orders were increased, next the worship corrupted, the sacraments, ecclesiastical government, and finally the doctrines. The actual rise of the Papal Beast he dates from the time of Boniface III., Bishop of Rome, who, A. D. 606, first assumed the title of *Universal Bishop*, which was expressly granted to him by Phocas, the Emperor, and formally confirmed by a Council of Rome. This claim was rejected by the Bishop of Constantinople, who claimed equal dignity and power. This circumstance, in connexion with others, led to the *schism* between the Greek and Latin churches, which afterwards took place. The summit of power was attained when Gregory VII. was made Pope, in 1073. Its decline originated in the opposition of the Waldenses and other witnesses of the truth, such as Wickliffe, John Huss, Jerome, of Prague, until the terrible shock of the Reformation. Marck, our author, says elsewhere, that the system of doctrine in the Romish Church, "like an old garment, is patched together with the rags of old heresies."

The *Socinian* heresy began about the middle of the sixteenth century. The principal founders were Lælius Socinus, who died in 1562, æt. 37, and Faustus Socinus, who was born 1539.

The *Mohammedan* religion, which is that of Turks, Arabs, Persians, &c. was projected by the impostor Mohammed, A. D. 612. The Koran, the sacred book of the Mohammedans, is a heterogeneous mixture of Arabianism, heathenism, Jewish ceremonies, and Christian heresies, such as at that time distracted the Church, viz. the Arian, the Manichean, the Eutychian, and the Nestorian. The fundamental proposition in this religion is, that Mohammed was a prophet sent from God, as much superior to Christ, as Christ was to Moses. Hence Mohammedans agree with Socinians in denying the Divinity and atonement of Christ. They practice circumcision and polygamy, and prohibit wine. They reckon time from the *Hegira*, i. e. the *Flight*, it being the year in which Mohammed was compelled to fly from Mecca to Medina, which happened July 16, 622, in the 51st year of his age. The present A. D. 1828 is of course the year 1206 of the Hegira. The Mohammedan religion prevails in European Turkey, Asiatic Turkey, Arabia, Persia, Egypt, and the Barbary States. On this subject, see *Sale's Preface to the Koran*, and *Prideaux's Life of Mahomet*.

The author calls the *Modern* Jewish religion false, in opposition to the *Ancient* Jewish religion, which was of course true, as being directly from God, and under Divine protection. But ever since the rejection of Christ as the true Messiah, and his *Testament*, they have more and more declined from the true religion, and now pay greater deference to the Talmud than even to the Holy Scriptures. This is truly laying "another foundation." Consult *Stapfer's Polemick Theology*, vol. 3, ch. ii, sect. 1, and *Grotius* on the *Truth of the Christian Religion*, book 5.

On the subject of *Paganism*, the same author may be consulted. In the fourth book of Grotius the following subjects are discussed: the unity of God; the creation of spirits, good or evil, proving that the former should not be worshipped, unless an express command from God could be shown for it. He proves that evil spirits were worshipped by Pagans, and shows the folly of it. He argues against the worship paid to men after death; against that paid to the stars and the elements, to dumb animals and to unsubstantial objects. He removes the objections derived from pagan miracles and pagan oracles. Against the pagan religion he maintains it to be a conclusive argument, that it fell of its own accord, as soon as human aid was withdrawn from it.

Poetry and *Philosophy*, as is well known, flourished in their greatest vigour in Greece and Rome. The fables were coined in the fertile mint of the poet's brain, so that with a truth beyond the conception of Shakspeare, it might

be said that the eye of the heathen poet rolled "in a frenzy," while it "glanced from earth to heaven, from heaven to earth," and bodied forth such strange phantasies in visible, readable, utterable words. Nothing but the most ungovernable, irreclaimable classick enthusiasm, could lead men to speak as they have spoken, in the praise of pagan poetry. That it is admirable in its genius and spirit, aside from its morality, none will deny. But to think of it in conjunction with the dignity of sacred poetry! The heavenly genius, the never-failing spirit, the simple truth of the story, the superior dignity of the theme and the thoughts, the alternation of exquisite beauty and awful sublimity, the high moral purity and the noble end of the latter, remove all comparison to an interminable distance.

The *philosophers* drew upon the mysteries of nature, as an inexhaustible mine, for their theories. While all that is valuable and useful in heathen philosophy has been acknowledged and illuminated by Revelation, its trifles, falsehoods, and immoralities have been justly condemned. Revelation offers no injury to the structure of solid argumentation built of natural truth, but her hand never spares the cobwebs of sophistry, for they have been spun out of error, to which Revelation is uniformly opposed. There was a time when the Fathers of the Christian Church were carried away with heathen philosophy. Sometimes the Platonick, sometimes the Aristotelian philosophy prevailed. But it is certain the purity of Christianity was much corrupted by the admixture of any one of them.

Civil Theology, or the *Religion of the State*, was entrusted to the care of the priests, or the lawgivers, for the benefit of the people. In the ancient monarchy of Egypt, the functions of the sovereign were partly civil and partly religious. The king had the chief regulation of all that regarded the worship of the gods, and the priests, as his deputies, filled all the offices of state. So Poti-pherah is called (Gen. xli. 45) "the *priest* of On," which the margin rightly translates the "*prince* of On." Jethro, the father-in-law of Moses, (Ex. iii. 1.) held the same office in Midian. The Egyptian priests were both the legislators and the civil judges. They imposed and levied the taxes, and regulated weights and measures. In Rome, the king was *Pontifex Maximus*, or the High Priest. To conclude, it is declared by Tytler to be a vain and preposterous labour of modern mythological writers, to attempt to trace all the fables of antiquity and the various systems of pagan theology, up to one common source. The absurdity of this is best shown, by comparing the different and most contradictory solutions of the same fable given by different mythologists, as, for example, Lord Bacon and the Abbe Banier. Some authors, with much indiscretion, have attempted to deduce all the pagan mythologies from the holy Scriptures. Such researches are not only unprofitable, but positively mischievous.

The following meditations were found among the manuscripts of that eminently holy man, of whom a memoir was inserted in our last number. There is a savour of piety in them, especially in those subsequent to the communion, which should preserve them from oblivion; and which it seems to us must render them both interesting and edifying to every truly devout mind. They are properly introduced with a few explanatory remarks by the writer of the memoir.

MEDITATIONS, PREVIOUSLY AND SUBSEQUENTLY TO THE CELEBRATION OF THE LORD'S SUPPER. *By the Rev. Joseph Trimble, deceased.*

The custom is still retained, in many of the Presbyterian churches in the western states of the American union, of appropriating several days to religious services, when the Lord's Supper is celebrated. Thursday is set apart as a fast day, Saturday as a preparation day, and Monday for the improvement of the solemnities of the preceding Sabbath. Whether this as a general practice would be to edification, it is not needful at present to determine. It would necessarily prevent so *frequent* an attendance on that ordinance as is desirable, and in accordance with primitive usage. But in country congregations, where meetings during the week are very inconvenient, services may properly be multiplied on these occasions; and the infrequency of the communications is in part remedied, by the custom of communing, by both

pastor and people, with adjoining congregations. The first of the following discourses, of which but a fragment remains, was probably delivered on the preceding Saturday, and the second, on the following Monday.

Meditations previously to participation. "The Lord has appointed various ordinances, in which he is wont to meet with those who love him and who think on his name, and through which he communicates grace and strength to their souls. Prayer, reading the scriptures, meditation, religious conversation, preaching, baptism, and the Lord's Supper, are all ordinances of his appointment. The last mentioned ordinance is one in every respect deeply important. In it the Lord admits his own children to the most near and intimate communion with himself. In order to a profitable attendance on this ordinance, let us meditate—

1. *On its Author.* It was instituted by the Lord Jesus Christ, as King and Head of his church—"This do in remembrance of me." It was instituted at the most solemn and interesting period; immediately before his crucifixion, and in full view of his awful sufferings—We have a gracious and compassionate Redeemer.

2. *On its design.* It succeeded and took the place of the Passover, and was designed to enliven and strengthen every grace of the Christian. It is particularly a commemorative ordinance—"This do in *remembrance* of me." The object of remembrance is the Lord Jesus Christ. We should call to mind his great love—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." It reminds us of Christ's willingness to undertake our redemption —"Lo I come." It reminds us of his humiliation, of his sore suffering, of his wonderful tenderness and compassion, of his last conflicts in the garden and on the cross, of his resurrection and exaltation, and of his offices and endearing relations to us. We should remember the blessed fruits of his great redemption—How many have been drawn to this Saviour "lifted up!" Let us remember too the *price* inestimable of our salvation—the precious blood of the Son of God; and the demerit of our crimes, which were the procuring cause of his sufferings.

3. Let us meditate on the *preparation for a profitable attendance* on this ordinance.

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Meditations subsequently to participating. Much of the benefit of ordinances is lost by too much negligence in our subsequent conduct. Many no doubt have some special engagedness *before* such solemn seasons; but they straightway forget where they have been, and how employed. It is usual when we return from a feast or entertainment, to ask ourselves how we fared? What kind of entertainment we had? What company? What new things and strange we have seen? What we have learned from the master of the feast? And assuredly such questions may with great propriety be addressed to those who have been at the great gospel feast; the most rich, and costly, and wonderful, that ever was made. Yesterday the most of us participated in this Divine banquet. The most rich and costly dainties, living bread, and living water, were in our offer—We were entertained by the most august personage in heaven or earth—We were called to witness strange things. It becomes us, then, my friends, to ponder carefully on what have been the exercises of our minds.

The first question then shall be, How did it fare with you at the feast? Had you a good time? Was the place sweet and awful, with Christ within the doors? Did you

meet with the beloved of your souls?" I have been long crying, says one, O that I knew where I might find him! I have been searching the wonted chambers of his grace, but my Beloved had betaken himself away. Almost despondding, and not knowing where else to go, I ventured to his banquet, and lo! he was there! He granted me the desire of my heart. I found a feast of fat things. My soul made me as the chariot of Amminidib. I found him whom my soul loveth; I held him, and would not let him go. My heart was melted in love and gratitude—was broken in deep contrition, and I was enabled with humble hearty confession of sin, self-emptied, to give my heart to my Redeemer, and take him as my precious soul-satisfying portion. I was enabled with humble, holy calmness, and freedom of soul, to treat with him; to lay hold of his covenant; to tell him all my wants, and to trust in his mercy and grace. My soul was sweetly ravished with his love, and I was constrained to say, "How awful is this place!" Surely God is here! "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is my shepherd, I will not fear." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

O my friends, if this has been the happy case with any of you, if you have found refreshment, strength, quickening, comfort, clear views of the object of your love, be thankful. Rejoice, though with trembling. Ascribe it all to the grace of God, and be deeply humbled, knowing that it is all of God that you have been so highly favoured. You remember the case of Peter, when on the mount: he says not a word of making any thing for *himself*.

Again: if Christ be come to you, treat him well, entertain him kindly. Follow hard after him. Let the thoughts of him and of his love be constantly in your mind, and beware of every thing that would cause him to withdraw. Earnestly entreat Christ to stay with you; you cannot have better company. "O be not as a wayfaring man that tarrieth for a night." "Pass not away, but abide with thy servant." Set conscience at the watch tower of your hearts, that no stranger may enter. And when temptations knock for entrance, say, "It is for the Prince; the Lord hath entered in by it, and therefore it shall be shut." Speak often of Christ, and of his love and entertainment, and recommend him to others who are yet ignorant of him. Remember also that Satan envies you; he watches you as a pirate doth a ship richly laden, and will endeavour to take, or at least exceedingly to trouble you. Beware of pride of heart: Be humble; ever remembering that you are a worm of the dust. Be much concerned for God's glory. Be active and vigorous in his service. Labour in every way to keep what you have obtained. "Lord be surety for thy servant for good." Finally—think on the prospects before you, and let them animate you. All that we enjoy here is but an antepast, a foretaste of that which shall fill us with joy unspeakable and full of glory.

But perhaps few of us can say that we have so met with our God as to enjoy the light of his countenance, and true elevation of affection. Some may be saying, "It was to me a barren ordinance, I had a cold time. No meltings of heart: no vigorous faith, and ardent love, and bitterness for sin: no sweet liberty in prayer and renewing of my covenant. Oh the leanness, the leanness of my soul! To such I would address a few words. And first, What did you expect? Perhaps you have expected nothing; but have gone as heretofore, and paid a decent external attendance on the ordinance; have had no searchings of heart before hand; felt nothing of want; had no desire; and have therefore

come away as you went. O! if this be the case with any, there is great reason to fear that they were unwelcome guests. Christ loves to fill the hungry soul. You have reason to lay the matter to heart, lest you should be thrust out at the great day. We cannot speak comfortably to such.

But some may say—Ah! this is not my case. I think I have found Christ precious to me in days that are past, and I longed to meet with him now. I prayed, and searched, and desired, and came with expectation, but found nothing. And now surely the Lord is angry with me, and what shall I do? Lay not the blame on the master of the feast: for he filleth the hungry with good things, and sendeth none empty away, without good cause. Examine your case closely. Perhaps you will find that you have been slight in preparation. You have not been duly sensible of your wants; or you have not been watchful enough during the time of communicating; or you have been leaning too much on your own strength. If however you can approve yourself to your conscience in all this, then, secondly—The Lord may, for wise purposes, have left you so, to try and sift you; or for your spiritual improvement. He may thus try you, to see if you will still cleave to him, and not despond. Still follow after him, and say, "though he slay me, yet will I trust in him." It may be for your great spiritual good, causing you to exercise much more diligence and engagedness in his service. He thus left the spouse when slothful, and she was excited to rise and seek until she found him. It may lead you past ordinances, ministers, and all means, to himself, the blessed source of all good. It may teach you to wait on the Lord, and not faint, but hope, and quietly wait for his salvation.

Thirdly: You may have met with Christ. Jacob found God in Bethel, yet he said, "I knew it not." The two disciples had their hearts warmed, yet they knew not that Christ was with them. You have not indeed obtained what you expected: you may have been expecting large measures of grace, comfort, hope, peace, and joy, such as you have never had, and thence have overlooked the feebler exercises which you have had. If you have received a crumb, O, be thankful! But you may have obtained a deeper sense of the evil of sin, of the hardness of your heart, of your want of love to Christ and engagedness in his cause; a deeper sense of your need of Christ, and your own helplessness. If so, be not discouraged. You may still have his Holy Spirit striving with you, keeping you awake and alive, and feeling after Christ, whilst others are dead and quite insensible. This is matter of praise.

General Directions.—1. Be true and faithful to your master.

2. Study to be active and diligent in his service.

3. Abandon all former sins, and strictly guard against them.

4. Keep a watchful eye and strong guard against the temptations of Satan.

5. Study the blessed art of feeding on Christ after such ordinances. These living waters follow us wherever we go.

6. Keep a lively and lasting impression of the vows which have been made.

7. Crucify sin, after seeing Christ crucified.

8. Walk under a sense of God's all-seeing eye.

9. Be cheerful and contented under all trials, and in every condition.

10. Delight in the company of the people of God.

11. Study to shine in all the graces of forbearance and forgiveness.

12. Labour to keep a longing desire after communion seasons here below, and for eternal communion with God.

Signs of having enjoyed communion with God.—1. Low thoughts of ourselves. Ah "Lord, I am not worthy that thou shouldst come under my roof."

2. Weary of the burden of sin: groaning under it.

3. Pantings after Christ.

4. Resignation of spirit, and dedication to God.

Suitable exercises after Communion.—1. Admiring views of Christ.

2. Delight in the gospel plan; the covenant of grace.

3. Heart meltings at the remembrance of Christ.

4. Performing every commanded duty.

Warning to the wicked.—But O! are there not some here who know nothing of these things? Some before whose eyes Christ Jesus has been set forth crucified! yet who have never felt one bitter pang for sin, one tender drawing of love to the Lamb of God? Still your seats are empty at the feast. What alarms you, my friends?—Why will you not come and take one look at the bleeding victim? You surely need such a Saviour! You have sins to wash away! You have a deep leprosy, that nothing but the blood of Christ can heal; a malady that will soon prove fatal, unless cured by the Great Physician!—Why do you stand without? Not for want of room. No; after all Christ's servants can do to compel sinners to come in, "yet there is room." Not because Jesus is unwilling. No; he cries, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Look unto me all the ends of the earth, and be saved." "If any man thirst, let him come unto me and drink." Why stand without? Because you are ashamed? Yes, you are ashamed: ashamed of Christ and his Gospel! But, O, remember Christ's own words: "Whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed when he shall come in his glory." "He that denieth me before men, him will I also deny before my Father which is in heaven." Oh, beware! resist not his love and grace, but now come, in the day of his merciful visitation.

Miscellaneous.

MEMOIR OF THE REV. DR. HENRY.

The prosperity of the church depends unquestionably upon the sovereign blessing of her Head; still, ecclesiastical history records an almost uniform coincidence between her spiritual condition and the character of her ministers. And if the present be an improved state of the church, doubtless there is also on the whole, whatever may be their particular points of inferiority, a corresponding improvement in the ministers of this generation. Nor is it to be questioned, that as the period of the church's transcendent glory draws on, the personal holiness of the ministry will be still advancing. There may never be a demand for greater talents and learning than have been already employed in the service of the church; but as there is and long will be a demand for increase in the numbers, so likewise in the grace and devotedness of the ministers of the gospel.

The lamented man above named, had by his manner of life, convinced those among whom he lived and laboured, as their flowing sorrows and the manner of his death, have now convinced others, that eminent as he was in the faculties and accomplishments of his mind, yet

above these and the high distinction in the world which they enabled him to attain, he esteemed that self-renouncing holiness without which no man shall see the Lord. For his premature and sudden death he was not unprepared. He met the king of terrors in the vigour of his age, and in the midst of his duties; and he met him without discomposure. The abrupt termination of his life was eminently happy; and having finished a speedy course of earthly toil and conflict, he triumphantly departed, to receive the crown of righteousness from the gracious hand of the Lord his righteous Judge.

Thomas Charlton Henry was the eldest son of Alexander Henry, Esq., of Philadelphia. At his birth and during childhood, his father repeatedly devoted him to the ministry, trusting that the source of all wisdom and grace would, in due season, furnish and separate him unto that holy work. But the years of his minority, full of buoyant spirit, intolerant of restraint, and given to the pleasures of the world, little indicated that the designations of the Divine will, and of parental desire, concerning him, were the same.—When, however, we hear the chief of the apostles saying, upon a review of the infatuated days of his early life, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful; putting me into the ministry, who before was a blasphemer, and a persecutor and injurious;" it does not surprise us that the inconsiderate and ardent young Henry should become a chosen vessel unto Christ, and be a faithful and exemplary reprover of that world which was now the object of his idolatrous affection.—Wild as was the spirit of his boyhood, it did not discard the love of books. His father, eager to cherish this disposition, gave him access to every advantage for its just and prudent indulgence; but his inclination for reading not gaining sufficient strength to supplant lighter propensities, the hope of his becoming a serious and successful student was almost precluded, and he was placed, when about eighteen years of age, at mercantile business. This calling, however, was not congenial to his cast of mind, and after a very short trial, he resolved to apply himself again to the pursuit of learning. Having heard of a remarkable attention to religion among the students of Middlebury College, his father sent him thither, in hope that he might, by the good pleasure of God, share the effusions of the Holy Spirit, then granted to that institution. This wise and provident care of paternal piety, so consistent with his early consecration to God, was not exercised in vain. Among his classmates in college, were the missionaries Fisk and Parsons, with whom he doubtless now companies in the upper sphere of light. It is not, however, to his being associated in collegiate pursuits with these heavenly minded men, that we are to trace the immediate occasion of his conversion. The agency concerned in that event, God intended to mark, as undeniably and signally his own. The college in Middlebury enjoyed three several revivals of religion, while he was its inmate. The first disappeared, without producing more than a passing impression of seriousness on his mind. The second, at its very commencement, sent into his heart a strange, searching, sin-revealing influence; which, after a process of pungent and self-abasing conviction of guilt and helplessness, brought him to submit himself, unreservedly and rejoicingly, to the mercy of God in our Saviour Jesus Christ. Of the third revival he was an active and laborious instrument—A wonder it was surely, to himself and others, that he who, so late, seemed almost impassive to the

most serious appeals of religion, should now be the zealous seconder of those appeals. Having by the Holy Spirit's illumination, discovered the inestimable worth of his own soul, he knew how to value and love the souls of his fellow creatures. Having beheld the glory and tasted the love of Christ, he could not refrain from employing his newly imparted gifts of persuasion and prayer, to bring his college companions to a participation of his blessedness. In these first essays to win souls, he discovered an intenseness and vivacity of feeling—an ardour and energy of purpose—a tender and gentle boldness, not common in initial piety. Nor did he exert himself in vain. Many, it is believed, were saved by his means during his last college year.

It was during these times of gracious refreshing, that he acquired the essential principles of his future eminence as a Christian minister; and no circumstances could have been more favourable for laying a good foundation for high ministerial excellence. In these special outpourings of the Holy Spirit, which are commonly termed revivals of religion, the gospel is revealed in peculiar lustre and power, and its impressions upon the heart are peculiarly deep and vivid —impressions of a character invaluably important to a minister especially, who, by no attainments of learning, no gifts of understanding or genius, can be qualified to preach the gospel aright, any farther than the gospel itself has affected his own heart.

Soon after his change of character, Mr. Henry began to inquire into the pleasure of its author, concerning his future course of life. The result of a very serious deliberation on this subject was, that he solemnly offered himself up to God, to be qualified and employed, if so it should seem good in his sight, as a minister of the gospel—thus, in the twenty-second year of his age, and after a youthful career which foreboded a different issue, entering most hopefully upon a measure, which led, in good season, to a fulfilment of the first petition which his father's adoring thankfulness expressed, upon receiving him from the hands of his Maker. In taking this solemn step, as he did not consult with flesh and blood, neither, we may confidently say, was he influenced by motives from that source. The sacred office could open to him no door to selfish gratifications. In this country, where the state grants nothing to the church but protection, while every man may hope, with due talents and exertions, to win the very first civic distinctions; the work of the ministry, promising no other respectability among men, than that which may connect itself with entire abstraction from the world and exclusive devotedness to the spiritualities of the holy calling, affords few temptations to men of worldly designs; nor do we know how to explain the conduct of a man, who, born to affluence and to the best advantages for attaining to secular eminence, should, under such a civil government as ours, deliberately pursue "the office of a bishop," in the spirit of worldliness.

He was graduated at Middlebury, in 1814, and obtained one of the first honours of the college. But he had already commenced preparation for the ministry. He was so much in advance of his class, that his senior year was chiefly given to theology.—Two additional years of laborious study, were spent in the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Philadelphia, and for two successive years performed gratuitous missionary labour. Some months of his missionary life were passed at Lexington, Kentucky; where he had great popularity as a preacher. From Lexington, he was unani-

mously called to take the pastoral charge of the First Presbyterian Church of Columbia, South Carolina. Here he remained about five years. The church grew rapidly under his ministrations, and was flourishing when he left it. He was much beloved by his people, who still hold him in most affectionate remembrance. From Columbia he went to the Second Presbyterian Church of Charleston, January, 1824; where he continued till his death.

That event occurred, near the close of the fourth year of his labours in Charleston. He had been urgently dissuaded from remaining in the city, during the prevalence of a violent epidemick fever; but with a distinct knowledge of his danger, and after weighing very seriously the affectionate remonstrances of his friends, he decided, under a conviction of duty, contrary to their wishes. He resolved that the interests of his flock, and the honour of his Lord, demanded the exposure of his life.—On the morning of the 1st of October, he was as well as usual—in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chilliness gave the first indication of the approach of that malignant disease, which in less than four days, terminated his life. In the evening, already very ill, he said to a friend, "I know not what the Lord intends, but if my work is done, I shall be glad to go home;" and then repeated the following lines,—

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"It is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire, one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs. H., "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all—my work is done." "Do you wish to leave any directions," asked a friend, "respecting your temporal concerns; or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least, in the prospect of death;"—and then having expressed his will, as to the disposal of his affairs, requested that he might be left alone with his wife.—He afterwards called for his children, spoke to them affectionately, and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh, how vain, how trifling, how little, does every thing appear in the light of a nearing eternity."—After prayer, offered up at his request, he said to Mrs. H.—"My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done—we shall soon be in eternity—Oh! be ready for it."—He was asked, "Are you

ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good part." "Oh, I have won it," he replied, "I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands—But for this, I should be most miserable." The church, he feared, would go wrong; but being reminded that Christ was her King —"Yes," he said, "there is safety there." To Dr. Palmer he remarked, "I am unwilling to say that any denomination is altogether right." Some time after he exclaimed, "Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, "is that right, my dear, is that right? we shall soon meet in heaven." "I hope so," she replied. "Hope so," he answered, "we must, we shall—how could it be otherwise." He afterwards remarked, "God has been very merciful in sparing me so long, and making me an instrument of good." He said to a friend, "we have often conversed together about heaven. I shall know and love you there." He offered up early in the evening a short but comprehensive and fervent prayer, which he concluded by saying, very emphatically, "for the Redeemer's sake—for the Redeemer's—Amen." Dr. P. said to him several hours after, "My dear brother, do you know me?" He replied, with great earnestness, "yes, my dear friend, Dr. Palmer." "Are your prospects still bright?" "The same; no change, no change." "Has death lost its sting?" "There is a kind of mild, meek, sweet, departing, going down, of the soul." Shortly after he exclaimed, "Oh glorious expectation—glorious expectation," and then repeated the lines—

> Angels will hover round my bed,
> And waft my spirit home.

Having given some directions concerning a work of his then in the press, he said, "I have done, I have done." Dr. Palmer asked him, "Do you find that gloom in death which some apprehend?" He replied, with difficulty, on account of the shortness of his breathing, "a sweet falling of the soul in Jesus—Oh! what mercy! what mercy!—I don't understand it." It was not long before the close of this scene of triumphant grace, that a friend said to him, doubting whether he was still conscious to earthly sounds—"You will soon be presented spotless, through the blood of the Lamb."—"Oh!" said he, "you interrupted me; I had a beautiful train of thought then." In a little while, that thinking mind, which thus asserted its indestructibleness, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of fearful trial, to commingle with pure spirits before the throne of God.

Such a scene is rapturous as described; and what must it have been as witnessed. The expressions we have recorded, to which many more of a similar kind might be added, were uttered with a countenance enlightened by heavenly joy, and with a tone of animation of which no description can convey an idea. "His tongue," says one who was present, "was loosed, and a more edifying, I ought to say an equally edifying death-bed scene, I have never witnessed. Oh! may I never forget it, and never forget to improve the interesting moral and spiritual scenery which was presented there. Strong faith, triumphant hope, fervent prayer; these were

the exhibitions of his dying couch; and exhibitions not pale, or dim, or faint, but luminous in their degree, like the Sun of righteousness, from whom undoubtedly they originally proceeded." It is on occasions like this that Christianity assumes its brightest earthly forms, appearing in glory, like its Author when transfigured. Unbelief now stands confounded, while the Christian mingles with the tears of his natural grief, the unutterable joy of his own anticipated triumph over all the power of death and the grave.

He died October 4th, 1827, at four o'clock in the morning, in the thirty-eighth year of his age, and the eleventh of his ministry. His departure has elicited many testimonies to his worth. Known extensively, he has been every where lamented. His ministerial brethren in Charleston, in terms which only the purest regard and affection could have suggested, have freely witnessed to the superiority of his gifts and attainments, and have deplored his untimely separation from them, as a most afflictive personal calamity, and as casting gloom over the prospects of the southern church —His own flock were plunged into the depths of affliction. He was their pastor not quite four years, but his labours had been pre-eminently valuable, abundant, and useful; he had been the instrument of a revival of religion among them; they were united, established, and enlarged, under his ministrations; and he fell a victim to his zeal for their salvation. They have not been insensible to the greatness of their loss. Unfeigned sorrow of the deepest degree, has expressed itself in all their resolutions and conduct, on this melancholy occasion. But those who sorrow most, are to be found in the circle of his domestick relationships, overspread as it is, with desolation known only to those who fill it—And if it would not be intrusive, we might notice one, who stands alone there, as peculiar in distress, as she was in affinity to him. What she endures, under a stroke that has been felt so far, it is only for herself to understand; but it is consoling to us to feel assured, that the grace which made him so happy in death, causes her to rejoice, in the midst of her sorrow at his removal.

The ministerial course of Dr. Henry was peculiarly marked by progressiveness. That the joyful animation by which the first months of his new life were so strikingly distinguished, should be retained in all its vigour, during his preparatory studies, those who know by experience the nature of the trial, to which lively but unpractised piety, under such circumstances, is exposed, would hardly have expected. He has been heard to reflect most severely upon himself, that his feelings were not more deeply spiritual, when he began to preach the gospel. The spirit of his office, however, was upon him, in power, soon after he had engaged in the discharge of its duties. His views and plans for life, showed his abjurement of the world. With worldly affairs, associations, schemes, he did not entangle himself. He kept his mind free for the one great pursuit to which he was devoted. Studying to show himself approved unto God, a workman that needed not to be ashamed, and having an enlarged conception of the mental furniture requisite for that purpose, he set himself to accumulate treasures of knowledge; diligently meditating in the sacred scriptures, in the writings of ancient and modern divines; and in such books of history, literature, and taste, as are best adapted to improve intellectual character. He was a careful student of the Hebrew, Syriack, and Arabick; he was familiar with the ancient classics; and he was well acquainted with the modern languages, French, Spanish, and Italian. He read the works of his own times, and had extensive and accurate knowledge of pass-

ing transactions, political, literary, and religious. He was especially observant of the missionary operations and other movements of the church, deeming that the unacquaintance of ministers with the religious exertions and successes of the present day, except under most peculiar circumstances, involves them in the blame of indifference, to matters which ought to absorb their cares. Thus, through desire, having separated himself to that pursuit which, perhaps above all others, demands various and extensive knowledge for its just prosecution, he sought and intermeddled with all wisdom; producing meanwhile, in his weekly preparations for the pulpit, various fruits of sober thought, which would have eminently justified the application to him, of our Saviour's description of a well furnished and diligent preacher—"Every scribe instructed for the reign of Heaven, is like a householder who bringeth out of his store house new things and old." That he might be able to accomplish these various labours of the mind, he devoted eight hours of the day to close study, and observed the most rigid system in his whole manner of life.

His profiting appeared to all. Knowledge gave him power, and he rose to high standing and commanded great regard. His superior abilities were often called into service on occasions of extraordinary importance, and seven of his performances, on such occasions, were at the request of his hearers, given to the publick. Occasional sermons are not his only printed productions. His mind, constitutionally ardent, could not refrain under the expansive influence of that intellectual fire, which his books and thoughts kept burning within it, from wider and longer continued reaches of exertion. In 1825, he published a small volume on popular amusements; he left at his death, "Letters to an Anxious Inquirer" passing through the press; and "Etchings from the Religious World," in manuscript. The first of these, now before the public, is a neat octavo; and the last, which has been very highly commended by those who have seen it, will make a still larger volume. Of these works, the limits of this article forbid more than the general remark, that we cannot doubt that their perusal will produce as high a conviction of his intellectual and moral excellence, as will be obtained from this cursory review of his life. He received the degree of Doctor of Divinity from Yale College when he was but thirty-four years of age.

His mind became more spiritual as his resources of learning were augmented. His exertions to make knowledge available to the high ends of benevolence, were not less abundant, than the severe and abstracted studies, by which he pursued knowledge. In preaching the word, he was instant in season, out of season reproving, rebuking, exhorting, with all long suffering and doctrine. His Sabbath ministrations were but a small part of the means which he employed, to reap the fruits of salvation from his knowledge in the mystery of Christ. He greatly delighted and abounded in the more free and familiar exercises of the evening lecture, the Bible class, and the family visit. The means, he said, from which he expected his chief success in the ministry, were preaching in the lecture-room, and from house to house. He was prompt and happy at introducing the subject of religion in private discourse with individuals, and his "Letters to an Anxious Inquirer," were written to a gentleman whose attention he had previously excited by personal conversation.

He made no man his model as a preacher. His manner in the pulpit, was always conformable to "that ground-work of nature which God created in him," and which was "the

mould and foundation of all his peculiar gifts and virtues." His discourses were carefully precomposed, and instructed, while they aroused, or reproved, or comforted his hearers. There was an uncommon variety in his style. He was imaginative, cheerful, severe, solemn, tender, as suited his topick or purpose. Understanding his subject, he was always at ease, and spoke his happiest thoughts and periods, without the appearance of effort at enunciation. His chief aim was always at the heart, and in addressing a class, he would speak to one individual of it, as if he were the only one it embraced. He was, in the best sense, a powerful preacher. One who heard him in the interior of England remarked, as is stated in a letter to a friend in this country, that with such preaching as Dr. Henry's, it was no wonder we had revivals of religion.

There was a good degree of correspondence between his labours and his success in the ministry. His planting and watering were attended with the wondrous influence that giveth the increase. In both his scenes of pastoral faithfulness, he was instrumental in turning many to righteousness; in the last, he gathered the plenteous fruits of a special effusion of the Holy Spirit. Nor did he labour in vain, in his occasional excursions. His care for the souls of his companions in travel, was rewarded in several instances, by their probable conversion. A short visit which he made to Europe for the restoration of his health, was a visit of eternal mercy to a number of persons, who have since acknowledged him as, under God, their father in the gospel. He was much esteemed abroad as well as in his own country. Among his European acquaintance, several of distinction, clergymen and others, showed him proofs of special regard, and solicited his correspondence. As a man, he was affable, meek, kind, and affectionate. He was an agreeable companion, a faithful friend, and an example of the virtues which bless the quiet scenes of domestick life. What he might have become, if he had remained with us to greater maturity of years, it is pleasing to consider, but the inscrutable pleasure of God has unexpectedly removed him to a state more favourable to improvement. And with the tears which we shed at this afflictive dispensation, we mingle our devout congratulations and thanks, at his glorious transition.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay X.

The Theory of Utility concluded.

The theory which resolves the essence and the obligation of moral goodness into its utility, proceeds upon an erroneous view of the nature of that connexion which we observe to exist, between different events in the ordinary course of Divine Providence. This connexion, it is manifest, is constituted; it proceeds not from necessity, nor from any supposed nature of things, but from the will and appointment of God. The celebrated theory of utility, however, is founded on the common prejudice,—a prejudice which the slightest reflection, it might be expected, would be sufficient to correct,—that the succession of events, when constant and uniform, results not from will, but from some kind of necessity. It seems that there is a strong propensity in men, when they see two events constantly conjoined, to consider the connexion between them as necessary, as what could not be otherwise; and to overlook the agency of mind in its appointment and production. From this source have proceeded many unhappy and inveterate mistakes, in some of the most important departments of human knowledge. It has led to a total misapprehension of the object of physical science; which is

to ascertain what events are uniformly connected, and the laws which regulate their succession; not, as many have supposed, to investigate necessary connexions, or to discover the efficient causes of the phenomena of nature. It has led to interminable disputes respecting the human will, by the unphilosophical and absurd distinction to which it has given birth, between necessary and free agency. It obscures the evidence of the fundamental doctrine of all religion, the existence of a God; and it serves to hide from our view the work of his hands, by leading us to attribute his wise, powerful, and beneficent operations, to a mysterious and inexplicable necessity. It has given occasion to the formation of a number of groundless theories, in relation to the nature and obligation of moral goodness, according to which the duties of men are supposed to be constituted independently of the will and authority of God. Of this the theory of utility furnishes a striking exemplification.

It appears highly probable, that in early infancy we attribute life and activity to almost every thing around us; and that sensations, desires, and volitions, similar to those of which we are conscious, are conceived to belong to every object in which motion is observed. But as our knowledge increases, life and animation retire from our view. Time and experience discover to us, that matter, however modified or combined, is wholly destitute of sensation and activity. We are thus led to the important truth, a truth which lies at the foundation of physical science, that matter is essentially inert; that all its changes are produced by the operation of some extrinsick cause, possessing intelligence and power; and that these are attributes, not of matter, but of mind.

But in abandoning the prejudices of our childhood, we are in danger of embracing other opinions equally wide of the truth. The constitution of our nature leads us to refer every change which we witness to the operation of an efficient cause: but what is this cause? is a question to which very different answers have been given; and it cannot be denied that some of them are whimsical and extravagant in no small degree—Such is the irrational and atheistical doctrine of Spinoza, that there is in existence but one substance, possessed of two attributes, thought and extension; and that by their modification, souls and bodies of various kinds are produced, with all their operations and changes. Such is the wild hypothesis of Dr. Cudworth, who maintained the existence of a plastick nature, a vital and spiritual, but unintelligent and necessary agent, created by the Deity for the execution of his purposes. Such is the Epicurean doctrine, according to which the world was made by a fortuitous concourse of atoms, and that all its changes take place by chance, without the efficiency and superintendence of a governing mind. Such is the fundamental doctrine of the Hutchinsonian philosophy, that God has created a subtle fluid which pervades the whole universe, and is successively in the condition of fire, light, and air; and which produces, by its circulation, the motions of the planets, the variations of times and seasons, the growth of plants and animals, in short, all the effects which, they conceive, are falsely ascribed to gravitation, or the principle of attraction. And such also is the system of Leibnitz, who supposes that the universe, both of matter and mind, consists of monads; which, by the gradual and successive evolution of their own internal powers, produce all the changes which they undergo, from the beginning of their existence to eternity, independently of any external influence whatever.

To these different accounts, and to all others of a similar character,

it may be decisively objected, either that there is no evidence of the existence of the cause which they assign for the production of physical events, or that it is inadequate to produce the effects which are ascribed to it. Thus, the learned author of the Intellectual System, could give no sufficient proof of the existence of the plastick nature, which he supposed to be employed in executing the purposes of the Divine Being. There is no proof of the existence of the subtle fluid, as described by the Hutchinsonians; and if its existence were proved, it could not be the proper efficient cause of any thing.

There are many persons who so far mistake the matter, as to consider what are usually called the *laws of nature*, as the efficient causes of the phenomena to which they relate. But what is meant by a law of nature, when used in relation to the succession of physical events? It must be understood as an expression of a *general fact*, to which, from its constancy and uniformity, we have been led to give a distinct name; or it must be understood to denote the *rule* or *mode* according to which the Divine Being operates; the *rule* which he has prescribed to himself in the production of natural events. This is the view which has been taken of the subject by the most distinguished philosophers. "Rules and laws of nature," says Dr. Reid, "are called causes, and such they are esteemed by the ignorant, and by the half learned. But those of juster discernment see that laws of nature are not agents. They are not endowed with active power. They are only the rules according to which the unknown cause acts." "What are the laws," says the profound Dr. Butler, "by which matter acts on matter, but certain effects, which some having observed to be frequently repeated, have reduced to general rules." "After what has been said," observes Mr. Stewart, "it is hardly necessary to take notice of the absurdity of that opinion, or rather of that mode of speaking, which seems to refer the order of the universe to *general laws* operating as *efficient causes*. Absurd, however, as it is, there is reason to suspect, that it has, with many, had the effect of keeping the Deity out of view, while they were studying his works."

The ambiguity of the word *cause*, and of the other terms related to it, contributes to embarrass our minds when studying this subject. It is highly important that we should carefully distinguish between the different meanings of this word, according as it expresses the agency of mind in the production of an event, or merely the antecedent of two connected events. This cannot, perhaps, be done more accurately than in the language of Mr. Stewart—"At present, it is sufficient," says this perspicuous and elegant writer, "for my purpose to remark, that the word *cause* is used, both by philosophers and the vulgar, in two senses, which are widely different.—When it is said, that every change in nature indicates the operation of a cause, the word cause expresses something which is supposed to be necessarily connected with the change, and without which it could not have happened. This may be called the metaphysical meaning of the word; and such causes may be called *metaphysical*, or *efficient causes*. In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined, so that when we see the one, we may expect the other. These conjunctions we learn from experience alone, and, without an acquaintance with them, we could not accommodate our conduct to the established course of nature.—The causes which are the objects of our investigation in natural philosophy, may, for the sake of distinction, be called *physical causes*."

The connexion between physical

causes and their effects, or in other words, the connexion between antecedent and consequent in a succession of physical changes, is learned exclusively by experience, and in no instance by reasoning a priori, from the former to the latter. It results not from necessity, but from will—from the will of Him who established the order of events, and who, by his immediate and incessant agency, produces the innumerable changes which we witness in the course of nature. How do we know that heat expands different bodies? How do we know that impulse produces motion? In short, how do we learn that any natural event is uniformly connected with any other? Certainly by experience alone. The connexion between them is widely different from that which is supposed to exist between a mathematical proposition and its corollaries. The latter may be demonstrated, the former cannot. Its existence is proved by experience, not by demonstration or reasoning. But experience discovers only what is, not what must be; it gives us information of facts, not of necessary connexions; by it we learn what events are constantly conjoined and the manner of their succession, but it gives us no knowledge of the invisible link which connects them together. There is no absurdity in supposing, that a connexion which we have observed to be invariable in time past, should have no existence in time to come. But if the connexion between physical events be necessary, this supposition is not only false, but absurd. The constitution of our minds, indeed, leads us to believe in the permanence and stability of the order of nature, and that the conjunctions which we have observed in time past, will continue in future. But this truth is not necessary, and the contrary implies no absurdity. The permanence of the order of nature depends entirely upon the will of the Almighty, who may continue, or suspend his operations according to his pleasure. There can be no doubt, that if we had been uniformly accustomed from our infancy to an order of events, to laws of nature, widely different from the present, they would appear to us equally natural, and equally necessary, with those which are actually found to exist.

Efficiency and causation can never be separated from mind, from a being possessing some degree of intelligence and activity. To suppose that one event produces another, and that matter acts upon matter by a real, but unintelligent and necessary efficiency, cannot, therefore, be admitted by any person who carefully considers the subject. We are thus constrained to believe, that the innumerable events and changes which we witness in the material world, are not merely governed, but immediately produced, by the efficiency of God.

The succession of events in the intellectual world is equally dependent upon the will of God, and equally removed from the influence of unintelligent necessity. That one state or operation of mind is uniformly connected with some other state or operation, must be ascribed to the will of Him, who formed our constitution, and who ordained those laws and principles of thought, by which the succession of intellectual operations is regulated. Similar remarks are applicable to the mysterious, but certain connexion which we discover to exist, in our present condition, between the state and operations of our minds, and the changes which take place in surrounding material objects. We learn by experience that certain changes in our bodily organs are followed, uniformly, whilst we are in health, by corresponding changes in the state and operations of our minds; and on the contrary, that certain acts of our minds are uniformly followed by corresponding changes

in our bodies. These, like all other connexions among created existences, depend exclusively upon the pleasure and appointment of the Author of nature.

After the preceding discussion, I trust it will be evident, that the theory of utility proceeds upon a view, essentially erroneous, of the nature of those connexions which, by experience, we discover between different events, between different actions and their consequences. These connexions depend not on any imaginary necessity in the nature of things, but upon the appointment of God, who ordained the course of nature, and whose providence determines and regulates all its connexions and tendencies. To discover the origin of the essential rules of righteousness, we must carry our thoughts beyond contingent and constituted connexions. For the question naturally presents itself, Why has God commanded us to observe these rules? It cannot be answered that he has done so, on account of the tendency of this observance to promote our own happiness and the happiness of others; since this very tendency results entirely from his own appointment. We are, therefore, led to the fundamental and important truth, that love to God, justice, veracity, &c. are commanded by him because they are agreeable to his holy nature, because they are approved by him as intrinsically right and excellent; and for this reason it is, that he has connected a strict regard to them with our highest welfare and enjoyment. It is a manifest absurdity to imagine that they are agreeable to him solely on account of their tendency and consequences, since this tendency and these consequences result entirely from the constitution and course of nature which he himself has ordained. In like manner it may be remarked, that the destructive consequences of wickedness cannot be the primary and sole reason why God disapproves of it. These consequences are ordained by himself. They ought therefore to be regarded rather as the effects and evidences of his disapprobation of wickedness, than as the primary ground of it. This view of the subject, if I am not greatly deceived, furnishes a complete and unanswerable refutation of the doctrine of utility. It is surprising its acute and learned advocates have not discovered that they were attempting to build on a foundation of sand,—on a mere prejudice, common, it is true, but no less absurd than common, and which a very slight acquaintance with philosophy is sufficient to detect and to correct.

This theory degrades the nature, and obscures the excellence of virtue and holiness; and really destroys the essential distinction between the virtuous and the vicious, between the holy and the unholy. If a man desire holiness for its own sake, and not merely as a means to an end, he is a righteous man, he is a holy person. The desire of holiness for its own sake, is really holiness itself. But if he desire holiness not for its own sake, but merely as the means of obtaining some other end, he is not a righteous man, he is not a holy person. But this, according to the doctrine of utility, is all that can be expected or required of any man. If holiness be excellent and desirable solely on account of its tendency to promote happiness, it can according to truth be regarded only as useful. If we conceive it to possess any different or higher kind of excellence, we deceive ourselves. No other excellence, or beauty can justly be ascribed to it than that which consists in the fitness or adaptation of means to an end. But how does this accord with the common judgment of all good men? "A devout man praying only for happiness," says the pious and profound Mr. M'Laurin,

"without praying for holiness, is a character yet unheard of." Although we are not required, or permitted, even if it were possible, to disregard our own happiness; yet it is certain, that the great subject of the devout man's prayer in regard to himself is, that he may be delivered from sin, and made perfect in holiness. But if happiness be the only ultimate good, and the only ultimate object of desire; and if the value of holiness consist entirely in its utility, might we not expect that the end, and not the means, would principally engage his attention; that happiness would be the great object of his desire and prayer, and not the means of happiness?

It seems from the following passage, that Dr. Dwight was sensible that his account of virtue contradicted the common sentiments of the human mind, and appeared, at last, to depreciate its peculiar excellence. "We are accustomed, says he, to hear so much said, and truly said, concerning the excellence, beauty and glory of virtue, that we are ready to conceive and speak of it as being original or ultimate good, independently of the happiness which it brings with it. Nay we are ready to feel dissatisfied with ourselves and others, for calling this position in question; to consider this conduct as involving a kind of irreverence towards this glorious object, as diminishing its importance, and obscuring its lustre." This appears to be an acknowledgment that his theory is at variance with the moral judgments of mankind; and if so, no other evidence is necessary to prove it erroneous. Theories, whether in physical science, or in morals, are of no authority, unless they correspond to facts. They may afford amusement by the ingenuity which they manifest, and an appearance of simplicity may strongly recommend them to superficial minds; but the cautious inquirer, the true philosopher, will not hesitate to reject them; and for this decisive reason, they do not answer to the facts which it is their avowed object to explain. The facts, which it is the business of the moral philosopher to investigate, are the original sentiments and moral judgments of mankind. In the formation of his system, these are to be regarded as first principles, as ultimate facts, which he is not permitted to controvert or disguise. Is it, then, agreeable to the common sentiments of mankind, that the whole obligation, excellence and beauty of moral virtue, are derived from its utility? Is it agreeable to the common judgment of Christians, that utility alone constitutes the obligation, excellence and glory of holiness? I am persuaded that every man, and especially every good man, will, without hesitation, answer these questions in the negative. As a matter of fact, there can be no doubt, that all men do actually distinguish between the utility of an action, and its moral nature and obligation. There can be no doubt that all men regard justice, veracity, &c. as having an intrinsick rectitude and excellence, which the perception of mere utility never can confer upon any object. And it is equally unquestionable, that all men regard injustice, falsehood, &c. as having an intrinsick turpitude and demerit, which can never result from inexpediency alone. In questions of this kind, the ultimate appeal must be made to the common judgments of men. And if the preceding statements be correct, it is easy to perceive that they are decisive against the theory which resolves the obligation and the excellence of moral goodness unto its utility.

It does not appear possible, upon the principles of this system, to assign any good reason why certain objects, qualities and actions, whose utility is unquestionable, should not also be considered as virtuous. A steam engine, a chest of drawers, a printing press, are eminently useful; why then are they not emi-

nently virtuous? To this it will be replied, that virtue belongs not to inanimate objects, but to living beings. But does not this reply contain a renunciation of the fundamental principle of the system? Does it not concede that utility *alone*, by no means constitutes the essential nature and the measure of virtue? Nor can the utility which belongs to living beings be regarded as the essence and criterion of virtue. The theorist will find it necessary still farther to restrict his definition. A horse and an ox are highly useful, why are they not esteemed highly virtuous? The answer will be, that it is the utility which belongs to beings endowed with reason, that constitutes virtue. Here again the system is still further abandoned. But unfortunately the theorist cannot stop even at this point. We do not esteem as virtuous many qualities and actions of rational beings, the utility of which is undeniable. Superior reason and understanding, a refined sensibility in relation to the pleasures of the imagination, a capacity for patient and persevering application, a talent and a habit of self command, which no temptations can overcome, are eminently conducive to our comfort and happiness. As their utility is undeniable, why are they not regarded as the objects of moral approbation? By what criteria are they distinguished from holiness? To this it may be replied, that these qualities and actions, although useful, and excellent according to their peculiar nature, are not holy, because they do not essentially involve a conception of a moral law, and an obedient regard to the will of the Supreme Lawgiver. If you answer in this manner, you answer correctly; but in so doing you completely abandon the system, which represents utility alone as the essence and measure of all moral excellence.

This theory, besides, is founded on a very confused and inaccurate view of the principles of our constitution, and of the intellectual phenomena of which we are conscious. In what does that happiness consist, which, according to this system, is the only ultimate good; and from their ministering to which, virtue and holiness derive their whole value? Passing by the pleasurable sensations arising from our bodily organization, in which none but an Epicurean will place our supreme good; it appears that happiness ought rather to be considered as a constituent element of other operations of mind, than as being itself a separate state or affection of mind. The Author of our constitution has made certain intellectual operations naturally agreeable, separate from their consequences. The exercise of the rational principles of our constitution, of the social and benevolent affections, of the moral virtues, and of holiness in the renewed soul, is in itself pleasant and delightful, apart from any consideration of the remote consequences with which it may be connected.

Such is the admirable adjustment of the different original principles of our nature, that the attainment of one primary object of desire is most frequently subservient to the attainment of others. Superior understanding and knowledge form an ultimate and primary object of desire to all men. This object is regarded, however, not only as excellent and desirable on its own account, but also on account of its subserviency to the attainment of other original and ultimate objects of desire. Its utility in procuring esteem, power, superiority, the advantages of society, and bodily pleasure, is apparent to all; and this serves still farther to recommend it to our regard. Similar remarks may be made in relation to most of the objects which are naturally agreeable to our minds. They are excellent and desirable in themselves; and their value is enhanced in our estimation

by their use in procuring other agreeable and desirable objects. Such is the admirable harmony, and the mutual subserviency of the different original principles of our constitution; illustrating in a very pleasing and impressive manner the wisdom and the goodness of our Creator! Moral goodness, in like manner, is excellent and desirable in itself. Its intrinsick value is peculiar and superlative. But, like every other ultimate good, it derives an additional recommendation from its utility, from its subserviency to the attainment of other excellent and desirable objects.

From these remarks it will be evident, that there must be some objects which are viewed by us as good and valuable, and desirable, on their own account, and not merely on account of their relation to other objects. What then are these objects? And which of them has a better claim to be regarded as an ultimate good, as excellent and desirable for its own sake, than holiness itself? Is it knowledge, or power, or esteem, or superiority to others, or society, or mere bodily pleasure? Does it accord with reason, or with piety, to assert that virtue and holiness derive their whole value, from their subserviency to these things, or to any of them? No good man can assert this, without contradicting every dictate of reason, without doing violence to every sentiment of piety. From the quotation before given, Dr. Dwight appears to have been not insensible of this. The theory of utility ought therefore to be rejected as unreasonable, and, indeed, as profane.

I trust then it may be concluded, that there is no advantage, either to ourselves or to others, separate from holiness, to which it may be subservient, which is better entitled to the high character of an original and ultimate good, than is holiness itself. The infinite goodness of God has made the exercise of holiness pleasant and delightful to all those, who are so happy as to be put in possession of it. He has also connected with it, the possession and enjoyment of the most excellent and desirable objects, both in this world, and in the world to come. The blessings which he has connected with it, prove that he regards it as right and excellent,—not surely on account of its consequences; for these proceed from his own appointment, and plainly evince his previous approbation. The theory of utility, although sometimes maintained by virtuous and holy men, is far from being what we might naturally expect from them. For a man, destitute of holiness, and without any discernment of its true nature and excellence, to maintain, that holiness has no other value than that which is derived from its utility, is very natural. But that one of spiritual discernment, and gracious endowments, should unite in these unworthy and irreverent notions, is wholly unnatural; it is altogether out of character. That happiness appears to follow obedience, and misery appears to follow transgression, by natural consequence, will prove only, that God governs the world by general laws, and according to an established constitution. These consequences appear natural, because they are constant and uniform; and most certainly we ought to acknowledge the hand and counsel of God in them, no less than in those, which, on account of their deviation from the usual course, are looked upon as supernatural and miraculous.

THE PRESBYTERIAN.

No. I.

It may be recollected that *The Christian Advocate* was preceded by a similar publication, entitled *The Presbyterian Magazine.* In exchanging the latter title for the former, the chief reason was de-

clared to be, a desire to free the work from a sectarian aspect. At the same time, to prevent all misapprehension, and to make known explicitly what were the views and intentions of the present editor, by whom the change was made, the following explanation was given in the Prospectus—

"This miscellany has indeed been employed, and it is intended that it shall always be employed, to vindicate and explain, in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government. Fairness to all concerned requires this distinct avowal. It is, nevertheless, equally true, that more than nine-tenths of its pages ever have been, and it is designed that they ever shall be occupied, with discussions, information and intelligence, in no respect sectarian; but in which *all who hold the great doctrines of the Protestant reformation* may, alike, find their favourite sentiments supported, and their minds interested and gratified. It is regarded as a happy and honourable distinction of the Presbyterian system, that it does not unchurch other communions. The Presbyterian Church, while she maintains, with decision and firmness, what she considers as "the faith once delivered to the saints," and gives an unequivocal preference to that form of government and discipline which she adopts as the most scriptural, holds, notwithstanding, no *exclusive* sentiments, in regard to other orthodox Protestant churches; but can cherish toward them all a true and sisterly affection. She, in short, never doubts or abates her claim to be *a* church, and never speaks of herself, in the language of exclusion, as *the* church."

Whether in consequence of this explanation or not, is unknown to us, but the fact is so, we have been favoured, from the commencement of our editorial labours to the present time, with a number of subscribers from the Protestant Episcopal, Baptist, and Methodist denominations. Nor are we conscious of having ever inserted in our pages, a single sentence that was calculated to wound the feelings, however it might differ from the creeds, of the members of these denominations. We are able still to say, as we said in the preface to our second volume—"*The Christian Advocate*, although a *Presbyterian*, is not a *sectarian* work. The editor refers with confidence to the volumes now completed, for proof that the pledge which he gave on this point in his prospectus, has been fully redeemed. What denomination, holding the doctrines of the Protestant reformation, has been attacked, or named with disrespect?" After something more in the same strain, the paragraph from which we quote concludes thus—"He [the editor] regards as brethren all who appear to love our Lord Jesus Christ in sincerity, and to hold fast the great and essential truths of his precious gospel. He unfeignedly rejoices in the success of their efforts to do good; and believes that he shall never offend them, unless offence shall be taken for repelling attacks on the denomination to which he belongs."

In the foregoing quotations, it will be observed, that there is not only an engagement carefully to avoid giving offence to other denominations, but a promise also, that "this miscellany shall always be employed to vindicate and explain, in a seasonable, temperate, and candid manner, the Presbyterian system, both as to doctrine and church government;" and in "repelling attacks on the denomination to which the editor belongs." Now, having, as we think, fulfilled our engagement on the side of catholicism and forbearance—having studiously endeavoured, in teaching and vindicating the doctrines of the Presbyterian church, to do it in the

least offensive manner possible; and having said next to nothing, in commendation of the particular order and form of government of that church—we believe the time has come, in which we cannot, in good faith and a clear conscience, any longer forbear to repel aggressions. We feel as if the very title of our work, *The Christian Advocate*, would reproach and condemn us, if we should now refuse pointedly to withstand the attempts which have recently and publickly been made, to prove that the whole order and government of our church, and of all other churches, except the Protestant Episcopal and the Romish,* are wholly without support or warrant in the volume of inspiration; and as the consequence of all this, that those who belong to these excluded churches, members and ministers alike, have no hope for eternity, but what they may derive from "the uncovenanted mercies of God;" from mercy, which, as we understand the strange phrase, the Father of Mercies possibly *may*, but which he has made no promise that he *will*, extend to persons in their situation.

Never, so far as we know, did this monstrous dogma—we cannot call it by a softer name—find in our country a publick advocate, in any man calling himself a Protestant, till a little more than twenty years ago. It then received from Dr. Mason and Dr. Miller, the rebuke and the confutation which it deserved. The excitement which it produced subsided gradually, and we hoped it had become finally extinct. Not long since, however, it was revived in the South, by Bishop Ravenscroft. His first publication on this offensive topick was sent to us, with the expectation, we believe, that we should notice it. This we declined to do; not only from the strong reluctance which we felt to engage in controversy, but also from the hope that Bishop R.'s performance would silently sink into its merited oblivion; and from a persuasion that if it received a reply at all, that reply would with most propriety be made—as we knew it could be well made—in the region in which the provocation had been given, and where, of course, it was most sensibly felt. A reply was accordingly made by Dr. Rice; and we indulged the hope that the controversy would be confined to him and the Bishop—With this we should have been perfectly satisfied. But Dr. Rice has been assailed, and not in language and manner the most courteous, in this city. The monstrous doctrine we have mentioned, is now proclaimed all around us; and Bishop Hobart, its original promulgator in the United States, has given it countenance, in a sermon which he lately delivered in Philadelphia, and which has since been printed and widely circulated.

Can any one, friend or foe, reasonably expect that, in these circumstances, we should retain our avowed principles, and yet remain silent? Would it not savour of indifference, timidity, or a distrust of our cause, if we should still hold our peace? Let it be well observed, that we do not "bring the war." It is brought to us; and it is a war of extermination. It seeks to destroy our church, root and branch. It calls on us to abandon all the sacred institutions in which we have been nurtured, or to abandon, as the

* We believe we do no injustice to the advocates of the opinions we here state, in representing them as extending their charity to the church of Rome. They would probably charge us with not doing them justice, if we did otherwise. Yet it seems rather strange, that notwithstanding their charity for the Romish church, they are as loud as any, in proclaiming that she is the great Anti-Christ of the New Testament. Mr. Croly makes her exclusively so; not allowing even Mahomedans to be a limb of "the beast." Alas! for the poor Lutherans, Presbyterians, Congregationalists, Baptists, and Methodists, that they should be in a more deplorable condition—more fully excluded from the merciful promises of God—than the members of Anti-Christ himself.

tremendous alternative, all hope in the covenanted mercies of God. We certainly shall do neither; and we believe we are able to give good and satisfactory reasons, for our stedfastness in the faith of our fathers. We shall endeavour to conduct the controversy with a Christian spirit; but we must be expected to speak plainly. In any other way we cannot do justice to our cause.

Let it be distinctly understood, that it is only with those in the Protestant Episcopal Church who hold the obnoxious *exclusive* principle we have mentioned, that we wish to be at issue. We do not believe that a majority of the members of that church, either in this country or in Britain, have adopted that principle. It is, in fact, not a Protestant but a Popish principle. So it has been considered and treated, by many able writers of the English established Church, both in former and later times, as we propose to show hereafter. In defending this principle, however, its advocates find it essential, to attempt to prove that diocesan episcopacy is absolutely indispensable, in the constitution of a true church of Christ. This unavoidably introduces the whole controversy, in relation to the nature of the episcopal office, as taught in the New Testament. We shall, therefore, be under the necessity of canvassing this point; but we shall aim to do it in such manner, as not justly to offend those who give the most decided preference to what is called Episcopal church government, provided they infringe not our claim to be also a true church of the Lord Jesus Christ. We believe that Presbyterian bishops, have as much authority from the sacred records, as any bishops in Christendom; but we do not say or believe, that there are not bishops of equal authority, in other churches. As stated in our Prospectus, we claim to be "*a* church, but not in the language of exclusion, *the* church."

It is known to all who are acquainted with this subject, that it has been long and ardently debated. We do believe that all that can properly be said on it, has been said already; and we believe too, that it has been as well said, on the one side and on the other, as it is likely ever to be said again. But if what we regard as old fallacies are broached and urged anew, the old correctives must also be applied; that the incautious and uninformed may not be misled. Much that we expect to introduce, will be in the form of quotation. We have no ambition to cast truth into our own crucible, that we may bring it out in a new form, when we find it already honestly and fairly coined to our hand. We trust that our brethren of the Presbyterian church will afford us all the aid we may need: for we are well satisfied that our opponents do not possess a *monopoly* of the learning and talent, any more than of the true religion, of our country.

It is the design of this paper only to commence a series, and to indicate what will be its character and scope. Having done this, we shall in our next number, call the attention of our readers to an important part of the discussion contemplated.

The Editor of the Christian Advocate.

Review.

REV. CHARLES G. FINNEY'S SERMON.

(*Continued from p. 558, Vol. V.*)

Having made these remarks upon the general object of the sermon, and having shown the fallacy of the main point assumed, that the objections which ministers and Christians make to the new measures are the same as those of the impenitent, and

grounded on the same reasons, and having thus exposed the unsoundness of the argument, and shown that the main point to be supported is without foundation, and that there is yet no proof of a likeness of character between the two classes of objections to the new system; I proceed to a more particular examination of the several parts of the sermon.

That which may be styled the doctrinal part of the sermon is the author's illustration of the declaration of the text, that two cannot walk together except they be agreed. He thinks it is an agreement in feeling. And though the text means God and man, his purpose requires him to consider it as spoken of one man walking with another.—The following extracts will give his view of it:

Page 3—6. "All pleasure and pain—all happiness and misery, belong to the mind—all sin and holiness have their seat in, and belong to, the *heart*, or affections. All the satisfaction or dissatisfaction, pain or pleasure, that we feel in view of any truth or thing presented to our minds, depends entirely upon the actings of our affections at the time, and *consists in these actings*. If it fall in with, and excite, and feed *pleasurable* affections, we are pleased *of course*; for in these pleasurable affections, our pleasure or happiness consists. The higher, therefore, these affections are elevated by the presentation of any thing or truth to our minds, the greater our pleasure is. But if the thing or truth do not fall in with our affections, it cannot please us; if it be *aside* from our present state of feeling, and our affections *refuse to follow*, we shall either view it with indifference, our affections being otherwise engaged, or if it press upon us, we shall turn from and resist it." "If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested, until it *comes up to our feelings*; if this does not take place, we *necessarily* remain uninterested; and if the subject, in this cooling, and to us, degraded point of view, is held up before our mind, and our affections struggle to maintain their height, we feel displeased, because our affections are not fed, but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel, and *refuse to rise*, it does not fall in with and feed our affection, therefore we cannot be interested; it is enthusiasm to us, we are displeased with the warmth in which our affections refuse to participate, and the farther it is above our temperature, the more we are disgusted. These are truths to which the experience of every man will testify, as they hold good on every subject, and under all circumstances; and are founded upon principles incorporated with the very nature of man." "A refined musician is listening almost in rapture to the skilful execution of a fine piece of harmony—throw in discords upon him; he is in pain in a moment. Increase and prolong the dissonance, and he leaves the room in disgust.—You are fond of musick; but you are at present melancholy—you are in great affliction—you are inclined to weep—the plantive tones of an Æolian harp light softly upon your ear, and melt around your heart—your tears flow fast—but now the din of trumpets, drums, and cymbals, and the piercing fife in mirthful quick step breaks upon your ear, and drowns the soft breathings of the harp—you feel distressed—you turn away and stop your ears. The harp touched and melted your weeping affections, it fell in with your *feelings*; therefore you were gratified.—The martial musick *opposed* your state of feeling, you was too melancholy to have your affections elevated and enlivened by it: it therefore *necessarily distressed you*." "Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a dull man *preach* or *pray*; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone; if this does not happen, you are distressed and perhaps disgusted with his coldness. This is a thing of course." "Suppose you are lukewarm and carnal and earthly in your affections; you hear one exhort, or pray, or preach, who is highly spiritual, and fervent, and affectionate; if your affections will not rise, if, through prejudice, or pride, or the earthly and sensual state of your affections, they refuse to enkindle, and to grasp the subject, although you believe every word he says, yet you are not *pleased*. He is above your temperature, you are annoyed with the *manner*, and fire, and spirit of the man.—The higher he rises, if your affections grovel, the further apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you, if your heart will not enkindle, the more you are disgusted."

Here, then, we have the theory of the sermon before us; and as I think, also, the theory of the whole system of the author's measures for promoting revivals. Some of his language would lead us to infer that he meant to embrace what is called the *exercise scheme*, that all sin and holiness consists in voluntary exercises; but from other expressions it appears he does not, unless, indeed, he supposes that all the sensations and emotions of the mind are voluntary exercises, which would be indeed an entire new theory of the mind. He says, "all the satisfaction or dissatisfaction, pain or pleasure that we feel—depend entirely upon the actings of our affections at the time and *consists in these actings*." According to him, then, all the pleasurable or painful emotions of the mind, are affections, whether they are voluntary or involuntary. These constitute our feelings. And all sin and holiness consists in these also. And he uses *feeling* and *heart* as synonymous terms. Does he mean, then, that all the pleasurable and painful emotions we have are of a moral nature, and either sinful or holy? Does he mean, that holiness is the same thing as happiness, and sin the same thing as misery? Does he mean, that all warm, lively and happy feelings are holy affections? If he does not mean so, this was the place to inform us, and to make the distinction. And it was incumbent upon him to make it clearly, and let us see the difference between those warm feelings that are holy, and those that are not. I can scarce think that he believes all warm and happy feelings are holy; but I have looked in vain for any information to the contrary.—"Your heart is glowing with religious feeling." What is religious feeling? It was all important that he should tell us, because all his conclusions were based upon it; and a mistake here, would lead us entirely astray. Does he suppose it impossible to mistake, and that the man who thinks he is awake, and full of religious feeling, is of course right in thinking so? How can a church know when it is their duty to "shake off their sleepy minister," without being informed what it is to be awake, and what it is to be asleep? Or, is it impossible to mistake? Is the consciousness of being *warm* in our feelings, on the subject of religion, certain evidence that we are in a right state of mind? And if a minister does not so preach and pray that "our affections are fed and cherished," is that certain evidence that he is "sleepy," and ought to be "shaken off?" Is religious feeling so much like the inspiration of the prophets, that those who have it know certainly that they are right exactly, without "trying the spirits" by any rule? Or, is the grand rule by which every man is to be judged, and his spiritual state determined, the single question of his agreement or disagreement with the new measures? I conclude this will be the rule adopted in practice, and if this is the rule intended, it should have been more distinctly avowed. The whole drift of the discourse, however, is to establish this rule, though that object is not distinctly avowed.

But, is there nothing said in the discourse, to show that all kinds of feeling are not religious feeling? Yes. On page 10, the author rejects *animal feeling*, as forming no part of religious affection. What, then, does he mean by animal feeling? He gives us no definition; but from what he says of it, it would appear to be that tender sensibility which inclines us to weep, when it is skilfully touched. His language is,

> "Adopt a strain of exhortation or preaching that is calculated to awaken mere sympathy and animal feeling, and you will soon see that there is a perfect community of feeling amongst cold and warm hearted Christians, and sinners; they will all weep and seem to melt, and no one will be offended, and, I may add, no one will be convicted or converted."

I conclude, then, that, by animal feeling, he means emotions of the

tender and weeping kind, such as the musick of the Æolian harp is adapted to excite, and which the introduction of martial musick would greatly disturb. Such feelings as these may be excited in view of religious objects, when presented in a particular attitude, and are, no doubt, often mistaken for religious affections. But they are the result of mere tragick painting, and ought to be carefully distinguished from holy affections. There is, however, another class of animal feelings, such as are excited by "the din of trumpets, drums, and cymbals, and the piercing fife, in mirthful quick step, breaking upon the ear." This class is doubtless excited by religious subjects, as well as the other; and no reason appears why they should not be carefully distinguished from holy affections. Yet, no notice is taken by the author, in this discourse, of this class of feelings, as *animal* feelings, which should not be mistaken for true religion. On the contrary, while he expressly excludes the other class, there is much in his language on the subject of religious feeling, which leads me to conclude that he considers this class of feeling, when excited by religious subjects, to be the very height of holy affection. And this I take to be the *key* to his whole discourse, and to his whole system of measures.

That there are these two classes of animal feeling, each of which consists in emotions of the mind which are involuntary, and are neither sinful nor holy, I think cannot be reasonably questioned. The existence of the class of tender sympathies, which lead us to weep at the sight of distress, is admitted. And is not the existence of the other class equally evident? What are those emotions which are excited by martial musick? Why does the sight of a military pageant attract the attention of the multitude, and kindle, in so many minds, the thirst for military glory? Why does the sound of the fife and drum wake up all the energies of children; and why do we see them, in imitation, marching and counter-marching, with their paper caps, and their weapons of wood? call it enthusiasm, if you will, it is *feeling;* and feeling too, of a lively and animated kind; it is a feeling that is full of fire, and spirit, and life, a feeling that blazes and burns upon you, till you sympathise in it, and burn and glow in like manner, or till you are greatly annoyed by it, and compelled to flee. This feeling sometimes strongly seizes the female mind; and wherever it does, it effects a wonderful transformation. Let a nation be invaded; let their energies be roused for defence; let the genuine war spirit be waked up, and all ages and sexes will participate, in a greater or less degree. Let our wives and mothers and daughters be filled with this spirit, and they no longer appear like the same beings. The softness and delicacy so natural to the sex, is exchanged for masculine boldness. Those fine sensibilities, that tenderness, and gentleness, and kindness, for which we so much admired them, is laid aside. Every nerve is braced; every movement is quick and violent; every look threatens; every eye flashes fire; every word breathes defiance. And some, when dangers press, and help is needed, disregarding that unfitness for rough and hardy enterprises which results from their delicate frame, will fly to arms, and rush upon the foe. And some will outrun their more tardy and phlegmatic husbands and brothers, and be foremost in the field of contest. Such things have been seen. And what is it? It is animal feeling, no doubt, of a peculiar kind; and when it gains possession, it drives out all the animal feelings of the tender class, all the soothing sensibilities and weeping sympathies of our nature, and frowns upon them where they appear in others, at such a time, as objects of ineffable scorn.

Now change the subject. Let religion be presented in such an attitude, and with such accompaniments, as are adapted to affect the nervous system in the same way. Will not the same class of feelings be excited? and will they not burn, and blaze, and glow in like manner? and will they not produce the same effects upon those who are the subjects of them? Have we not examples, in the past history of the church? and are there not present examples before our eyes? And why should it be thought there is any more holiness in this class of animal feelings, than in the tender class?

If the conclusion to which I have come is correct, that, by the fire, and spirit, and warmth, which glow, and blaze, and burn upon us through this discourse, nothing more is meant than mere animal feeling of the martial kind, applied to the subject of religion, the principle will doubtless apply to the leading positions taken in the sermon, and satisfactorily account for them.—Let us make the experiment.

Page 5. "Suppose you hear a *dull man* preach or pray; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone." This is exactly so, if your feeling is mere animal feeling; but far from it, if it is that holy affection which consists in the love of the truth. If the truth is clearly presented, though it should be done by a dull man, who does not appear to feel it himself, still that truth would feed and cherish your holy affections. And the degree in which your affections would be fed, would depend upon the truth presented, and not upon the feeling of the speaker.—Satan might be the medium of announcing to the angels in heaven, that another sinner has repented, and the tidings would fill them with holy joy, though Satan should appear to have no pleasure in the message himself. But in the sermon, it all depends upon the degree of feeling manifested by the preacher. If that is below your tone, "you are not interested, you *cannot* be."—The feeling in you is fed only by the feeling in him, and not by the truths he exhibits. And being so, it is animal feeling. For nothing is plainer, than that the feeling in one which is fed by feeling in another, is mere sympathy, and animal feeling. It cannot be any thing else.

So also with the converse; in which I conclude he means to suppose one who is in the exercise of Christian feelings, though in a low degree. He applies some terms to him, which, as I should understand them, denote the opposite of Christian feelings; but as he probably means to make an exact contrast, I pass over these. Your affections are low—you hear the ardent man pray or preach—"if your affections will not rise, if they refuse to enkindle, although you believe every word he says, yet you are not *pleased*. He is above your temperature; you are annoyed with the *manner*, and fire, and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is *wrong*, [that is, of low temperature,] the nearer *right* he is, [that is, the higher his temperature,] the more he burns upon you, if it is mere animal feeling, of the kind which has been described." The state of my nervous system is such as to be pleasantly affected only with the soft tones of the harp; but he pours upon me "the din of trumpets, drums, and cymbals," and I am pained and disgusted. But, very different is the case, if it is Christian feeling. Though my Christian feelings, which consist in the love of the truth, are in a low degree, yet if he makes a clear and vivid exhibition of that truth which I love, I am pleased. And with respect to the *manner* of

the preacher, if it is the eloquence of holy love, and I am a Christian, I cannot fail of being delighted with it, though ever so much above the tone of my own feelings. Christians are not unfrequently in a state in which their holy affections are low; but never, I believe, in that state in which the exhibition of that truth which they love does not please them. And while that truth which they love is exhibited, they are not displeased but delighted at the appearance of a high degree of love to it in the preacher. I have never known an instance of the contrary, in the circle of my Christian friends. And among the revival ministers of my acquaintance, I have never known one who was not pleased at the exhibition of a high degree of holy feeling in another, even though his own feelings should not come up to the same temperature. The remarks may hold good, as far as animal feelings are concerned; but will not apply to Christian experience.

Again, Page 6, he says, "We may learn why persons differing in theory upon doctrinal points in religion, and belonging to different denominations, will often for a time, walk together in great harmony and affection. It is because they *feel deeply*, and feel alike. Their differences are in a great measure lost or forgotten, while they fall in with each other's state of *feeling*."

It has often been noticed that those, between whose professed doctrinal views there is the greatest difference, do sometimes thus harmonize. Some have wondered at it; but others have understood it well. The true reason is here given, if by *feeling* is understood animal feeling. But if their *feeling* consisted in the love of what they respectively consider as truth, there would be no such agreement; and the more of that kind of feeling each had, the further asunder they would be. But let two persons, thus differing from each other in their doctrinal views, be filled with the kind of animal feeling which has been mentioned, that is, the *martial* kind, and let their religion consist chiefly in this, and their differences are easily forgotten, for neither will attach much importance to them. They can meet together, and readily join in the same *manner* of expressing their feelings. They can sigh, and groan, and vociferate, in perfect harmony; they can think a noisy and tumultuous meeting a great excellence, and an evidence of the peculiar presence of the Holy Spirit; they can cry out, and fall down, and have "the power," and speak and pray, all at once, males and females, old and young, and find a perfect unison of *feeling* in it all. "It is because they *feel deeply* and *feel alike*." And this accounts for what some have wondered at, that some nominal Calvinists have thought it a high commendation of the new measures, to say they were so much like those practised by the Methodists; and that some Methodists have said the new converts made under these measures were really Methodists, and it was not fair to hurry them into Calvinistick churches, before they had time to discover their proper home.

Again, Page 6. "We see why lukewarm professors and impenitent sinners have *the same* difficulties with *means*, in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are *the same*—the reason is, that their affections are nearly the same. It is the fire, and the spirit, that disturb their frosty hearts."

By lukewarm professors understand those whose feeling is not *up* to the required temperature, those who have not imbibed this martial spirit. By the *manner* of preaching and praying, of which they complain, understand that *manner* which is expressive of this kind of animal feeling, at its high temperature. It is the spirit of war. It attacks impenitent sinners, and those professors who do not come up to the required temperature, with the same abrupt, harsh, reproachful, and provoking language.

Such professors, being cool, and not having their judgment biassed by passion, regard such treatment as improper, and inconsistent with the meek, and mild, and gentle, and benevolent temper of the gospel; and if they say any thing on the subject they express this judgment. And those impenitent sinners who are displeased on this account, or on any other account, will be most likely to make the same objections. The fact that they make the same objections, is very far from proving a likeness of moral character between them, as has been already shown. But the fact that they are alike "annoyed by the warmth and spirit" with which they are fiercely attacked, does prove, I am willing to admit, that they neither of them enter into this kind of feeling, and have not the same spirit enkindled within them. —They are alike destitute, for the time, of this class of animal feeling. But if the feeling spoken of were the love of the truth, it would produce very different effects upon the impenitent, and upon those Christians whose affections are low. The impenitent would probably be displeased with the truth exhibited, if they felt it at all; and they might complain that it should be urged with so much warmth. But Christians would not be displeased with that truth which they love; nor would they be displeased to see others love it in a very high degree; nor would they complain that it was urged with too much warmth, provided it were done with decorum, and in the spirit of meekness.

Again, Page 7. "We see why ministers visiting revivals, often, at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked;* —the praying, preaching, and conversation are above their present temperature."

It appears not to be the *truth* which is exhibited, that disturbs them, but the *temperature*.—They often object to this, "at first," which implies, that they often afterwards fall in. Now, this is exactly descriptive of the effect of this kind of animal feeling. Animal feeling in one has a tendency to produce the same kind of animal feeling in another, by mere sympathy; and it often does. So that those who were not affected by it "*at first*," may come into it afterwards. At first they judged with coolness, and disapproved, because what they witnessed was not according to the law and the testimony. But afterwards, when they began to come under the influence of the same animal feeling, their passions overcame their judgment, and their scruples of conscience, and they were prepared to fall in. Many instances of this have no doubt occurred; and they are easily accounted for, if it is animal feeling. They objected, *at first*, because it was contrary to their settled judgment, deliberately formed from the study of the scriptures, and the experience of themselves and others, and their acquaintance with the history of revivals. But they fell in afterwards, because their animal feelings were moved by sympathy till they were carried away. And the less spiritual they were, the more readily they were brought in, because they had less holy affection, and less of the force of conscience to be overcome.

Again, Page 7. "We see why ministers and private Christians differ about *prudential measures*." And "we see the *same person* having very different notions of *prudence*, and consequently practising very differently at different times."

The idea seems to be, that the man whose feeling is at the high temperature, will judge differently as to what is prudent, from the man whose feeling is at the low temperature. And that the man who is at the low temperature, is not, and *cannot* be, qualified to judge what

* Mark this: "Ministers often *cavil* and sometimes take sides with the wicked." Those who make any objections are denounced without ceremony.

is right, in point of prudence, for the man to do who is at the high temperature. It is doubtless true, that the man who suffers his animal feelings to control his judgment, will judge differently when most under the influence of his passions, from what he does when least under their influence. And while passion reigns, he will be very likely to think it right so to do; but when passion cools, and reason resumes her sway, and conscience and the Bible are again suffered to speak, he will be convinced he was wrong in thinking so.

Again, Page 8. "We may learn how to estimate the opinions of ministers and Christians, and *our own opinions*, when our affections are in a bad state."

By *bad state*, understand the *low temperature*, when passion has the least influence, and we have the meaning of the rule. The man who is under the influence of passion, approves of what his passions incline him to do; but the man who is least under the influence of passion, and judges by the known rules of the word of God, will condemn him for so doing. The meaning intended, doubtless, is, that the former is right; but every sober Christian, who means to follow his Bible, must say, that the latter is right. The whole paragraph might be assented to, and the conclusion drawn be exactly the reverse of what the author evidently intended. So with the resolution of Edwards here quoted, "that he would always act as he saw to be most proper when he had the clearest views of the things of religion." All would assent to the resolution; but every considerate man would apply it directly to contradict the sentiments of the sermon. The clearest views, are not those which we have when our animal feelings are most excited, but when they are the least so, when the mind looks at divine things with the greatest calmness and deliberation.

[The remainder of the review, which proceeds in analysing the sermon in much the same manner as is here exhibited, we shall omit.]

SHORT NOTICES OF RECENT PUBLICATIONS.

THE APOCALYPSE OF ST. JOHN, *or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final triumph of Christianity. Being a new interpretation. By the Rev. George Croly, A.M. H.R.S.L. Philadelphia: E. Littell, Chestnut street, and G. & C. Carvill, New York.* 1827.

We have read this volume with uncommon interest—Yet we must add, with far more *interest* than *conviction*. The writer is unquestionably a man of more than ordinary talents. He is both erudite and eloquent—more eloquent in this work than befits, as seems to us, the patient and cool research, and the deliberate and impartial decisions, which his subject indispensably required. If he had written more like Lardner, and less like Gibbon, the prima facie evidence of the truth of his system would, we think, have been greater. Still, he is highly plausible, and the coincidence between some of the prophecies of the Apocalypse, and the events to which he is the first to apply them, is truly striking. He is manifestly a prejudiced Englishman, and gives to his country and countrymen—certainly worthy of great prominence in any just view of Christendom—an agency and influence unduly great. This notwithstanding, he ought to be carefully read by all who study the Apocalypse; and the excellent compend of church history at the close of the volume, is worth more than its price to every student of prophecy.

As we have intimated that we are not convinced of the truth of Mr. Croly's system, it may reasonably be expected, that we should, briefly at least, assign the causes of our incredulity. We say then, in a word, that on the one hand he gives, in our judgment, undue weight and magnitude to occurrences comparatively unimportant, as fulfilments of prophecy; and on the other hand, sets aside entirely, some of the most momentous events, and such as most deeply affected the state of the church, in the periods to which he refers. To specify in a single instance—we never can have faith in that interpretation of the Apocalypse

which excludes altogether, as Mr. Croly's does, the rise, progress, and extension of the Mahomedan imposture and power. It affected the state of Christendom, during several centuries, more than any thing, or every thing else, that then occurred. The Saracens, as other writers have shown, overran Palestine, Syria, Armenia, the greater part of Asia Minor, Persia, the Hither India, Egypt, Numidia, Barbary, Spain, Portugal, part of Italy, with the principal islands of the Mediterranean sea; and their successors and supplanters, the Turks or Ottomans, by their conquests, and the taking of Constantinople in 1453, put an end to the eastern empire; and thus the whole power which had belonged to imperial Rome was ended—the western empire having been destroyed long before. Had the prophet of Patmos, we ask, in the visions which he received of the entire future destinies of the church, not even a glimpse of all this? It is incredible—We believe that the locusts that came out of the smoke which ascended from the bottomless pit, as mentioned in the 9th chapter of the Apocalypse, were intended to symbolize the Saracens and Turks, and not, as Mr. C. would have it, the infidels and atheists of the French revolution. We must also think that the attempt made by Mr. C., at the close of his work, to prove that the temptation of our Lord in the wilderness, "was in all its parts, a type or visible prophecy of the corruptions of Rome," is an evidence that his love of system (as is common with system builders) had given his imagination a great ascendancy over his understanding and judgment. But let our readers examine and judge for themselves. We have already said, and we repeat it, that the book ought to be carefully perused by all students of scripture prophecy.

ADDRESS TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA, *on submitting to their consideration the plan of correspondence with the General Assembly, by the Chairman of their Committee, in May*, 1827. *New York: published by G. & C. Carvill. Elliott & Palmer, Printers.* 1827.

The occasion and purport of this address will best be explained by the following advertisement and plan of correspondence, with which it is introduced in the pamphlet before us.

"*Advertisement.*—The author prepared this Address, as the Report of the Committee of Synod; but circumstances, over which he had no control, prevented a meeting with his colleagues to consider it, after it was committed to writing. It was, therefore, read in Synod, not as the production of different persons, but as his own speech; and it is now given to the publick verbatim according to the manuscript.

"If it tend to illustrate, and to vindicate, the principles and the practice of the Scottish Presbyterians, in defence of their civil and religious rights, the end is attained. The notes in the Appendix are additional.

"The Joint Committee of the two Churches who recommended this plan, consisted of the Rev. Dr. Rowan, and Messrs. M'Cartee and Baldwin, from the General Assembly; and Dr. M'Leod and Mr. Chrystie, from the Synod. Mr. Gibson was absent, and expressed no opinion on its merits.

"The plan was unanimously adopted in the Assembly, on the second day of their sessions, May, 1826, and is as follows, viz:—

"*Plan of Correspondence.*—Art. 1. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ; believing that 'all the members of that body, being *many*, are *one* body;' and trusting to the word of God, that these separations will not be perpetual, do *agree* to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

"Art. II. In order to bring about this desirable object, on the basis of the proper *unity* of the visible Church, it is mutually covenanted, that the ministers, members, and judicatories of these Churches (treating each other with Christian respect) shall always recognise the validity of each other's acts and ordinances consonant to the scriptures; and yet, that any Church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

"Art. III. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the Church of Christ, and of delivering their opinions on any question under discussion; but they shall have no vote on its decision.

"Art. IV. In order to carry the last article into effect, the General Assembly of the Presbyterian Church will, at their ses-

sions in May, 1826, appoint commissioners, who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence."

The most of our readers will not need to be informed that this address—one of the most powerful we have ever read—is in favour of the adoption of the plan of correspondence proposed; and yet, that its object has not hitherto been obtained. This we do indeed regret; but it has, nevertheless, neither destroyed nor abated our cordial affection for our brethren of "The Synod of the Reformed Presbyterian Church." We are satisfied that they act on principle, and act as they do because they are sincerely desirous to maintain the doctrines and order of the Presbyterian system, in their integrity and purity. For this we honour and love them; and hesitate not to say that we esteem the points in which we cannot but think them unduly scrupulous, as the very dust of the balance, in comparison with the momentous truths which they stedfastly uphold. These we trust they will continue to hold fast; and if ever they and we should be more closely united, we sincerely wish that we may get rid of at least as much dross, as they may be called to purge away.

On the whole, we entirely agree with Dr. M'Leod, in what he says relative to the proposed plan of correspondence. To this plan we think he has ably, eloquently, and conclusively shown, that his brethren ought not, on their own principles, to object; and yet we think with him also, that they ought not to be unduly urged on the subject. Forbearance will sometimes do far more than importunity. Human nature, like every other kind of animated nature, abhors all compulsion. Men will often do that of their own free choice, to which every thing like driving, will render them inveterately hostile. Indeed, Christians ought never to act, nor ever be expected or desired to act, but upon conviction of the truth, and the full approbation of their consciences.

A SERMON, *Preached at Montpelier, before the Legislature of the State of Vermont; on the day of the Anniversary Election, October* 11, 1827. *By Rev. Thomas Goodwillie, Pastor of the Presbyterian Church of Barnet, Vt. Published by order of the Legislature.*

We know not whether it be more creditable to the author of this discourse, that he had fidelity enough to deliver it, or to the legislature of the state of Vermont, that they had good sense and piety enough to request its publication. It is a plain, sensible and faithful sermon, on a text manifestly appropriate to the occasion—Prov. xiv. 34: "*Righteousness exalteth a nation, but sin is a reproach to any people.*" The great truths and doctrines of revelation are stated without any disguise, and mingled with the reasonings and illustrations which belong to the general subject. There is no garnish or tinsel in the preacher's language, and yet it is sufficiently chaste and correct. There is no approximation to flattery, and yet there is no want of respect to the magistrates and legislators, on whose account the discourse was delivered. We wish that such a sermon were addressed to every state legislature, and to our Congress too, at the commencement of each of their sessions. We subjoin Mr. G.'s address to the governor and legislature of Vermont.

"The customary addresses to the constituted authorities of this state will close the discourse.

"*His Excellency the Governor.*—By the suffrages of the people of this state, you are called to be their chief magistrate. Promotion comes from no quarter, but from God. 'He putteth down one and setteth up another.' 'The Spirit of the Lord God of Israel saith, He that ruleth over men must be just, ruling in the fear of God.' Your high office imposes on you an awful responsibility. To promote the glory of God by promoting the good of the people of this state, is the grand duty of your office. To attain this very desirable end, a deep and lasting sense of your own insufficiency and a firm and entire reliance on Divine aid, are indispensably necessary. The grand design of civil government is to be obtained by the suppression of vice and impiety, the general diffusion of knowledge, and the universal reign of righteousness. In governing the people of this state, you will give praise and protection to them who do well; and you will not bear the sword in vain, but revenge the injuries done to the body politick by executing wrath on them who do evil. Thus, you will not be a terror to good works, but to the evil; and so prove to be the minister of God for good to the people. God only can prosper or frustrate your endeavours. 'The way of man is not in himself; it is not in man that walketh to direct his steps,' therefore, 'trust in the Lord with all thy heart, and lean not to thine own understanding. Acknowledge him in all thy ways, and he shall direct thy paths.' The practice of personal righteousness will make you honourable and useful while you live, and will embalm your memory at death. The prayers of the righteous will be offered to the

throne of grace in your behalf. May your administration 'be as the light of the morning, when the sun riseth, even a morning without clouds; and as the tender grass springing out of the earth, by clear shining after rain.' As a faithful minister of God, may you at last receive the approbation of the righteous Judge of all.

"*The honourable Council, and House of Representatives.*—You are chosen by a free people to fill high and responsible stations. The dearest interests of the state are committed into your hands. The influence of your official acts, whether beneficial or injurious, will long be felt by the people of this state. The duties to which you are called are numerous and arduous. First of all, like the inspired penman of our text, ask that wisdom from God which will be profitable to direct you in all matters. Consult the sacred pages of Divine revelation, and there you will find 'instruction in righteousness' and the most valuable lessons of political wisdom. In the discharge of your duty, every thing connected with the well being of this commonwealth will claim your most careful attention. If righteousness be the only solid and permanent foundation of the publick good, the publick morals cannot be too carefully guarded by salutary laws. If vice be permitted to prevail, it will defeat the grand design of civil government, and disjoint the whole frame of the body politick. Remember your responsibility to 'the Governor of the nations.' Legislate in obedience to the high behests of heaven. Walk worthy of the kingdom of Christ, which is 'righteousness, peace and joy in the Holy Ghost.' May you be an honour and a blessing to your country—and at last may it be said to you, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' Amen."

Literary and Philosophical Intelligence, etc.

A Successful Case of Transfusion of Blood.—Mrs. Shemmonds, of Alrewas, the subject of transfusion of blood, had been in a very precarious state of health for a long time; her medical attendants advised her to change her residence for the benefit of a more salubrious air; accordingly she removed to Longford, in the county of Derby, the place of her nativity; where, after suffering a severe relapse, she sunk into such a state of extreme exhaustion (from the loss of vital fluid), that her friends felt confident that she was dead. Mr. Adams, a surgeon of Tutbury, was sent for, when, after various means had been used in vain, that judicious surgeon performed the very interesting operation of transfusion of blood from a healthy subject into the veins of the exhausted patient, so successfully, that she is now so far recovered as to walk herself out of doors, and continues a living monument of its reanimating effects.—*Chester Chronicle.*

Rare Insects.—"There exists in Livonia, a very rare insect, which is not met with in more northern countries, and whose existence was for a long time considered doubtful. It is the *Furia Infernalis*, described by Linnæus in the *Noveaux Memoires de l'Academie d'Upsal*, in Sweden.

This insect is so small that it is very difficult to distinguish it by the naked eye. In warm weather, it descends from the atmosphere upon the inhabitants, and its sting produces a swelling, which, unless a proper remedy is applied, proves mortal.

During the hay harvest, other insects named *meggar*, occasion great injury both to men and beasts. They are of the size of a grain of sand. At sunset they appear in great numbers, descend in a perpendicular line, pierce the strongest linen, and cause an itching and pustules, which if scratched, become dangerous. Cattle, which breathe these insects, are attacked with swellings in the throat, which destroy them unless promptly relieved. They are cured by a fumigation from flax, which occasions a violent cough."

Africa.—M. Rousseau, the French Consul-general at Tripoli, has despatched to the Geographical Society of Paris a great number of itineraries, accompanied with drawings, and some particular details with respect to the wandering tribes in the kingdom of Tripoli and in the interior of Africa, which will serve as a supplement to his "Genealogical Table of the Arab Tribes." He has also promised to send an exact description of the city of Aleppo. M. Rousseau has been so fortunate as to procure the first volume of the *Ibn-Batoun*, and hopes soon to have a copy of the second volume. This work is the more valuable, as it is known in Europe only from fragments. He has also obtained *Ibn-Khaldoun*, which treats of the Asiatic nations in general, and especially of the Arab Tribes. Finally, M. Rousseau is in possession of a very interesting History of Tripoli, which he intends to translate, and dedicate to the Geographical Society.

On the 31st Nov. last the Middlesex (London) Grand Jury made a presentment in

which they state—"in consequence of the lamentable increase of crime in the metropolis, it was scarcely possible for one body of gentlemen to discharge the duties imposed upon them." They add their regret that "the law should be such as to oblige them to find a true bill against two children, for stealing a one penny bun;" and they remark further, that they wish *solitary imprisonment* to be more extensively put in practice than it had been, in the houses of correction.

Tombuctoo.—It appears that there exists a detailed history of this city, written by Sidi-Ahhmed-Baba, a native of Darawan, a small town in the country of Kentes, which history, however, does not go farther back than the 510th year of the Hejira, the 1116th of Christ. The Arabick author attributes the foundation of this city to a female of the horde of Touaricks, called Bucktou, who established herself in a cabin on the banks of the Nile of the negroes, which was shaded by a bushy tree. She had some sheep; and she delighted in performing the duties of hospitality to travellers of her nation. Her habitation soon became a sacred asylum;—a place of repose and enjoyment for the neighbouring tribes, who were called Tin-Buktou, that is, belonging to Buktou. At length, various tribes came and established themselves there, forming a vast entrenched camp, which was afterwards converted into a great and populous city.

Professor Brocchi, so well known by his numerous works on geology and conchology, and who was employed for five years in travelling through Africa, at the charge of the Pacha of Egypt, as director of a company of European miners, died, just as he was on the point of returning to Europe with the result of his various researches.

On Chains of European Mountains.—The third volume of the Recueil des Memoires de la Société de Geographie is in the Paris press. It entirely consists of the important work of Mr. Bruguière on the Chains of the European Mountains, to which the Prize of the Society was awarded in 1826.

Malaria.—Among the obscure causes which operate to produce malaria in cities and large towns, Dr. Macculloch enumerates public sewers or drains. As one proof, among many others, of the class of intermittent fevers originating from malaria generated in sewers, Dr. M. states, "that at the Salpetriere, at Paris, intermittents were at one period common among the residents confined there; but the malaria of the sewers being suspected as the cause, the diseases of this class were finally and effectually eradicated by making an alteration in the drains."

The last spring, there were upwards of three hundred sail of schooners employed in the British Seal Fishery, and between 350 and 400,000 seals were taken, yielding, on the average, about one ton of oil to every 85 seals.

Coals in the East.—The Dutch papers state, that extensive coal mines have been discovered in Sumatra and Bantam; a very important fact when coupled with the existence of steam navigation.

Davy's Discourses.—The distinguished President of the Royal Society in London has published in a quarto form, the several discourses delivered by him from year to year, while he held the chair of that learned body.

The Coal Trade.—It appears that about 60,000 tons of anthracite coal have been brought to Philadelphia from the two great sources of Lehigh and Schuylkill, this season. We learn that of this quantity something like 27,000 tons have been shipped to New York, Providence, Boston, and other eastern ports, but that owing to the difficulty of obtaining vessels, even at enormous freights, several of these places have but a short supply, and the price of fuel generally has, in consequence, considerably advanced.

A writer in the last number of Professor Silliman's Journal, who makes a scientifick report on the gold mines of North Carolina, observes—

"I entertain the opinion, that the great fall in the price of cotton, will soon begin to produce considerable changes in this country. It will drive part of the labour heretofore applied in that way, into new channels of industry, some to the mines, and some to the production of small grain and corn. This, in time, will not fail to make the gold mines of North Carolina assume a different character, when system, science, and skill will render them extensively productive.

"That these alluvial deposits of gold, can be worked with regular profits, I have no manner of doubt, from my knowledge of the mines of other countries, and from the facts we know concerning these deposits themselves."

Charleston, Dec. 22.

Something Extraordinary.—A gentleman has sent to this Office, just taken from his garden, a fine ear of green Corn, and a Tobacco Plant, both as verdant and thrifty as they could be in the month of August. These evidences of the continued warmth of the season may be seen by the curious.

Religious Intelligence.

A PRESBYTERY IN BUENOS AYRES.

We have before us a letter from the Rev. Theophilus Parvin to the Presbytery of Philadelphia, dated "Buenos Ayres, April 17th, 1827." Mr. Parvin was ordained as a missionary by the Presbytery of Philadelphia, in January, 1826, and since that time has been enrolled as one of the members of that body. About a month after his ordination he sailed for Buenos Ayres, with his wife, a daughter of Mr. Rodney, the American minister, who died at that place. Early in the following April, as appears by the letter before us, he arrived in safety at the place of his destination. Since that time he has been diligently occupied in missionary labours. Having determined entirely to support himself, a considerable portion of his time has been unavoidably spent in teaching. Soon after his arrival at Buenos Ayres, he received the appointment of "Professor of Greek and English," in the University established in that city. This appointment he resigned last summer; finding that he could dispense with its emoluments, and desirous to secure more time for ministerial labours. His chief reliance for support at present, is on a flourishing Academy which he has established, containing at the last accounts about 50 scholars. He has also established, in concert with Miss M'Mullin, who accompanied him from the United States for the purpose, a promising female Academy, to which some of his attention is devoted. While these institutions afford an income adequate to all the wants of his family, they are in fact directly subservient to his missionary views. They promote knowledge and prepare for the reception of evangelical instruction. He has preached regularly first in his Academy and lately in a larger room, selected and fitted up for the purpose. A chapel is greatly needed, and efforts are making to prepare one. The Lord's Supper has been administered three times a year—the first time to 8 communicants, the second to 6, the third to 9, and the last time to 13. He has administered the Sacrament of Baptism only in three instances. He had, at the time of writing his letter, celebrated marriage six times. A Bible Society and a Missionary Society have been established, which meet monthly. A flourishing Sabbath School, of 107 scholars, is also established—it is well attended and increasing. The foregoing statement is derived from Mr. Parvin's communication to the Presbytery, in connexion with a private letter which we have seen from Mr. Torrey. Mr. Parvin's letter concludes as follows. "In conclusion, I am happy to be able to say, that in my academical and clerical labours I have for the last six weeks, been favoured with the valuable services of the Rev. William Torrey. In consequence of his arrival, and the settlement of the Rev. Mr. Brown, of Scotland, in a village of Scotch emigrants about 12 miles from the city, we shall probably find it expedient, as soon as we can receive dismissions from the Presbyteries to which we belong, to form a Presbytery in Buenos Ayres. I have therefore to solicit my dismission from your reverend body, with a view to connect myself with a Presbytery to be organized here. The great difficulty of maintaining any intercourse with those at home, because of the close blockade of our port, must serve as my apology for not having forwarded, some months

since, a communication of a nature similar to the present."

In consequence of the information contained in the letters abovementioned, the Board of Missions of the General Assembly was convened, when two communications from Mr. Torrey, dated August 24th and 25th, were also submitted for consideration, by the member of the board to whom they had been addressed. It appeared that Mr. Torrey was very actively and usefully employed in missionary labours, but that he needed pecuniary assistance.

After serious deliberation on the whole subject, a minute was made, of which the following is a transcript—"Letters were read from Rev. Messrs. Parvin and Torrey at Buenos Ayres, in South America—Whereupon resolved, that Two hundred dollars be allowed for the assistance of Mr. Torrey, and that Drs. Janeway, Green and Ely, be a committee to select and recommend a suitable person, as a missionary to the same region.

On motion resolved, that the committee aforesaid, be instructed, as far as possible, to seek for information respecting the opportunities afforded in the present circumstances of South America, for making missionary establishments in that region; and also into the expediency of employing an agent to explore the country, or any part of it, in reference to the farther extension and building up of the infant Presbyterian church, among the population of South America.

Doctors Janeway, Green and Ely, were also appointed a committee, to correspond with the Missionary Society of the Reformed Dutch Church, on a proposition made by them to this Board, to unite with them in the support of a Foreign mission."

We consider the establishment of a Presbytery, at Buenos Ayres, as one of those interesting and surprising occurrences which distinguish the period of the Church in which we live. A few years since, a prognostick of such an event, would have been ranked among the wildest dreams of enthusiasm. We hope that men of wealth in the Presbyterian church, will come to the aid of the Board of Missions, in the enterprise in which they have engaged, with liberal contributions; and that they will not permit other objects unduly to interfere with this. What object can be presented of equal importance, and of equal interest, with that of propagating the pure Gospel among the millions on our own continent, who are really as destitute of it as the heathen themselves. Donations appropriated to this object, will be sacredly kept to the destination of the donors. We are glad to be able to state, that the committee appointed for the purpose, have the prospect of engaging a promising young missionary, to go to the aid of his brethren at Buenos Ayres. We propose to resume the consideration of this subject, in the coming month.

FEMALE SCHOOLS IN INDIA.

Our estimate of the importance of female schools in India is known to the readers of the Christian Advocate. It has long been our deliberate opinion, that they are absolutely essential in every rational plan for Christianizing that most populous part of the world. The early years of man, in every region of the earth, are past under female care; and it is during those years that moral and intellectual culture is most advantageously commenced. Till, therefore, men are formed in India by mothers who are in some good measure able and disposed to form them to the love of knowledge and of true religion, little will be done in evangelizing the mass of any generation. But at present, the female sex in India are, almost universally, and to the last degree, ignorant and degraded—In India they have not been considered as the fit subjects of education. Hence the importance of female schools under Chris-

tian superintendance. We lately published a communication relative to several of these schools at Calcutta, supported by the charitable contributions of ladies in Philadelphia, of the Baptist denomination. We now insert with great pleasure another communication, of a like character, to an association of ladies, in this city, of the Presbyterian church. This association was originally formed for the support of two Chinese boys, who were sent to the Cornwal school; and who, after making some progress in their education, became uneasy and returned to their own country—not however without the hope that they had imbibed Christian principles which they would never lose. The society then determined to apply their funds and continue their exertions for the support of a female school at Bombay, then under the superintendance of the excellent and now deceased and lamented Gordon Hall—to whom the following letter so justly and pathetically refers. This letter is from the wife of Mr. Graves, the only remaining clerical missionary, of the American Board, at Bombay, and on whom has devolved nearly the whole labour of superintending nine schools. The letter is directed to the treasurer of the association in Philadelphia, by whom the contributions of the society were remitted to Bombay. We commence in our present number the publication of the journal of Mrs. Graves, and expect to conclude it in the coming month; when we also hope to give extracts from "the Report on the subject of Missions," and the other letter mentioned in the communication we now insert.

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Bombay, May 24, 1827.

My Dear Miss M'Calla,—I hope you will pardon the liberty I take in addressing a few lines to you, since *he* to whom your communication was addressed, rests from his labours. O how mysterious are the ways of God! Surely, "his way is in the sea, and his path in the great waters, and his footsteps not known." In *our* view, poor short-sighted creatures, we never needed help more, to carry on the various plans of our mission, than at the time our dear brother was taken from us. However, we know that the stroke was inflicted by Infinite Wisdom, and that God is "too wise to err," and too good to be unkind to his children. Though we know not what he does now, what a consoling thought, "thou *shalt* know hereafter." O! yes, when this mortal shall have put on immortality, and death is swallowed up of life—when we see, as we are seen, and know as we are known, then we shall not arraign the Most High, and say, "what doest thou?" O! how is our strength weakness, and our wisdom folly!!

My dear friend, I forward for your present information, a few extracts from my hasty written journal, which I hope you will pardon, as my particular situation forbids my writing more at present. I shall also forward by this opportunity, a "*Report of our Mission*," by which you will learn the state of the schools, both for boys and girls. This is the best communication I can possibly send you at this time.

The first school, established in Feb. 1826, we now select for your society, and call it "*The First Philadelphia School of Bombay.*" This is one of our best schools, and is taught by a very respectable Brahmin. I would just say to the dear sisters in Philadelphia, be earnest and frequent in your intercessions at the throne of grace, that God would shower down blessings upon these benighted females, and soon make them instrumental of incalculable good to those around them. From this school, one female teacher has *already* been raised up—She commenced her school, under favourable auspices, the first of this month. O my dear sisters, let me entreat you, while you are earnest and affectionate in your addresses at a throne of grace for *this one* school, not to forget the *others*, of a similar kind. And *particularly* those *few feeble labourers* who are yet spared, to do a *little* in this *large* field. Yes, my sisters, I say it with *emphasis*, intreat our kind, covenant-keeping God to thrust forth labourers into his harvest *immediately*.

You will see by my letter to Mr. Ralston, how long the letters, remittance, &c. have been delayed, and how much patience you must exercise, in regard to receiving communications from us. But, "go on, and prosper," my dear friends; the cause is a glorious one, whether you receive frequent intelligence from us or not. It is the cause of God, and *will prosper*, though the powers of darkness oppose it. It is the cause of Jesus, and *will prevail*. Therefore, let us take to ourselves the "whole armour of God," and enlist ourselves under the banner of *this* Captain of our Salvation, and fight, knowing that we shall come off victorious; for "the heathen shall be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession."

Present to all the ladies of your Society, and accept the same for yourself, the

affectionate, Christian regards of Mr. Graves and myself, and believe me,

Yours most affectionately,

MARY GRAVES.

A few Extracts from my hasty written Journal.

May 13, 1826.—This morning a teacher was brought me for examination, to commence a third school, two having been previously established by Mrs. Nichols. We all thought it desirable to extend the benefits of female education as much as possible; and having been relieved of my cares by the discontinuance of the boarding-school, I resolved to establish as many as I thought I could superintend alone, as it was pretty certain our two widowed sisters would eventually leave us for Ceylon. After examination, we agreed that he should commence immediately near our house.

May 14.—We are encouraged to hope that the school will prosper, as there were ten the first day. We must not despise the day of small things. When we consider the many obstacles in the way of female education in India, we are surprised that so many have been induced to attend the two schools already established.

May 17.—Our school now contains 24 girls, who appear to promise well. We would be thankful that the strong barrier, which has so long existed, to the utter exclusion of female improvement, is in some degree broken down. O! may the bright rays of the Sun of Righteousness soon shine into the hearts of these benighted pagans.

June 1*st*.—Another school, No. 5th, commenced this morning under favourable auspices. 13 girls.

June 2*d*.—How true is it that "man appoints, but God disappoints." Yesterday we were encouraged to hope that our schools would go on and prosper, without any very particular discouragements, but Satan is ever busy to frustrate every good, as far as he is permitted. This morning, one of the teachers of the first school established came to us, and informed against the teacher who has just commenced the 5th school—said he was a person of vile character—that if we put him into a school, all the other schools which we had established would be ruined, &c. We replied, that we should inquire into the subject, and if what he said proved to be true, we should not employ him. We made diligent inquiry, and found that he bore a good moral character, &c. We now believe that the teacher above alluded to, was induced to report such things of him, because he had not the honour of bringing him himself. Such is the spirit of pride and emulation among them, they all desire to bring teachers themselves, calling them their *own* teachers.

(*To be continued.*)

INCREASE OF RELIGIOUS KNOWLEDGE IN INDIA.

The question is, whether that book which has produced so much good among us, will not produce equal good among others, if sent unto them? Unquestionably it will, and from its past, we may, with safety, argue its future success. It has now been translated into many of the eastern languages, and though these translations have not been circulated so widely as could be wished, yet a happy commencement has been made. Many are now reading the wonderful works of God in their own language; in the native schools where the Scriptures were at first refused and rejected, they are now read without the smallest objection. In Calcutta there are now upwards of thirty native female schools, in most, if not all of which, suitable parts of the Scriptures are taught. The light is spreading in every direction: hundreds have seen the folly of idolatry, though they have not rejected it; many have rejected it, though they have not become Christians; some have become decided Christians, and are now spreading this book among their countrymen. Last year, by a native of some respectability in the suburbs of Calcutta, one of the idols was cast to the moles and the bats, and the temple in which it was worshipped, demolished. The leaven has begun to work, and it will operate till it has leavened the whole lump. From what has taken place we feel morally certain that the idols will all be famished, and that the word of the Lord will have free course, and be glorified. We are not left to conjecture on this subject, we have a sure word of prophecy, unto which we shall do well to take heed; and from it we learn that what we so ardently desire God has promised to perform. He has said, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—*Rev. Mr. Yates—at the Am. Bib. Soc. Am.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of the Second Presbyterian Church in Philadelphia, the annual collection for the Contingent Fund	$52 22
Of the Rev. Samuel S. Davis, per Alexander Henry, Esq., the balance in full of the subscription of $100 of the late Mrs. Benjamin Perkins, of Camden, S. C. for the Ladies of Camden and Salem Scholarship	50 00
Total	$102 22

The Treasurer has received of the Rev. Samuel Bryson, Agent for the Board of Missions, per Rev. Dr. Ezra S. Ely, the donation of Dr. Ely, $10, and of Master Samuel C. Ely, 50 cents, for the Missionary Fund - - $10 50

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from London to the 15th, and from Paris to the 14th of November. The intelligence received is not of great importance or interest, except as it relates to one event; but that one is more momentous, in our estimation, than any which has before occurred since the battle of Waterloo.

Britain.—The British parliament is still in recess. Large contributions are made to erect a monument in honour of Mr. Canning. The great tunnel under the Thames is in progress, and all apprehensions of its impracticability are done away. Plans are forming to get rid of a superabundant population in England, Scotland and Ireland. But at the date of the last accounts, the nation, or at least the publick papers, discoursed of scarcely any thing, except the naval victory of the combined fleet, over that of the Turks and Arabs. Lord Ingestrie, who was the bearer of the official despatches of Admiral Codrington, commander in chief in that action, carried the captured flag of the Turkish admiral—a red banner bearing a crescent and a star—suspended from his carriage, as he travelled through Canterbury, on his route to London.—Great rejoicings took place when the despatches were published. His Majesty conferred on Vice-Admiral Codrington, the grand cross of the order of the Bath; and nominated, at the same time, all the captains and commanders who shared in the dangers of the battle and the glory of the victory, as companions, or knights commanders, of that most honourable order. In a word, almost every officer has received naval promotion. Under the article Greece, we shall give some details of this great naval battle fought in her waters, the bruit of which is now filling the world. Sir Edward Codrington is a pupil of Lord Nelson, and seems to possess no small portion of the enterprise and spirit of his master.

France.—On Nov. 6th, a royal ordinance was published, by which the existing chambers of deputies were dissolved, and the electoral colleges convoked for a new election. By another ordinance of the same date, seventy-six new peers were created. These measures are manifestly taken to diminish the legislative influence of the liberals, and to increase that of the royal party. In the mean time, the restrictions on the press are suspended, and the printers make good use of the opportunity to speak very plainly of the government, and of their particular grievances. The despatches of the French admiral, in the naval action of Navarino, reached Paris, and the government papers were endeavouring to give it a favourable bearing on the elections. The French fleet before Algiers, has been in action with one fitted out by the Dey. It was a drawn battle; and the Algerines are said to glory, and the French officers are severely censured in some of the papers.

Spain.—The king and queen of Spain have been showing themselves to their rebellious subjects in Catalonia and Valencia, and it is said to have had a great effect in pacifying the insurgents. Discontent and insubordination however still exist; and

it is stated that new corps of French troops, not few in number, are entering the kingdom.

PORTUGAL.—It no longer admits of doubt that Don Miguel is on his way to Portugal—probably has ere this arrived there—to assume the reins of government, by the appointment of his brother Don Pedro. Pacifick measures are talked of, but we fear there is little probability that they will be adopted.

AUSTRIA.—It still seems doubtful what part this great power will take, in the controversy of the allies with the Porte. She is sometimes represented as siding with the Turk, sometimes as endeavouring to mediate between the belligerent parties, and sometimes as determined to join the allies. That she has no hostility to the Turkish cause we fully believe, but we do not think she will make herself an avowed party to it.

GREECE—Is at length freed from the horrible devastations and barbarities of the Turks and Egyptians. What will be her ultimate destiny, time alone can disclose—We hope she will be free. We stated last month that the combined English and French fleets (the Russian fleet being employed in another quarter) had blockaded the Turkish and Egyptian fleets, in the Bay of Navarino—They were joined by the Russians some time in the first part of October. But in the mean time the British and French admirals, on the 25th of September, had a personal interview on shore, with Ibrahim Pacha, the commander in chief of the Turkish forces. He at first acted with arrogance, but eventually agreed to an armistice, and pledged his faith and honour to refrain from all military operations, till the will of his master the Sultan should be known. Yet the very next day, he attempted to elude the blockading squadron, and to carry a large part of his army by water to Patras, with a view to prosecute the war against the Greeks, in that part of the Morea. He was however met by the British squadron, and compelled to return to Navarino. In the neighbourhood of this place, regardless of his plighted faith and honour, he continued to perpetrate barbarities too shocking for detail—He spared nothing, not even the trees and herbage. His desolations were like those of a sweeping conflagration; and it was his manifest design to consume by famine, the wretched Greeks whom he could not destroy by the sword. Apprized of his faithlessness and cruelty, the admirals of the combined fleet held a consultation on the means to be used by them, in the exigency of the case, and in fulfilment of the instructions they had received from their governments. The result was, that they determined, on the 20th of October, to sail into the harbour of Navarino, where the Turkish fleet was moored, with a view to remonstrate with the Pacha, on the violation of his engagements, and to overawe him by seeing himself in a situation to be retaliated on immediately; yet with a fixed determination not to commence an attack on the Turkish vessels, unless compelled to it by an attack from them. The harbour, which is in the form of a crescent, was guarded by forts at its entrance, and the Turkish fleet was extended nearly round the whole—the transports and smaller vessels of war nearest the land, and the ships of the line and large frigates on the outside of them, for protection—There were also six Turkish fire ships, stationed at the mouth of the harbour. The combined fleet entered in three columns, the English and French together on the right, and the Russian by itself on the left—Admiral Codrington having, by agreement, the command of the whole.

The British ships were permitted to pass the forts, and a number of the hostile vessels, without molestation; but preparation for battle was sufficiently manifested as they passed. The British admiral, Nelson-like, steered directly for the admirals of the Turkish fleet, in the centre of the hostile array, and placed his ship between and very near to them both. The first firing was that of musketry from the Turks, at a boat sent to the fire ships; by which a British lieutenant, who commanded the boat, and several of his men were killed. This fire was returned only by musketry, till a cannon shot from one of the Turkish ships was directed against the French admiral. This was immediately returned, and shortly after the action became general. The British admiral soon made a wreck of his two opposing ships; and the French and Russian admirals performed their parts with equal bravery; till the whole Turkish squadron was sunk or subdued, and their batteries silenced. "This bloody and destructive battle," says Admiral Codrington, "was continued with unabated fury for four hours, and the scene of wreck and devastation which presented itself at the termination was such as has seldom before been witnessed. As each ship of our opponents became effectually disabled, such of her crew as could escape from her endeavoured to set her on fire, and it is wonderful how we avoided the effects of their successive and awful explosions." Of fifty-eight vessels of war, large and small, of which

the Turkish fleet was composed, beside forty transports, only eight were left afloat. The rest were burned, sunk, or driven on shore. The loss on both sides was great, but far the greatest on the side of the Turks and Egyptians. On board the Turkish admiral six hundred and fifty were killed—Probably not less than about four thousand of these wretched murderers, for so we esteem them all, met with the due reward of their deeds of blood, in this awful combat. The whole loss of the allies we have not seen stated—That of the British is stated at 75 killed and 197 wounded; and the French and Russians appear to have suffered still more—After the battle, the admirals of the combined fleet sent a message to Ibrahim Pacha, still offering him peace, if he should desist from his carnage, but declaring that the first gun he fired at them, should be the signal for destroying the remainder of his ships, and that it would probably commit his master for a formal war with the allied powers. It appeared, however, that on hearing of the loss of his fleet, he immediately sacrificed all the captives, men, women, and children, which he had in his power—crucifying the priests, or burning them to death at a slow fire—What is to be the end of this imp of Moloch! It is not known what effect this victory will have on the Sultan. Some vessels of the combined fleet have sailed for the Dardanelles; and it is reported that the English, French, and Russian ministers have gone on board a French frigate, that was lying not far from Constantinople. Two American frigates are at Smyrna, for the purpose of affording protection, or a retreat, to our countrymen, and to others, if it should be necessary—The most of the English paragraphists look for a general war with the Turk—If it takes place, humanly speaking, his destruction is sealed—We have thought it right to put on record the foregoing account of one of the most important events of the passing age, although we are aware that most of the leading facts must already be known to our readers.

ASIA AND AFRICA.

No intelligence of moment, from either of these quarters of the globe, beside what is involved in the concerns of Europe, has reached us during the last month.

AMERICA.

The affairs of our sister republicks in the South, are yet unsettled, but on the whole seem to be improving. The war between Brazil and Buenos Ayres is continued, but at present is not active. Colombia is, we think, in the way to be pacified and settled. Mexico is still agitated by the measure relative to the banishment of the Spaniards. From Central America, we have heard nothing of consequence. Peru has now, we hope, the prospect of order and stability. One of our publick agents did mischief there, by an extravagant compliment to Bolivar; but another agent seems to have corrected the evil.

United States.—Congress have entered on the duties of the session before them, apparently with zeal, and as yet, with less animosity of parties than we feared. The anti-governmental candidate for the Speaker's chair was elected by a small majority. The standing committees have been appointed, and the publick business distributed among them. An act has been past, partially providing for the expenses of government, that is, for the expenses of the members of Congress and the officers of government. Some other bills have been reported, and subjects of interest are under discussion; but there has not yet been time to mature important measures.—May the God of Providence continue favourably to preside over the destinies of our happy land, and crown the year on which we have entered with his mercy and loving kindness to all its inhabitants.

TO THE FRIENDS AND PATRONS OF THE CHRISTIAN ADVOCATE.

The Editor of this Miscellany, at the commencement of a new year, and a new volume of his work, desires to bespeak for a few moments, the serious attention of those who believe that the Christian Advocate ought to have a wider circulation and a more effective patronage, to the only way in which such a circulation and patronage are likely ever to be obtained—It is, in a word, by every subscriber who wishes well to the work, doing something, as an individual to promote it. It is believed, that there is scarcely a subscriber who could not, with very little exertion, obtain one subscription in addition to his own, and do this annually. Some could easily do much more. To all who are willing to do more, the usual allowance of twenty per cent. for obtaining subscriptions, and ten per cent. afterwards, for collecting and forwarding them annually, will be cheerfully allowed; and every subscriber is hereby authorized to act as an agent, on these terms. But beside this, the Editor presumes respectfully to press an attention to the first method proposed—that each subscriber obtain another. He can truly say, that he has received many and unlooked for commendations of his well meant labours—and a greater number recently than formerly—connected with the expression of a wish, that the Christian Advocate were more generally read. He therefore hopes that he does not presume too much, in proposing a way in which he is confident the wish in his favour would be gratified. He certainly does think, that the ministers and members of the Presbyterian Church might reasonably be expected to do more than has hitherto been done, to promote a work which excludes much other matter, that it may give in detail all the proceedings of the Supreme Judicature of their church; and which is more employed than any other in explaining and defending the doctrines and order of that church, and in communicating information relative to her institutions, and the operations of the organized bodies under her direction. He requests his readers to consider, whether the Presbyterian church is not really losing ground, for the want of that spirited and zealous patronage of a work devoted to her cause, which other denominations are now extending to similar works, employed to advocate and extend their peculiar interests.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXII.

(*Continued from p.* 430, *Vol. V.*)

The fourth benefit flowing, in this life, from justification, adoption, and sanctification, is *increase of grace.* By this we are to understand the gradual advances which true believers are enabled to make in a holy temper, in the actual exercise of the Christian graces, and in all the duties of practical godliness. This increase of grace is compared, in Scripture, to "the shining light which shineth more and more unto the perfect day." The vital spring of a believer's growth in grace, is his union with Christ, and the reception of life-giving influences from him. "I am the vine, (said Christ) ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." From this you see how growth in grace is connected with justification. That union with Christ, from which justification proceeds, is also the source of growth in grace; so that the one must always accompany the other.

An interest in all the promises of the covenant of grace, which follows adoption, is also deeply concerned in a growth in grace. Hence, says the Apostle Peter—"As new born babes, desire the sincere milk of the word, that ye may grow thereby."

We have already seen that sanctification is a progressive work; and progress in sanctification is precisely what we mean by an increase of grace. Of course, the remark made when speaking of sanctification, is applicable here—that although there is an increase on the whole, yet there are seasons in which the Christian's progress is arrested; nay, in which for a time he is losing instead of gaining, in the divine life. Yet even these seasons of barrenness and backsliding, like the cold blasts of winter, which restrain vegetation and destroy its appearance, are the very reason that on the return of the warmth of spring, the growth is more rapid, and the fruit more abundant. The falls of both David and Peter, were manifestly overruled to promote their after stedfastness, humility, and more rapid progress in holiness. A painful *apprehension* and sense of barrenness, is not always an unprofitable state for the believer. At the very time when the trees in the garden of God seem to be dying, they are often only striking their roots the deeper in humility and Christian experience; that they may afterwards put forth fairer blossoms, and yield a richer and more plentiful crop of fruit. Christians often mistake their own case, by thinking only of one kind

of growth, when there are, in reality, various kinds.—A believer sometimes increases in the vigorous exercise of particular graces; sometimes in a general holy temper; sometimes in active services for God, and in doing good to men; sometimes in heavenly mindedness and contempt of the world; sometimes in self-emptiedness and deep self-abasement. Now, although a Christian may want those sweet consolations and flows of affection, which sometimes he has had, yet if he be growing in humility, self-denial, and a sense of his entire dependance on the Lord Jesus Christ, he is still a growing Christian,—he increases in grace. When Christians cannot perceive their growth, they are sometimes led to doubt whether they have any grace at all. But if they are conscious of self-loathing on account of sin; if they have a desire of grace; if they prize Christ above all things; and if they love his people for his sake, their doubts and fears are groundless—They are not destitute of the principle of spiritual life, although it may be less operative, or less perceptible, than they could wish.

The last benefit resulting to believers in this life, from justification, adoption, and sanctification, is *Perseverance in grace to the end of life.* It is, my dear youth, the doctrine of our church, that those who are justified, adopted, and sanctified, never fall, totally and finally, from grace. We believe that the perseverance of the saints is infallibly secured by the immutability of electing love; by an indissoluble union with Christ; by the merit of his purchase; by the prevalence of his intercession; by the indwelling of his Spirit; and by the power of a promising God. Quotations from scripture, bearing fully and fairly on each of these points may, we think, be easily and abundantly adduced. Our time, at present, forbids me to detail them to you—I will mention but one—The Apostle Peter, speaking of the believers in general, to whom he wrote, says of them expressly—"Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time"—And here you will remember, what I have before stated, that it is expressly declared, that whom God justifies, them he also glorifies—To suppose a soul to be justified, pardoned, adopted into the family of God, and sanctified by his Spirit; and after all to be suffered again to become the slave of sin and Satan, be entirely thrown out of the favour of God, and be eternally lost, is, in our apprehension, one of the grossest absurdities and inconsistencies imaginable: And what is worse, it seems to be a reflection on the wisdom and power, as well as the goodness and faithfulness of the Deity—that he should begin and carry on to a certain length such a glorious work, and yet never complete it, but suffer the adversary to wrest his own sheep out of the hand of their great Shepherd. We cannot believe this—we believe that the final perseverance of the saints, certainly accompanies and flows from justification, adoption, and sanctification.

That there have been hypocrites in religion, who have abused this doctrine—as they do every doctrine—we admit. But what is the chaff to the wheat? The doctrine, by those who understand it and treat it according to its legitimate import, is not abused. How can it be? The doctrine is, that the saints will *persevere* in grace. If they do not persevere, they of course are not saints, and are entitled to no hope of salvation. The saints, we hold, may fall. But while they are in a *fallen*, they lose their evidence of being in a *safe* state; and can never have it restored, but by reformation and repentance. Remember, it is *perseverance in grace* that we hold, and you will see that the doctrine can never lead to licentiousness. But surely it must be,

and certainly is, a most desirable and encouraging circumstance, that when a believer obtains evidence that he is *now* in a gracious state, he also has evidence that he will *always* continue in that state, and will not, after all, be eternally lost.

We freely admit, that there have been many who have made a very zealous profession of religion, who did not persevere in it to the end; but became apostates, infidels, and profligates. But the fair conclusion from this fact is, that these apostates never were, what they pretended and professed to be. And you should particularly observe, that this is the very account which the Apostle John gives of this subject—Speaking of certain corrupt men in his time, he says—"They went out from us, but they were not of us; for if they had been of us, they would NO DOUBT have continued with us; but they went out, that they might be made manifest that they were not all of us." If it be objected to this doctrine, that St. Paul himself says, that "he kept under his body and brought it into subjection, lest after having preached to others, he himself should be a cast-away"—And that this seems to imply that he might be a cast-away—We answer no—It only states that he used all those precautions, which every good man will use, to avoid danger and ensure safety. The truth is, that it is through the influence of *a cautionary fear*, as a principal mean, that God preserves his people—They are afraid of sin and of a declension in grace; not because they doubt the perseverance of the saints, but because they would thereby displease God, which they deeply dread, and would also lose the evidence that they now are, or ever were, in a gracious state, and thus be exposed to be finally cast-away. In a word, their fear of falling is made instrumental in keeping them from what they fear. I say, *instrumental*, for although many means are used, it is God who gives them all effect, and upholds his people by his power, and the constant communication of grace. The perseverance of the saints does not, in any instance, depend on their having such a stock of grace, or having made such attainments in religion, as to ensure perseverance. By no means. Adam, in a state of sinless perfection, when standing by himself, was seduced by Satan; and, beyond a doubt, the same great adversary who prevailed against him, would also prevail against any of his less perfect posterity, if they were not under the guardianship of their Almighty Saviour. But they are given to him in covenant, and he has given them the assurance that he will preserve them. He has said—"My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand—I and my Father are one."

In concluding this lecture, let me entreat you to consider how unspeakably valuable—or rather, how altogether invaluable—are the benefits which, even in this life, "do accompany or flow from justification, adoption, and sanctification." If you were permitted to choose whether you would have an assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; or whether, at the expense of renouncing these, you would choose all the wealth and power and sensual pleasures which the world contains—would you not be justly chargeable with the very madness of folly, if you should hesitate for a moment, to choose the former, rather than the latter. Why then, my dear youth, will you not choose and seek the former, when you are called, in doing it, to re-

nounce nothing that is really valuable; nothing that will diminish your present happiness—Nay, when your present happiness itself will be unspeakably increased, by making such a choice. True happiness infinitely more depends on the inward state of the mind, than on any outward circumstances. These circumstances may, in appearance, be of the most enviable kind, and yet he who is placed in them may, by inward disquietude and anguish, be the most wretched of mortals. This has often been seen in fact. But on the other hand, the benefits that the answer before us specifies, give such inward satisfaction, such pure and permanent delight, such soul filling pleasure, that their possessor cannot be rendered miserable, by any thing outward. They have put the language of holy ecstasy and triumph into the mouths of martyrs, when they have ascended the scaffold or been consumed at the stake. Make it then your first and great concern; view it, as it is indeed, the one thing needful—to secure, each for himself, a share in these benefits. To lead you to this, is the object of all my addresses—it is the great purpose and scope of the blessed gospel which you so richly enjoy. Be not so foolish, so stupid, so wicked, as to lose these benefits by carelessness, by sloth, or by the love of sin. Give no peace to yourselves, till you have that "peace of God, which passeth all understanding." Amen.

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p.* 8.)

VII. True theology is sometimes considered as *archetypal*, which is well defined—That knowledge of God concerning himself, which he has determined to reveal to man. Mat. xi. 27—"No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whom the Son shall reveal him." Compare 1 Cor. ii. 7—"We speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

VIII. True theology is also sometimes considered as *ectypal*, by which is meant the image of the former, or the archetypal, as delineated in created intelligences; inasmuch as all things correspond to the Divine purpose. This ectypal theology is itself divided, into the theology of *union*, of *vision*, and of the *present state*. That of *union* appertains to Christ, considered in his human nature; which nature was brought into the most intimate union with the person of the Logos, and anointed with the graces of the Spirit, not in an infinite, but yet in a most abundant degree. Ps. xlv. 8—"Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." John iii. 34—"For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him."

IX. The theology of *vision* appertains to good angels, who "in heaven do always behold the face of my Father, who is in heaven;" and to the spirits of just men made perfect, "for now we see through a glass darkly, but then, face to face; now I know in part, but then shall I know, even as also I am known." The perfection of this vision is greatly superior to that we enjoy on earth.

X. The *stadian* theology, is the theology of *men at present on the earth*; called also *travellers* or *pilgrims*, and those who are *earnestly seeking* a better country. It is always imperfect, yet in many, sufficient for their obtaining at last the perfection of heaven.

XI. The existence of this *stadian theology*, is proved by experience and universal consent. Nothing can exceed the absurdity of atheists, who seek to derive it from the vain tradition of ancestors, or from political craft; for a

sense of the Deity is by far too deeply and universally impressed on the minds of men, to admit of its being derived from such sources.

XII. Theology is also either *natural* or *revealed*. The former is *innate* or *acquired*. *Innate* is that which *arises from the natural or instinctive exercise of the mental faculties, and discovers itself with the first exercise of reason.* The existence of such a natural religion is proved from the following passages: Rom. i. 19—"Because that which may be known of God is manifest in them; for God hath showed it unto them." Rom. ii. 14, 15—"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."—Compare with these passages the operations of conscience, in mankind generally.

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Note to Sect. VII. VIII.

An *archetype* is an original, of which the *ectype* is the copy. A printing press is an archetype; a newspaper is the ectype corresponding to it. A portrait is ectypal; the original archetypal. Whatever of knowledge, benevolence, truth, justice, or holiness exist among men are derived from the great Archetype. In HOLY ANGELS, the ectype or copy is complete. Hence, God loves to look on his image delineated in them. In the LAW of GOD we have a perfect copy of HIMSELF; hence, he who should perfectly know and keep the law would be perfectly conformed to God. In the fallen angels, there is not the slightest trace of an ectype. Pure malignity and fury are seen in them. The triumph of every wicked passion of which a devil is susceptible, is complete and dreadful. There are some men who seem to resemble the spirit of darkness so much, that he must be considered as their archetype. "Ye are of your father, the devil, and the *works* of your father ye will do." A sinner removed beyond the possibility of an impression from the divine archetype, must have the image of hell stamped on his soul. But so far as the soul is renewed in the image of God, or, in the words of scripture, "renewed in knowledge after the image (κατ' εἰκόνα) of him that created him," so far are the spiritual features of the archetype delineated in him. The more communion he holds with Him, the more he studies the great Original, the more true and bright will be the heavenly image.

Note to Sect. X.

The *stadium* was the *race course* in the ancient games, over which the agonistical competitors ran for the prize; which was hung up at the goal, or end of the race. Paul often takes his language from this field of ancient strife, to urge on Christians to the heavenly goal. The Corinthians were particularly acquainted with these games: hence his animated exhortations.—1 Cor. ix. 24—27—"Know ye not that they which run in a race (ἐν σταδίῳ) run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a *corruptible crown*, (φθαρτὸν στέφανον) but we an *incorruptible*, &c." The Grecian games were of four kinds; the *Olympick*, the *Pythean*, the *Nemean*, the *Isthmean*. The last were celebrated by the Corinthians; hence he asks, "*know ye* not?" There were three different sorts; *running*—1 Cor. ix. v. 24, 26; *wrestling*, v. 25; *boxing*, 26, 27. He who would win must run within the *white line*, or he would run "uncertainly," and would be ἀδόκιμος, (rendered a castaway, v. 27) *disapproved* or *rejected* by the judges; so that this passage has nothing to do with falling from grace. Observe again, the *athletæ*, or wrestlers, observed a strict diet, both as to the quantity and quality of their food and drink, that they might not disable themselves; they were "temperate in *all* things." What an admonition to Christians! The boxers used to prepare themselves by *skiomacky*, or *beating the air*, but in actual combat endeavoured to hit the face and eyes of their antagonists. The prize was a crown of olive, bays, or laurel—hence "corruptible."—*See Hammond in locis.*

Note to Sect. XI.

For the existence of religion there is strong presumption prior to all direct evidence. 1. The benevolence of God, being infinite, would naturally lead him to impart of his own goodness to his creatures. But this can be done only through the medium of religion. 2. God, being infinitely wise, must propose to himself some *end* in the creation and preservation of things. This chief end must be sought, not in his creatures, who are dependant, but in himself, who is absolutely independent; and it

must be his own glory. But this end could not be obtained, except through the instrumentality of religion. 3. Presumptive proof may also be derived from the fact of that *desire after happiness*, which is natural to man; a desire which cannot be fully satisfied except with God. But the only way of communion with him is through religion. As in the material creation there is systematick economy, and a complete adaptation of means to ends, we look for a like system in the intellectual and spiritual creation. Every transitive emotion must have an object of sufficient magnitude to employ its full capacity. But we find by experience that we possess a class of feelings, which nothing earthly, nothing of the nature of time, can satisfy. We expect satisfaction for these only in religion. 4. The absolute dependance of the creature on the Creator, combined with his natural reverence for him, leads him to look up for some law, by which he may regulate the affections which he is capable of exercising, and the actions which he is capable of performing. 5. The moral ruin of humanity, which exists in fact, he feels can be repaired only by the interposition of a higher power. This interposition, in some way, is therefore naturally an object of expectation.

Now that there actually is religion of some kind, every where in the earth, is matter of demonstration. We appeal to universal consent. There may be very corrupt religions, but these prove the existence of a pure one; as counterfeit coin proves there is that which is genuine. Cicero says: "Of all the variety of animated being, man alone is capable of acquiring the knowledge of God; and of all the varieties of men, not a people has been discovered, so savage or so wild as to be destitute of the knowledge of God, although they might not have known him in any such way as becomes the dignity of his character." "*Omnibus enim*," says he in another place, "*innatum est, et in animo quasi insculptum, esse Deos.*" "That there is a God, is in the minds of all men an innate truth; it is, as it were, ENGRAVEN ON THE SOUL."

In answer to the weak argument, that religion is a matter of mere tradition, or got up as an engine of state, the same statesman and orator says, "What! Do not those men overturn all religion, who affirm that our belief in the immortal gods is a fiction, invented by cunning men for *policy of state*, that those whom they could not bring to obedience by reason, might be led to it by religion?" When and where, we ask, did state policy introduce the Christian religion? It should be remembered that its "kingdom never was of this world." It sought no connexion with states and kingdoms; it was persecuted by them; it always "obeyed God, rather than man."

Note to Sect. XII.

If such a law is written by the hand of nature in the heart of man, it proves the existence of the Lawgiver, and suggests to the mind some of his attributes, as his justice, truth, goodness, &c. The operation, of conscience also, by way of approbation or censure, demonstrates the existence of a moral government in the human soul, which implies the existence of a moral governor, and to this moral governor it is a primary dictate of the understanding, to ascribe every perfection which the mind can conceive.

The propriety of the following definition of conscience will therefore be recognised: viz. That it is "the secret testimony of the soul, by which it approves things that are good, and condemns those that are evil." It embraces two things. 1. The exercise of the understanding on moral subjects. 2. A feeling of approbation or disapprobation, resulting from our conduct in regard to them. This feeling may be blunted by repeated acts of wickedness. It is universal, and because it implies an exercise of the understanding, is an original faculty. It is a very powerful faculty: "Magna vis Conscientiæ, Judices, et magna in utramque partem; ut neque timeant, qui nihil commisserint, et poenam semper ante oculos versari putent, qui peccarint."—*Cic. pro Milone.*—"Great is the power of conscience, Judges; great on either hand; in preserving those from fear who have done nothing wrong, and in placing punishment always before the eyes of the wicked."

FOR THE CHRISTIAN ADVOCATE.

THE STATE OF GRACE COMPARED WITH THE STATE OF GLORY.—*An Extract from a New Year's Sermon on Rev.* xxi. 1.

* * * * The "New Earth," as has been shown, is the state, and probably the residence, of the glorified saints subsequently to the resurrection; the "new heaven" being added in order to complete the imagery. Let us now examine the last clause of the verse, "and there was no more *sea*."

Some explain this, of the largeness or roominess of the new abode.

As the "sea" constitutes the larger part of this earth, its transformation into solid land would greatly augment the habitable capacity of the globe. When we contemplate the "multitude which no man can number," redeemed from every part of the world and during every period of time, our weak minds are apt to be staggered—"Can accommodation be had for such a throng?" On the "*new* earth" there will be no more sea, no limits to its tenantable portion; its accommodations will be ample; "in my Father's house are many mansions."

But while we have no reason to call in question the correctness of the doctrine thus inculcated, we cannot so readily admit this exposition of the phrase under consideration. Its probable meaning is, that the new earth will be far removed from the bustle and commotion witnessed here. The sea is the medium of traffick: the superabundance of one climate is borne upon its surface, to supply the deficiencies of another. But no such medium of traffick will exist, or be needed, in the abode of "just men made perfect." Every individual will have at hand all things needful to his full enjoyment: he will have bliss complete, unspeakable, and uninterrupted, in the presence, vision, and fruition of his Saviour.

The sea is also a fit emblem of commotion. The term "fluctuations," is derived from the Latin word "fluctus," which signifies the the waves of the sea. Its billows are easily excited, and continue for a long time in agitation. It "has no rest day or night, but is constantly casting up mire and dirt;" and the wicked, whose souls are never at rest, are compared very strikingly to the "troubled sea." On the new earth "there will be no more *sea*;" no more political, religious, or family animosities or agitations—no more restlessness of body or of mind—all will be placid, equable, contented, glorified.

If we examine into the *causes* of the ocean's restlessness, the aptness of the illustration will be still more discernible. These causes are supposed to be two.—1. An internal cause, a vivida vis, a native restlessness, in the "vasty deep;" so that when there is no other disquieting cause, it still rages and foams. There is a similar cause for the restlessness discoverable on earth. It proceeds from an internal, mental, or rather moral disquietude: it indicates a heart alienated from the only soul-satisfying portion, and that vainly seeks solid enjoyment in the creature. Of this native restlessness we have a striking sample, in "the preacher who was king over Israel in Jerusalem." The disquieting elements were apparently asleep: external cause for agitation there was none. He was rich, he was learned, he was respected, he was obeyed; but still his soul was disquieted within him, and he gives us a lively picture (chap. 2d) of the tumults of his soul, and of the schemes he devised, but in vain, to cure this mental perturbation. We have another example, in him who "wept because he had no more worlds to conquer;" and another, not less remarkable, in our own day. When the Corsican soldier had ten times outstripped his fondest hopes, and was now the master of one half the civilized globe, and the terror of the other half, he was still unsatisfied; when the ocean had "melted" every obstacle "in its yeast of waves," it still raged and foamed with unabated violence. We are not able to present many cases of so striking a character, but the principle is the same in every unrenewed man. The larger any particular sea is, the more it foams; so it is with human nature while unrenewed. The more there is of element, of impetus, of intellect, of attainment, the more boisterous is it, and unchainable in its workings and devastations. When we alight

upon "a strait," a little pent up soul, where there is but little "sensation," and almost no "reflection," there the agitations are sometimes scarce discernible.

When regeneration takes place, the soul enters in part upon its rest. The power of sin is now destroyed, and the individual places his supreme delight in intimacy and communion with God—The oil is now poured into the boisterous deep, and its waves partially subside. But this rest, though real, is imperfect. There is still much of indwelling sin, much proneness to wander from God, our resting place. On the new earth, the individual will be perfectly and unchangeably holy; his rest will be complete from all the tumults of passion and the workings of depravity.

2. The restlessness of the ocean is owing in part to *external* causes. It would be in a great measure quiescent, but for the storms that darken and howl over its troubled surface. In like manner human depravity, especially as subdued in the breast of every true child of God, would remain in a great measure dormant, did not external circumstances and interests rouse it into action. Our *animal* nature, as disordered since the fall, is a fertile source of disquietude. The predominant passions of human nature are intimately interwoven with our animal propensities; and entire rest is not to be hoped for, while these propensities remain. There is necessarily, more or less, an interfering of interests and feelings and opinions, while we are sojourners here below. How great watchfulness then is necessary, in order to preserve a temper of mind at all times placid! How difficult to maintain, at all times, "full contentment with our own condition, with a right andcharitable frame of spirit toward our neighbour and all that is his!" But no such difficulty will exist on the "new earth:" for the exciting causes to improper feeling and expression and action, will be entirely removed. Human nature will be the same, as to its substance or constitutional basis, but it will be differently organized. "Flesh and blood," in its present animal character, "cannot inherit the kingdom of Christ and of God." The body will be raised incorruptible and spiritual, highly refined or purified. The glorified saints "will neither marry nor be given in marriage, but shall be," in this respect, "like the angels of God." The affinities and consanguinities and interests which now cement society together, and which are productive of many temptations and animosities, will be no longer needed, and the temptations arising from them can no longer exist. The saints will neither eat, nor drink, nor wear; there can exist no jarring interests, no exciting causes of agitation. One spirit will animate them all, one interest will be common to them all, one object will employ them all.

If the entire surface of the sea were covered with oil, its waves would probably subside, but there would still be the element beneath, heaving towards its wonted restlessness—But if the sea were changed into solid earth, all danger would be at an end; the winds might blow however fiercely, but to no avail.* So great is the difference between the situation of a saint on this earth, and on the new earth. Here his passions and feelings and interests are repressed and calmed by the oil of Divine grace; but he is a man still. He has not only much of indwelling sin, but he has interests and propensities which are in themselves proper, and which must and ought

* The author does not mean to advocate the infidel opinion, that the world is constructed unskilfully. It may be "very good," and yet not equally good as that "new earth" which is designed for our accommodation in a higher stage of being.

to be attended to, and yet unless nicely adjusted and steadily controlled, they become snares and sources of evil. These feelings and interests are perhaps neglected and violated, his motives are misjudged, his conduct is misconstrued: Some assail him from malice, some good people not thoroughly acquainted with his circumstances, assail him from ignorance. Grace may enable him, in these circumstances, to moderate or repress his feelings: but however the oil may cover the surface, there is a heaving of the element beneath. The animal man, though chained, clamours with violence for gratification; there is here a powerful external exciting cause, even if all were right within. But on the new earth there will *be* no sea, no depraved or even animal feelings to be excited, as well as no exciting cause of tumult and jealousy. The glorified saint will have no animal feelings or interests that need attention, or that can be invaded. He can neither inflict nor receive an injury—he can neither feel nor excite envy—he can neither misunderstand another, nor be misunderstood in turn. The raiment he shall put on, when he leaves the grave, will be ever white and glistering—the water of life will be in him a fountain of living water, springing up to everlasting life—of the bread which he eats he shall live forever. "They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them, nor any heat." "There shall be no night there, and they need no candle: neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." Such is the "rest which remaineth for the people of God;" no external causes to excite depravity, and no depravity to be excited: for there "the wicked cease from troubling, and there the weary are at rest." Is it to be wondered at, that the soldier of the cross should long for the evening to undress, that he may rest with God!

Finally—As a qualification for an entrance into this rest, holiness is indispensable. Unrenewed men have animal enjoyments; pleasure in eating and drinking, and gratifying their various appetites. But of this nothing is to be had hereafter. The animal system, with its present appendages, will be dropped; and further gratification from this quarter will be impossible. They have enjoyment in parade, in wealth, in splendour, in ambition, in family aggrandizement; but of this there is nothing hereafter. They have a sort of intellectual enjoyment, in geography, in astronomy, in politicks, in history, in philosophy, in abstract science; but for these, in their present form, no place will be found on the new earth. So that apart from what constitutes the mere negative bliss of the redeemed, (viz. an exemption from pain) it is impossible to discover in what an unholy man could find delight. Their positive enjoyment consists principally, in the possession and exercise of holy affections. Those whose meat and drink it is to do the will of their heavenly Father; those whose highest enjoyments consist in fellowship with the Father, and with his Son Jesus Christ; those who have been renewed in the spirit of their minds, and who love and follow after holiness of thought, word, and deed:—These are qualified for, and will find admission to, the presence, service, and fruition of God. With each other, they will have a fellowship of feeling, of experience, of interest, of enjoyment; while there shall be nothing to hurt in all these blissful regions. "He that hath ears to hear let him hear." K.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Your number for September last, contains a letter on the effect of faith as a preventive, and a remedy for disease; its tendency to promote longevity, &c. In a note, which you have appended thereto, you express an opinion that the writer has pushed his hypothesis too far. Such an opinion from you, was quite sufficient to produce a careful review of the subject. This has been given; and while the writer bows with much respect to the judgment of the editor of the Christian Advocate, and feels that he has no right to be over confident of his own correctness, he is yet desirous to occupy a few of your pages with some farther illustration on the subject, in confirmation of what has been advanced; in hopes, that when he is better understood, he may not be considered very wide of the mark. The subject itself, I think, is very important; and, as far as I have seen, has not received the attention which is due to it from the advocates of the gospel, nor yet from commentators on the scriptures.

That the reader may have a clear understanding of the positions I advocate, I shall state them with as much distinctness as I am able.

1st. I assert that the pure faith of the gospel, exercised to the degree in which, through grace, it may be exercised in this imperfect state, will have a powerful tendency to prevent all manner of diseases, yea, accidents and disasters, in this suffering world. I do not say to what extent, but I say, to a great extent.

2d. I assert, again, that the same faith, exercised as above, will have a great efficacy in healing diseases generally, and alleviating such calamities as the believer may have fallen under. I do not say to what amount, but I say, to a great amount. And my meaning is, not that faith will merely strengthen the mind to bear up under the calamity, but that it will do a great deal towards removing the calamity itself.

3d. I say farther, that this same faith, exercised as above, by both parents, from generation to generation, would ultimately invigorate their offspring; and produce a longevity greatly beyond the short span of threescore and ten, or fourscore. I do not say how far, but give it as my opinion, that in the days of the millennium it may come to centuries.

4th. And I say, once more, that this faith, exercised by parents as above, and inherited by their children, would, in the course of some generations, have more efficacy in beautifying the human person and giving attraction to the human countenance, than any, or all other means, put together.—Such is the extent to which I carry my views. But I must premise, that with faith I include all the fruits of holiness, which genuine faith necessarily produces; such as wisdom, prudence, sobriety, self-government, &c. Faith is the master grace, on which all true goodness depends. Every man who believes the gospel, just in proportion to the strength of his faith, will be anxious to *know* his duty in every thing, and to perform it. After what the Apostle James has said, every body ought to know, that the faith which is "without works" is worse than nothing; it is like the dead body, which produces nothing but putrefaction and pestilence, to those who come within its reach.

My first position, relative to the preventive efficacy of faith, I

think, may be illustrated by the following statement. Suppose two young persons, A. and B. just arrived at years of discretion, equal in all things, faith and its fruits excepted. Let A. possess such a strong faith as, through grace, a truly judicious education may communicate—anxious to know his duty and conscientious to perform it, in all the relations of life; seeking divine direction in all things; with habits forming to humility and self-control, and thus in progress to become a truly wise and virtuous man—*ensured* to become such, as faith in its attainable measure *must* make him. Let B. possess equal powers of mind, and equal advantages in every other respect, only let him be destitute of the all-governing principle of faith, with all its necessary concomitants and fruits; as the true fear and love of God in his heart, &c. Let it be understood that he is never to possess them. I ask, to what amount does danger exist in the case of B. beyond that of A., that he will become ignorant, rash, headstrong, imprudent, the victim of intemperance, of pride, of lust, of anger, of anxiety, &c. &c. and of course, the victim of those diseases and disasters that follow in the train of these vices? Suppose an insurance was to be taken on the life of A. and B.; would not a judicious insurer prefer A. to B. almost fifty per cent.? Or, suppose the insurance was to be taken on their health, with reference to any one disease, as dyspepsia, fever, consumption, gout, rheumatism, &c. &c. Or, let the insurance be against any disaster whatever, as loss of character, of property, of friendship, domestic comfort, &c. &c. I say again, I am greatly deceived if A. would not have the advantage in such an insurance, almost fifty per cent. And if so, will it not follow that there is in faith, as it respects disease and disaster of almost every kind, a preventive efficacy, and that in a very great degree? As a preventive of disease, I surely think it is worth all the drugs of the apothecary put together. Still however, I allow there is nothing certain, but salvation and its blessings, to the believer, in this uncertain world. It is, as Solomon says, "The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, but time and chance happeneth to them all." I only affirm that the *chance*, especially since the era of persecution has terminated, is greatly in favour of the believer—almost as two to one, if he believes with a strong faith.

Let us now proceed to my second position, which relates to the curative effect of faith. Here, for illustration, we may again resort to supposition. Let an hundred persons be taken with any particular disorder, as fever; let them have faith in large exercise, and consequently possess their minds in peace—tranquil and resigned; let them be animated with the hope and rejoicing, which faith can give, even in tribulation. Let another hundred be taken with the very same fever, under exactly similar circumstances, except being destitute of faith. Let them be subjected to the usual measure of anxiety, restlessness, fear, remorse, despair, &c. which ordinarily unbelievers do feel, when heavy calamity, threatening their mortal existence, comes upon them. Need it be asked, among which hundred the greatest mortality may be expected to take place? Would not the reader take his chance with the first, almost two to one? And that not merely as it respects the hope of recovery, but a speedy convalescence. But, to do the subject full justice, we must suppose further, that the hundred believing patients are under the care of nurses and physicians, possessing the increased qualifications incident to strong faith, for the discharge of their functions. While the hundred unbelievers have the

nursing and medical attendance, ordinarily afforded by those who fear not God.

There has been too little faith heretofore in the earth, and too little attention to the medical efficacy of the little that has been, to furnish such an induction of facts, as will clearly indicate the exact amount of efficacy to be expected from strong faith, in healing diseases. But when we consider to what extent ignorance, indiscretion, indolence, irregular indulgence of appetite and passion, &c. &c. (which would all be prevented by strong faith) generate disease, increase its virulence, and prolong its duration, it will surely be conceded, that a healing efficacy does exist in faith, to a very great extent. Nay, I feel disposed to assert, that more health and preservation of life would result to the world, from the conversion of mankind generally to the *pure* (not the *spurious*) faith of the gospel, than is now effected by all the prescriptions of the whole medical faculty. It is too little to say, that faith, as a remedy for disease, is preferable to the best medicine in the apothecary's shop.—It is better than the whole shop, with all the skill of its owner. And here, let me whisper a word in the ear of the married sisterhood. Above all classes of the human family, you and your infant offspring will be benefited by the exercise of faith, in large measure. The patience, the peace, the temperance, the prudence, the self-control which it will inspire, are to you as preventives of the peculiar perils, and support under the peculiar trials of wedded life, above all price. And so says the Apostle Paul, in a very remarkable text, 1 Tim. ii. 15, which you will do well to ponder, and understand in its most literal sense. This remarkable text expresses the great alleviation which the gospel brings to believing females, of the doom which fell so heavily on Eve and her daughters, recorded in Gen. iii. 14.

As to healing or removing other calamities, besides those of disease, little, certainly, need be said to illustrate the efficacy of faith.—Suppose A. a humble but firm believer, has lost his property by some unforeseen calamity. And B. destitute of the power of godliness in his heart, has fallen under the same calamity. Which of them will be the most likely to retrieve their circumstances, and procure a comfortable subsistence for themselves and their families? Or, suppose it is character that has been lost—which of them will be the most likely, by uniform good conduct, to wipe off reproach, and be restored to publick estimation? Or, suppose the calamity is that of an unhappy choice in the marriage relation; and there are few calamities greater than that of being yoked with an uncomfortable helpmate—which of them, by wise, prudent, and proper conduct, will be the most likely to lessen the evil, and render it not merely tolerable, but in some degree comfortable? Which of them, by rash, foolish, and sinful procedure, will be most likely to make bad worse—make utter shipwreck of comfort, both to themselves and their offspring after them? No one who knows any thing of the strong tendency of faith to produce duty, and the strong bearing which duty has upon domestic comfort, can be at any loss, concerning what answer to give. There are, indeed, many calamities which do not admit of a cure; these faith will render tolerable, by strengthening the mind to bear them. And I know of no case that admits of remedy, which strong faith has not a tendency greatly to alleviate. And let us remember for a moment, that if mankind universally were brought to the exercise of strong faith, nine-tenths of the calamities which befal us could never happen. There would *then* be no bad husbands or wives, no bad parents, no bad children, or servants; no thieves to rob us of our

property; nor calumniators to blast our reputation. All we want is faith, in full measure, universally diffused over the world, to heal nine-tenths of all the disasters and calamities with which it is afflicted.

I now proceed to my third position; which refers to the efficacy of faith when exercised, in due measure, by parents, through a succession of generations, towards invigorating ultimately their offspring, and producing in them a longevity far surpassing the threescore and ten, by which life is now ordinarily limited. That I may not be tedious, I shall simply state the following remarks, waving all proof, in the confidence that they will not be controverted.

Children do inherit much from their parents, as it regards bodily constitution—sometimes great debility, and in other cases, much vigour.

Ignorance and immorality, which are the direct offspring of unbelief, debase human nature; and the debasement bears a proportion to the degree in which they exist. While knowledge and virtue, the fruits of faith, exalt human nature; and this exaltation bears a proportion to the degree in which they exist.

Length of days is expressly promised to the obedience of faith, as belonging to its reward, both in the Old and New Testaments.

It is clearly predicted, that in the time of the millennium, when "knowledge shall cover the earth as the waters cover the seas;" and, of course, when faith shall abound in proportion; human life shall be greatly extended, both as it regards duration and enjoyment, "*even as the days of heaven upon earth.*"

Lastly, human nature, after the fall, possessed a vigour and vitality, that enabled man to live for centuries; which vigour it lost, not at once, by any miraculous infliction from the Divine hand, but gradually, through some continually operating cause—Which renders it highly probable that it is capable, in the course of many generations, of being gradually restored to a measure of its early vigour and longevity—say a third or a fourth—by a counter cause. And if there is such a counter cause, it must be faith.

The above considerations, all put together, appear to me to warrant the opinion, that the faith of the gospel does possess a redeeming principle, and when exercised to the extent it one day will be exercised, will ultimately relieve the world of much of its misery, and lift human nature into health, happiness, and longevity, very far beyond what at present exists.

Having surpassed the limits intended at the commencement of this essay, I shall waive, for the present, any discussion of the fourth position; which refers to the beautifying effect of pure faith, in a course of generations, upon the human person. Indeed, if there is any weight in what has been offered on the preceding topicks, credence in the fourth, will follow of course. As for objections, I shall not trouble myself with them until they are made; but close with one remark. If the theory advocated above should be judged incorrect, it will be allowed to be free from the usual concomitant of error.—The belief of it will be harmless.

If any of my readers, in the expectation of prolonging their days to the duration of a century, and bequeathing increased longevity to their offspring, do, "give all diligence to the full assurance of faith;" such will be their gain, in comfort and usefulness, as amply to compensate the pain of disappointment, should they fail to reach even threescore and ten.

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Editorial Remarks.

All the best medical writers allow much influence to *moral causes*, in preserving and restoring health—in the prevention and removal of

disease, and in promoting serenity of mind, and producing longevity. Now, all moral causes, in their highest and best influence and effects, our correspondent comprises in the possession and constant exercise of a genuine and vigorous faith; such as the gospel requires, such as is now sometimes witnessed, and such as will be generally prevalent in the millennial age—In this we agree with him cordially. We farther think, and have long thought and said, that physicians generally (for there are some exceptions) do not regard and seek the aid of moral causes, nearly as much as they ought to do, in the cure of diseases, especially in those of a chronick character. Whether our esteemed correspondent is, or is not, in the opposite extreme, we wish our readers to judge for themselves. He has justly remarked, that his theory is a safe one; and to a large extent, it is certainly a true one.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XI.

Of the Principles of Action in the Human Constitution.

A knowledge of the powers and principles of the human constitution, and of the laws which regulate our various intellectual operations, is, in a very high degree, interesting and valuable. This branch of study was warmly recommended by the best philosophers among the ancients; and in modern times, it has been assiduously cultivated by many writers, of great ability and excellence. In the acquisition of this knowledge there is this peculiar facility—the subject of inquiry, the materials of investigation, lie within the reach of every man. In the prosecution of some branches of science, the inquirer is often compelled to perform distant and perilous journeys, and to submit to many painful and expensive sacrifices. Nothing of this kind can be necessary, when our inquiries relate to the principles and operations of our own minds. Our success in this pursuit does not depend essentially upon the assistance of large collections of books, or of an extensive philosophical apparatus. A few books judiciously selected will be sufficient; as the advantage to be derived from them consists principally, in the aid which they afford us in directing our attention to the subjects of our consciousness.

The science of theology and the science of the human mind, are not only intimately connected; in many points they are coincident. The same subject of inquiry belongs in many instances to both; and sound principles established in the one, will serve as landmarks to direct our progress in the other. We cannot expect that much advancement will be made in the knowledge of the human mind, among a people destitute of the assistance and direction furnished by Divine Revelation. The pure doctrine of Christianity embraced at the reformation, led to the adoption of more enlightened and liberal principles, in all the different branches of intellectual science. The erroneous systems which before prevailed, although some of them of great antiquity, and sanctioned by names whose authority it was held criminal to dispute, soon fell into contempt, when reviewed in connexion with the clear and powerful exhibition of Divine Truth, which was made at that auspicious period. The minds of men were brought back to the principles of reason and common sense as well as to the genuine doctrines of Christianity; to the rejection of the numerous fictions, puerilities, and absurdities, which had so long imposed on the human understanding. Luther and Calvin, with their venerable associates, treated the dogmas of Aristotle, and the metaphy-

sical reveries of the schoolmen, with as little ceremony as they did the corruption of the papists. The progress which is made, in any country, in explaining the principles of the human constitution, will correspond to the degree in which the pure doctrines and the genuine spirit of Christianity prevail. "The French, says Mr. Stewart, are at least half a century behind the British, in questions connected with the philosophy of mind. When Locke's account of the origin of our ideas was the creed in Britain, it was almost unknown in France. At present, when it is nearly exploded in Britain, it is pushed to an extravagant length in France." Scotland is, perhaps, indebted for the unrivalled excellence of her metaphysical writers, to the sound principles of religion, by which that country has been long distinguished.

It cannot be denied, that in many institutions of learning, the physical and mathematical sciences have attracted the principal share of attention, to the comparative neglect of the science of mind, and of morals. This state of things, it may be expected, will operate unfavourably upon the best interests of man. The mind accustomed almost exclusively to contemplate the truths of mathematicks, and of natural philosophy, and the peculiar evidence by which they are supported, fails in receiving that satisfaction and conviction from moral truths, which, in a mind more judiciously educated, they could scarcely fall short of producing. And surely, the principles and operations of mind, are more deserving of attention than the properties of matter. It is certainly more important for us to understand the relations of moral beings, than the relations of quantity; the duties which we owe to God, than the laws which regulate the succession of physical events. It is still worse, when, as is too often the case, a large portion of the time of young persons is occupied with the extravagant and licentious fictions of Grecian and Roman mythology. By this preposterous management, the imagination is corrupted, the passions are inflamed, and the most precious and critical time of our lives is lost, to any valuable purpose. Many, in mature years, have had abundant reason to repeat the wish of Augustine; "Utinam quum juvenis essem, institutus fuissem in libris utilibus! Ego adhuc adolescens audivi in schola Jovem tonantem, et simul adulterantem."

The present state of the mathematical and physical sciences is, indeed, an honour to the human understanding, and a proud monument of what it can do, when rightly employed. The discoveries which have been made in them, add, in numerous instances, to the convenience and ornament of life. It cannot be denied, however, that a correct knowledge of human nature, of our relations and duties, of the principles and laws of our constitution, is still more intimately connected with the highest perfection and dignity of our nature, and with our welfare, both in the present and future world.

Much useful knowledge of mankind may be acquired, by participating in the ordinary transactions of life, and by habits of familiar intercourse with different classes of persons. A man of sound and sagacious mind, who has had these advantages, will be able to predict with confidence, how men will act in different situations, and what effect certain events and circumstances will have upon their determinations and conduct. The knowledge obtained in this way, is sufficient for the common purposes of life. But, in addition to these sources of information, it is still more necessary for the philosopher, who would unfold the principles of the human constitution, to reflect with patient and close attention

upon the operations of his own mind; to distinguish from each other the different principles of action, which often concur in the same direction; and to ascertain with precision the peculiar nature and distinct province of each.

Much difficulty arises in accomplishing this undertaking, from our early habits of inattention to the subjects of our consciousness; from the fugitive and evanescent nature of human thought; from the varieties, and apparent anomalies in human character, which are constantly exhibited upon the great theatre of life; and from the ambiguity and other imperfections of language. When these, and other sources of difficulty are duly considered, it will not surprise us, that few have succeeded in giving a satisfactory exposition of the faculties and principles of the human constitution.

The advantages, however, of this study, are great and numerous. It furnishes, at every step, the most pleasing illustrations of the wisdom and beneficence of our Maker, and serves to point out the course of conduct which is agreeable to his will. It assists us in understanding the origin and the nature of evil, and the comparative dignity and authority of the different principles of our frame. It enables us to judge of the numerous theories which have been proposed respecting human agency, and the determinations of the will, and to detect the folly and weakness of many speculations in Theology, which are no less inconsistent with a correct account of the principles of our constitution, than with a sound interpretation of the Holy Scriptures.

I am perfectly aware, that by many persons, all inquiries of this kind are regarded as dull and uninteresting, if not as unintelligible. They must appear dull, if they be not understood; and in most instances, I apprehend, the reason why they are not understood is, because the reader is destitute of those powers of comprehension, and previous habits of reflection, which are indispensable to understand any thing, beyond the most simple and familiar elements of human knowledge. The obscurity of metaphysical writings, of which complaint is often made, is much more frequently to be imputed to the want of capacity in the reader, than to a failure in perspicuous enunciation in the writer.

[We regret that we cannot allow space in our present number for more than the introduction of this valuable essay. The remainder shall be given in our next.]

THE PRESBYTERIAN.

No. II.

In our former number, we intimated that those who are attached to a diocesan episcopacy, in the constitution of the church of Christ, assign different grounds for the preference which they cherish; and that it is only with those who *exclude* all other churches from a participation in the privileges of God's house, that we desire to have any controversy. In the first of a series of letters on this controversy, which were published about twenty years ago, by the Rev. Doctor Miller, now professor of ecclesiastical history and church government in the Theological Seminary at Princeton, we find a classification of the friends of episcopacy, accompanied with some remarks on those exclusive notions against which we particularly contend. As we have already intimated that we expect to deal largely in quotations, we think we cannot do better in our present number, than to present our readers with a part of Dr. M.'s first letter. It contains a fair statement of our own views, and will save us the trouble of saying what we fear we should not say as well. We shall add a note or two, and subjoin a number of remarks at the close.

But before we go farther, we think it right to inform our readers, that under the expectation that we might have occasion frequently to refer to these letters, we desired the writer to inform us, whether they contain an accurate statement of his *present* views of the various topicks on which they treat. We knew, indeed, that he had examined the whole subject with much care, before he wrote the letters. But we knew also, that since that time, it must have constantly occupied a considerable portion of his attention; that for the last fourteen years especially, church history, and church government, had been the subjects on which he had been called *professionally* to read, write, and lecture; that, in a word, there was probably not another man in our country, who had given so much time and attention as he, to the investigations connected with a full knowledge of the controversy on which we were entering—And we wished to know, and believed that he had no reluctance that we should know, what changes, if any, he would make in his letters, if he were now, for the first time, to give them publicity. He has answered us frankly—He says, that in order to do him justice, it is absolutely necessary to read the second volume of his letters, as well as the first; and he has pointed out three instances, and only three, in which, if he were to republish his volumes, he would, from his present recollection, correct inaccuracies. But these inaccuracies do not weaken a point of any importance in the general argument. We shall only add, that the second volume of Dr. M.'s letters, was chiefly in answer to objections and replies to the statements and arguments contained in the first.

The quotation to which we have referred, is as follows:—

"Among those who espouse the Episcopal side in this controversy, there are three classes.

The *first* consists of those who believe that neither Christ nor his apostles laid down any particular form of ecclesiastical government, to which the church is bound to adhere in all ages. That every church is free, consistently with the divine will, to frame her constitution agreeably to her own views, to the state of society, and to the exigencies of particular times. These prefer the Episcopal government, and some of them believe that it was the primitive form; but they consider it as resting on the ground of *human expediency* alone, and not of *divine appointment*. This is well known to have been the opinion of Archbishops *Cranmer, Grindal,* and *Whitgift;* of Bishop *Leighton,* of Bishop *Jewel,* of Dr. *Whitaker,* of Bishop *Reynolds,* of Archbishop *Tillotson,* of Bishop *Burnet,* of Bishop *Croft,* of Dr. *Stillingfleet,* and of a long list of the most learned and pious divines of the church of England, from the reformation down to the present day.

Another class of Episcopalians go further. They suppose that the government of the church by *Bishops,* as a superior order to *Presbyters,* was sanctioned by apostolick example, and that it is the duty of all churches to imitate this example. But while they consider episcopacy as necessary to the *perfection* of the church, they grant that it is by no means necessary to her *existence;* and accordingly, without hesitation, acknowledge as true churches of Christ, many in which the Episcopal doctrine is rejected, and Presbyterian principles made the basis of ecclesiastical government. The advocates of this opinion, also, have been numerous and respectable, both among the clerical and lay members of the Episcopal churches in England, and the United States. In this list appear the venerable names of Bishop *Hall,* Bishop *Downham,* Bishop *Bancroft,* Bishop *Andrews,* Archbishop *Usher,* Bishop *Forbes,* the

learned *Chillingworth*, Archbishop *Wake*, Bishop *Hoadly*, and many more, whose declarations on the subject will be more particularly detailed in another place.

A third class go much beyond either of the former. While they grant that God has left men at liberty to modify every other kind of government according to circumstances, they contend that one form of government for the church is unalterably fixed by divine appointment; that this form is Episcopal; that it is absolutely *essential* to the *existence* of the church; that, of course, wherever it is wanting, there is no church, no regular ministry, no valid ordinances; and that all who are united with religious societies, not conforming to this order, are "aliens from Christ," "out of the appointed road to heaven," and have no hope but in the "uncovenanted mercies of God."

It is confidently believed that the two former classes taken together, embrace at least nineteen parts out of twenty of all the Episcopalians in Great Britain and the United States; while, so far as can be learned from the most respectable writings, and other authentick sources of information, it is only the small remaining proportion, who hold the extravagant opinions assigned to the third and last of these classes.*

Against these exorbitant claims there is, prior to all inquiry into their evidence, a strong general presumption, for the following reasons:

First—It is placing a point of external order on a par with the *essence* of religion. I readily grant, that every observance which the great Head of the church enjoins by express precept, is indispensably binding. But it is certainly contrary to the genius of the Gospel dispensation, which is pre-eminently distinguished from the Mosaick economy by its simplicity and spirituality, to place forms of outward order among those things which are essential to the very existence of the church. We know from Scripture, that the visible form of the church has been repeatedly altered, without affecting her essence.

Secondly—Against this doctrine, there is another ground of presumption; because it represents the rite of *ordination* as of superior importance to the whole system of divine truth and ordinances, which it is the duty of Christian ministers to dispense. According to this doctrine, *Presbyters* are fully authorized to preach that *Gospel which is the power of God unto salvation to every one that believeth;* to admit members into the church by baptism; to administer the Lord's supper; and, in short, to engage in all those ministrations which are necessary to *edify the body of Christ:* but to the regular introduction of a minister into office, by the imposi-

* We fear that the proportion of this class of Episcopalians, both in Britain and the United States, is greater now than when these letters were published. The Catechism which is the subject of a Review, a part of which is contained in our present number, was, it appears, published as a tract, by the "Society for promoting Christian Knowledge"—a society patronized by a large and very influential class of the members of the English established church. In our own country, we are persuaded that the *exclusive* doctrine has gained ground, within a few years past. We are perfectly aware that our opponents may try to turn this concession to their own advantage, and say—what better evidence can you have that a doctrine is true, than that it gains ground by time? We answer—we want much better evidence than this. The papal supremacy was reached only by very gradual advances, during the lapse of many successive years. Any dogma that flatters human pride in those who embrace it, will be likely to gain ground, when constantly and assiduously urged—especially when it is not as firmly and steadily opposed. The dogma in question has been incessantly urged; and it has not been opposed with half the zeal and steadiness with which it has been advocated. For its counteraction, our very limited influence shall hereafter, while we live, and as opportunity offers, be faithfully employed.—EDITOR.

tion of hands, they are not competent. Is not this, in other words, maintaining, that the Gospel is inferior to its ministers; that the sacraments are less solemn and elevated ordinances than a rite, which all Protestants allow not to be a sacrament; that the dispensation of God's truth is a less dignified function, than selecting and setting apart a servant of the truth; that the *means* are more important than the *end?* If so, then every man of sound mind will pronounce, that, against such a doctrine, there is, antecedent to all inquiry, a reasonable and strong presumption.

Thirdly—If it be admitted, that there are no true ministers but those who are episcopally ordained; and that none are in communion with Christ, excepting those who receive the ordinances of his church from the hands of ministers thus ordained; then Christian character, and all the marks by which we are to judge of it, will be placed on new ground; ground of which the scriptures say nothing; and which it is impossible for one Christian in a thousand to investigate. When the word of God describes a real Christian, it is in such language as this—He is *born of the Spirit;* he *is a new creature; old things are passed away; behold, all things are become new.* He *believes in Christ and repents of all sin.* He *crucifies the flesh with the affections and lusts:* he *delights in the law of the Lord after the inward man:*—he *strives against sin:* he is *meek, humble, full of mercy and good fruits:* he *loves his brethren whom he hath seen,* as well as *God whom he hath not seen:* he is *zealous of good works:* and makes it his constant study to *imbibe the Spirit, and to imitate the example of the Redeemer.* These are the evidences of Christian character which fill the New Testament, and which meet us wherever the subject is discussed. According to this representation, the only *essential* pre-requisite to holding communion with Christ, is being united to him by a living faith; that faith which purifies the heart, and is productive of good works. But if the extravagant doctrine which we oppose, be admitted, then no man, however abundantly he may possess all these characteristics, can be in communion with Christ, unless he is also in communion with the Episcopal church. That is, his claim to the Christian character cannot be established by exhibiting a holy temper and life; but depends on his being in the line of a certain ecclesiastical descent. In other words, the inquiry whether he is in covenant with Christ, is not to be answered by evidences of personal sanctification; but resolves itself into a question of clerical *genealogy,* which few Christians in the world are capable of examining, and which no mortal can certainly establish.* There is no possibility of avoiding this conclusion on the principle assumed. And I appeal to you, my brethren, whether a principle which involves such consequences, has not strong presumption against it.

Fourthly—If the doctrine in question be admitted, then we vir-

* Several distinguished writers in Great Britain, who have lately espoused, with much warmth, the exclusive Episcopal notions under consideration, do not scruple to adopt and avow this inference, at least in substance. They assert, that *all* who "are in communion with the Episcopal church, are in communion with Christ," and in the "sure road to salvation." They deny that there is any "pledged" or "covenanted mercy;" in other words, that there are any *promises* given in the gospel to persons who are not in communion with that church, however sincere their faith and repentance, and however ardent their piety. And, accordingly, they turn into ridicule every attempt to distinguish between a *professing* Episcopalian, and a *real* Christian. It is scarcely necessary to add, that many of the divines of their own church reject this doctrine with abhorrence, and have publicly pronounced it to be as repugnant to scripture, as it is dangerous to the souls of men.

tually pronounce nine-tenths of the whole Protestant world to be in a state of excommunication from Christ. I know it has been often said, by zealous writers on this subject, that the great body of the Protestant churches are Episcopal; and that those who adopt the Presbyterian government make but a very small portion of the whole number. But I need not tell those who are acquainted with the history of the church since the reformation, and with the present state of the Christian world, that this representation is wholly incorrect. The very reverse is true; as I shall more fully show in a subsequent letter. Are we then prepared to adopt a principle which cuts off so large a portion of the Protestant world from the visible church, and represents it as in a state in some respects worse than that of the heathen? It is to be presumed that every considerate man will require the most pointed evidence of divine warrant, before he admits a principle so tremendous in its consequences.

It is not asserted that these considerations prove the extravagant Episcopal doctrine from which they flow, to be false. A doctrine may be unpalatable, and yet true. Whatever is plainly revealed in scripture, we are to receive without any regard to consequences. But when a principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity, we may safely pronounce that there is a presumption against it, antecedent to all inquiry; and that before we embrace such a principle, the evidence of its divine warrant ought to be more than commonly clear and decisive.*

With the great body of Episcopalians in this country, and elsewhere, it is extremely easy to live on the most friendly terms. Though attached to the peculiarities of their own denomination, they extend the language and the spirit of charity to other churches. We, of course, think them in error, because we are persuaded that Episcopacy, in the form for which they contend, is an innovation. Yet as long as they keep within the bounds of that liberal preference and zeal for their own forms, both of government and worship, which every man ought to cherish for the church with which he connects himself, we must approve of their sincerity, while we cannot unite with them in opinion. But with those (and we have reason to be thankful that the number is very small) who make exclusive claims, of a nature nearly allied to the doctrine of Popish infallibility; who declare that their own, and the Roman Catholick, are the only churches of Christ among us; who embrace every opportunity of de-

* We are not prepared to subscribe exactly to the statement made in the preceding paragraph. Believing, as we do, that the scriptures are the infallible word of God, we receive, without hesitation, every thing that they clearly reveal; and we have never been friendly to the practice of saying that if this or that position were found in the Bible, we would reject it—We have no relish for making such specifications. But we do say, that when a "specified principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity," we think there is more than *a presumption* against it. If the premises be made good, we think there can be no conclusion, but either that such a principle is absolutely false, or that the scriptures cannot *rationally* be believed. The latter alternative we reject with abhorrence; and must therefore adopt the former.

In reference to the dogma under consideration, we do sincerely believe, that it is as much at war with every principle of reason and common sense, and with innumerable plain declarations of scripture, as is the doctrine of transubstantiation. Nay, we verily think that the scriptures may be, and really are, more *speciously* perverted, so as to favour transubstantiation, than they can be, in favour of the exclusive doctrine in question. They both and equally belong to the Romanists; and for ourselves, we could more easily swallow the former than the latter.—ED.

nouncing all other ministers, as presumptuous intruders into the sacred office, their ministrations a nullity, and those who attend on them as aliens from the covenant of grace; with these it is not so easy to live in that harmonious and affectionate intercourse which is highly desirable among Christians of different denominations."

The preceding extract will give our readers a distinct view of the difference of opinion among Episcopalians themselves, in relation to their church order; and it also affords a more particular explanation, than we could give in our first number, of the precise object of the series of papers which we have commenced.

With the first class of Episcopalians mentioned in the extract, we have no controversy; because it is not our purpose to agitate the question, at present, whether a specifick form of church government, of any kind, is Jure divino; that is, whether such a form of ecclesiastical order, in all its parts; or as some have expressed it, "whether every pin of the tabernacle," be, or be not, exhibited as a model in the New Testament?

Neither is it our wish, if we can avoid it, to have any dispute with the second class mentioned in the extract; and for this good reason, that they view us, only in the same light in which we view them. They think that a *perfect* church requires diocesan bishops; but that a *true* although *imperfect* church may exist without them. We think that a *perfect* church must *exclude* diocesan bishops, but that a *true* yet *imperfect* church may *include* them. We are willing to grant freely, and without controversy, the privilege which we claim—

Hanc veniam petimusque damusque vicissim.

If we could get fairly at our opponents, and could give to the members of the Presbyterian church the information which we think they urgently need, relative to the nature of the episcopal office as it is taught in the New Testament, that thus they may be guarded against error and seduction—if we could do this, without interfering at all with the opinion of Episcopalians of the second class, it would give us unfeigned pleasure to avoid all collision. But if with them a debate must arise, it shall be on our part, while we are treated courteously, a very friendly debate.

It is the third class of Prelatists that has called us into the polemick field. Against their claims we mean to contend, their arrogance we mean to expose, as strenuously and pointedly as truth and our measure of ability will permit. Still we do not mean to treat them as they treat us—We do not mean to say that they have no hope but in the uncovenanted mercies of God. We regard them as we regard the Papists—We were on the point of saying *other* Papists; for *quo ad hoc,* they are as real Papists as any in the world. We have no doubt that there are some genuine Christians, some individuals truly sanctified, in the Romish church; and we have marked a spirit of seriousness, in some of the writings both of Bishop Hobart and Bishop Ravenscroft, which gave us real pleasure. We do not however mean to call Episcopalians of this class, as our friend Dr. Miller often calls them, "brethren." We never could bring ourselves to *claim kindred* with any body whom we knew or suspected to be disposed to reject the claim; and we think that the principle of Christian charity rather forbids than requires this. But if, through the *covenanted mercy* of God our Saviour, we shall reach, as we hope to do, the heavenly mansions, we trust we shall there meet with some whose miserable bigotry on earth, would have excluded us from those blest abodes.

Review.

A Short Catechism on the Duty of conforming to the Established Church. By the Right Rev. Thomas Burgess, D.D. Lord Bishop of Salisbury. pp. 12.

A review of the foregoing article, extending through more than twenty-five octavo pages, appears in the Eclectic Review for October last. The Right Reverend author of the Catechism, a highly distinguished scholar as he is, the reviewers handle without ceremony; notwithstanding he belongs to a church established by law, and they are dissenters—By the way, who gave the *exclusionists* in our country, the right to call us, and all other denominations but their own, "dissenters?" Have not we just as good a right, and indeed a little better, to call them dissenters? They, as we find the writers of the Christian Observer remark, belong to a denomination that forms but a small fraction of the religious community of the United States; and we hope they have not yet gone the length of denying that, in civil privileges, we are all on a footing. Yes, they are dissenters from us, and we from them. But when people have been accustomed to cant, it is not easy for them to break the habit.

The Review, from which we are about to make two extracts, is largely occupied in castigating Bishop Burgess, for grounding a considerable part of his claims, on the fact that the English Episcopal Church is *legally* established. This part has certainly no applicability to our country. Even Bishop Hobart has represented his church, as freed from a serious objection, by being separated from all legal or merely secular influence. In this we agree with him unreservedly, and think he deserves commendation, for the explicitness with which he has spoken on this topick. We fear, however, that he will reckon our commendation, if he should ever hear of it, of small account, in counterbalancing that weighty censure which he has suffered from his own party in England, for daring to say any thing in derogation of the "Church and State" of mother Britain. Yet he still holds, in common with all who adopt his system, that by a higher authority than any that is human, his is the *only* true church. To this point the extracts we make refer, with only a glance at Bishop Burgess' other claim; and we avow it distinctly, that we publish this part of the Review, in consequence of the controversy in which we have engaged; and to show our readers how indignantly the most distinguished exclusionists are treated, even in Britain.

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"In Section II. '*On the origin and constitution of the Church,*' the Author has given a defective answer to the question, 'Who were appointed by Christ to preach and baptize?'—The Seventy disciples were sent out to preach, and they were empowered to work miracles, and though we are not informed that their commission included 'to baptize,' we can scarcely hesitate to believe that this administration was comprised in their official investiture. The disciples of Jesus, we know, baptized before the date of the commission, Matt. xxviii. 19; and as in that charge 'to baptize' is conjoined with teaching, it is altogether probable that the Seventy both preached and baptized. But the answer furnished in the 'Catechism'—'the Apostles,' was most suitable to the purpose of its Au-

thor, and serves most admirably to introduce the following question and answer.

'*Q.* What were the persons called, whom the Apostles appointed to govern the Church and administer its ordinances?

'*A.* They were called Bishops, Priests, and Deacons.'

"Bishops, Priests, and Deacons! —Yes, there they are, all in regular order and gradation. And where did the learned Bishop of Salisbury find these names and titles? Not, certainly, where all names and titles which belong to Christian churches and to Christian ministers, according to the appointment of the Saviour and Lord of Christians, should be found. Let us be directed to the book, and chapter, and verse, of a Gospel, or an Epistle, where we may read 'Bishops, Priests, and Deacons,' and then we shall duly honour, as of Apostolick origin, these names and offices. But to no such Biblical passages can we be directed, either by the Author of the 'Catechism,' or by any other patron of the graduated ecclesiastical scale of 'Bishops, Priests, and Deacons.' Bishops (we shall soon see what this term imports) and Deacons, may be found in the New Testament; and unless we are prepared to impugn the Divine wisdom which has ordained this diversity of ministry in the Christian church, these two classes must be sufficient for the accomplishment of every purpose of order and discipline. We shall not treat so lightly either the wisdom of the supreme Legislator of the church, or the inspired records which comprise the only authoritative details of the primitive churches, as to conclude, that if 'Bishops, Priests, and Deacons,' had been either necessary to the order of Christian churches, or known as existing ministers of them at the time when so many epistles were addressed to them by the Apostles, distinct and regular mention of them would have been, if not of frequent, of at least occasional occurrence. But the whole evidence of the evangelical records negatives the assumed enumeration. Let one single passage be produced from the New Testament, of any address to a primitive church with its 'Bishops, and Priests, and Deacons,' and there is an end of the question. Will any reasonable man, qualified to give judgment in the case, pronounce that this threefold distribution could be known by the Apostle, when he addressed the Epistle to the Saints at Philippi, 'with the bishops and deacons?' It is altogether curious to notice the perplexities and expedients which are to be found in the attempts of party writers, to evade the plain testimony of passages opposed, as this is, to their purposes. An unprejudiced reader can be at no difficulty in determining the sense which lies before him, in the definite expressions which the sacred writers have used. 'There was no Christian church,' says Dr. Burgess, 'without a bishop.' We will not quarrel on this point with the learned Catechist. Let him have the consent of all Christians to this proposition, that there was no Christian church without a bishop. But what will this avail him? The word bishop means overseer. If our readers will look into the New Testament, they will see this, the proper meaning of the word, fully established, and at the same time detect the ecclesiastical artifice of King James's translators. The word *overseer* occurs but once in the New Testament, Acts xx. 28, and it is there a version of the Greek word επισκοπος, which occurs in several other passages, and in all of them is rendered by the ecclesiastical term bishop. Why was not the word translated bishops in the passage in Acts? Because it would then have been plain to unlearned readers, that elders and bishops are the same. Paul 'called for the elders of the church, and when they

were come to him, he said to them, —Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you bishops.' What proof can be more substantial than this, that elders and bishops were identical? But the passage is replete with other instruction on this subject. A Church of England bishop is a governor of the church, in whom are vested the ecclesiastical functions of ordaining and confirming. The office of the primitive bishops was to take heed to the flock, to be an overseer of the flock, to feed the church. His constant presence with the flock is unquestionably imported in these expressions, and it were the extreme of absurdity to consider the term 'flock' as denoting any other object than a community, one body of Christian believers. Now, every pastor of a Christian church is a bishop, and no individual is a bishop, in the Scriptural and proper use of the expression, but a pastor of a Christian church. A Church of England bishop bears no resemblance to a primitive bishop. He is by far too great a personage to be recognised in this relation. He is, not only in his secularities, but in his publick office and employments, most unlike such bishops as Paul met at Miletus, or addressed at Philippi." * * * *

"The worst part of the Catechism has not yet been brought under the observation of our readers. We proceed now to notice it, and to comment in such manner upon it, as our sense of the truth and value of the saving doctrine of Christ, and our regard for the verities of the gospel require. We should be sorry to offer a single remark on the passage which we shall immediately lay before our readers, that would not receive its ample justification in the letter and spirit of the following extract.

'*Q.* What do you conclude from the form, character, and privileges of the Church of Christ?

'*A.* I conclude, *first*, that as there is an holy Catholick Church, for which Chrst died, we have no hope of salvation, but as being faithful members of it;

'*Secondly*, That all true churches are parts of the one holy Catholick Church: and

'*Thirdly*, That Sects, which are so divided from any true church, as to have no communion with it, it is to be feared cannot be parts of the one Catholick Church for which Christ died.'

"To what influence shall we attribute the language and the spirit of this passage? Does it indicate the perversion of the understanding of its author, or that unchristian feelings have obtained a place within him? Is Dr. Burgess at last to be numbered with the Mants and the Daubeneys? Is he to be henceforth added to the persons who, as partizans of a secular church, have put themselves forward as examples of a zeal which the word of God neither inculcates nor commands, and of a spirit altogether inconsistent with the imitation of Christ, and utterly unknown to the Apostles? Is he to be classed with the prejudiced and bigoted? We had hoped not to see him so dishonoured. We had expected other representations of the doctrine of Christ from one whom we have been accustomed to consider as not unacquainted with it. But either with unhallowed knowledge, or with the most offensive bigotry, it is but too evident that he is chargeable. Let our readers reflect on the case which he has taken so much pains to construct and exhibit in the pages of this Catechism, and on the exclusion which he has so presumptuously intimated, and then decide whether the expression of our severe censure is not demanded. A true church is a church in which the word of God is preached, and the sacraments are duly administered by persons ordained by bishops, and which is governed and

served by Bishops, Priests, and Deacons; and 'sects' not in communion with such a church are excluded from salvation! This is the doctrine of the Catechism. For what purpose, we should be glad to learn, has the Right Reverend Catechist inserted the words 'it is to be feared?' Had he any misgivings that he had been falsifying the Christian doctrine, and teaching his catechumens another way of seeking acceptance with God than that to which the promise of salvation belongs? Or was it in the moment of his compassionate feeling for the perishing, that the expression of his alarm escaped? What impression was he intending to produce on the minds of his docile scholars by this interjected 'it is to be feared?' We hold in utter abhorrence the doctrine of the Catechism, though a Bishop is its Author. We hold it up to the gaze and reprobation of all Christians. It is not from the pure sources of religious knowledge that such tenets have been derived; and he who can attempt to give them currency, forfeits all just claim to be respected as a Protestant teacher. They are among the rankest errors of popery; and he who is voluntary in abetting them, is prepared to be a genuine minister of the Romish faith. John Howard, the philanthropist, belonged to a 'sect' which had no communion with a church governed by 'Bishops, Priests, and Deacons,' but he professed the faith of Christ, and illustrated its principles and tendencies by the sanctity and beneficence of his actions; and of such a man, 'divided' from such a church, shall a question be agitated that he is not a partaker in the felicities of those for whom Christ died? The late Sir Henry Moncrieff Welwood was a member and minister of the 'legal' church of Scotland, which, not having 'Bishops, Priests, and Deacons,' is not a true church—but to him neither the primitive churches of Christ, nor the Apostles and Teachers, who were their light and their glory, would have refused their fellowship, though neither Bishops, nor Priests, nor Deacons, of the 'legal and true church' of England, would admit him to ecclesiastical communion, and of such a man, exalted by all the ennobling qualities of a divine faith, shall it be presumed that he had no part in the benefits of Christ's salvation? Bishop Burgess can read such names, he can think of such men, and of others like them, who reposed their trust on the grace and promise of the Saviour, and denying all ungodliness, lived soberly, righteously, and piously in the world, and he can give utterance to sentiments which aver their peril of salvation! We are utterly shocked and revolted at the bigotry and impiety of such averments. They are so entirely in opposition to all that is taught in the New Testament, as the doctrine of Christ, that every reader of its pages must perceive their difference. Where the variation is so obvious, it might seem to be an unnecessary labour, to employ a single argument in refutation of the error. It might seem more proper to rebuke the arrogance and to expose the bigotry of such assumptions as are industriously circulated in the tract. We shall, we believe, best fulfil the duty which we owe, first to truth, and then to the publick, by confronting the evidence of the New Testament on the most important of all subjects which can be interesting to human creatures, with the doctrine unblushingly published by the present Catechist.

"On what grounds and in what manner does any individual to whom the Gospel is published, become a partaker of the hope of Christians, and obtain an interest in its blessings? In the solution of this inquiry, every person is alike concerned, and all to whom the New Testament is open and accessible, are bound to satisfy them-

selves in respect to its doctrines and inculcations, because its pretensions and its appeals are individual in their relation. No class, nor any number of men, is empowered to judge for others what are the requirements or the benefits comprised in the Christian verities. Every one's judgment has here its personal uncontrolled exercise, and the addresses of the New Testament are as directly personal, and possess equally the character of individuality to the examiner, as if he alone existed, and was the only person for whose use they were intended. Now, let a man take up the New Testament, and read it, and examine it. Is there a syllable in it, from the beginning to the end, which teaches him that his salvation depends upon any external relation, that his obtaining forgiveness, and being admitted into the Divine favour, are inseparable from his relation to some visible community? That he must necessarily be united with a particular society of men, before he can be a partaker of spiritual blessings? In those passages of Scripture which answer the question, 'What must I do to be saved?' is there a single syllable which limits salvation by any external regulations and provisions? No. Assuredly not. There were persons in the Apostolick age, who taught that it was necessary to a man's salvation, that he should observe the external rights of Judaism: 'Except ye be circumcised, and observe the law of Moses, ye cannot be saved.' In what manner this inculcation was repelled by the true teachers of the Christian doctrine, we well know: 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' It matters little, if men are led aside from Christian truth, and the Gospel be perverted, to what object their attention and devotedness are solicited. The external rites of Judaism are just as good and valuable as bishops, priests, and deacons. And if a man's salvation be allowed only as he belongs to a 'legal and true church' duly furnished with ecclesiasticks thus entitled, there is as gross a perversion of the gospel of Christ in this case, as there was in the other; and though we are not Apostles, and dare not therefore pronounce the awful sentence of excision, we can have no scruple in asserting, that the perversion or obscuring of the method of man's acceptance with God, and the attributing of it to associations and circumstances, from which, in the indelible records of inspired truth, it stands apart and unconnected, must incur for him on whom it is chargeable, a heavy responsibility. Who is the Bishop of Salisbury, that these arrogant assumptions and exclusions should come from him? We would oppose to his monstrous dogmas, the plain asseverations of the New Testament—the words of Him who will preside at the solemnities of the last day, and to whom is infallibly known the reason of men's admittance into heaven. In all the declarations of Jesus Christ respecting salvation, it is character, and not relation, that is exhibited. Our connexion with persons and with churches he never adverts to. He uniformly speaks of man apart from all association with his kind, and fixes our regard on our individuality of character and state. 'He that believeth shall be saved.' 'Except a man be born again, he cannot see the kingdom of God.' 'The pure in heart shall see God.' 'If a man keep my saying, he shall never taste of death.' 'Joy shall be over one sinner that repenteth.' What, we ask, is repentance—what faith—what purity of heart? Are they not internal personal exercises and qualities? And where is the individual when he is the subject of these? In his retirement—in his Maker's presence, confessing his sins, repent-

ing of his transgressions, imploring mercy—and obtaining it through the grace of his Redeemer. To unite himself with other believers in Christian communion, may subsequently be his duty, and he may by such a measure fulfil the obligations which his conscience admits; but his salvation is altogether a distinct consideration, and is not dependent on any external relations. Jesus Christ has given every believer the assurance that he shall not perish, but have everlasting life. And in the face of this declaration of the Saviour of the world, shall the Author of this Catechism be permitted to utter the effusions of bigotry, and exclude from the assurance of salvation the humble and obedient believer, who worships apart from the offices and ministers of the church to which he himself belongs? To what rebukes does not an ecclesiastick of such a spirit subject himself? Is salvation a monopoly in his hands, or circumscribed by the laws of his community? 'Sects cannot be parts of the one Catholick Church for which Christ died.' As the Bishop of Salisbury has chosen to speak of sects, we would remind him that his own community is but a sect, one of the parties in separation from the Church of Rome, the great, but not the only pretended monopolist of salvation. He is but an humble imitator of her doctors and her bishops, whose language in respect to all Protestants he has but repeated. That language, whether used by Papists or by Protestants, we hold in utter contempt. It cannot be less scandalously offensive in the Bishop of Salisbury, than in the bishops of the Romish church; and if he choose to symbolize with them in the publication of this antichristian dogma, we cannot perceive that he has entitled himself to the respect of intelligent and Christian men. Not only the temerity, but the impiety of such pretensions, must surprise and shock every person who has learned from the New Testament the doctrine of Christ.

"In this 'Short Catechism,' written by a Bishop, and adopted and circulated by the 'Society for promoting Christian Knowledge,' there is more of error and of sophistry, more of the perversion and abuse of sacred Scripture, more violations of Christian truth and charity, more numerous proofs of mental imbecility or delusion, and more pernicious inculcation, than in any tract or book which we have for a long time seen. An object was to be accomplished by its Author, and he has not been very scrupulous in respect to the means by which he has attempted it. If he had been careful of these, we should not have found such ill-assorted questions and answers in this tract, and such gaping chasms between his premises and the conclusions which follow them. An Episcopalian remarked on the 'Form of Prayer and Thanksgiving' ordered to be used on the recovery of his present Majesty in 1820, which we suppose was composed by one or more bishops, that 'it seems as if there were a fatality in our modern state prayers;' and he adds, 'If the framer of it had wished to expose the Church to the derision of her enemies, he could not have done it more effectually than by such a form.' The framer of this 'Short Catechism' has been labouring in the service of the Church, much after such a fashion. Mankind are not to be influenced by such representations as he has put forth, to forego their inalienable right of examining and determining for themselves, as the subjects of religion, the claims and evidences of truth, and the manner of their professing it. The whole of religious obligation is very evident and very plain. Every man is, as the subject of religion, accountable only to God, for his religious principles and conduct; and this being the case, his association with others for

religious objects, must be voluntary. If Bishop Burgess could refute this statement of the grounds of religious profession, he might achieve something in favour of his priestly claims, and we might possibly be conformists to his Church. But this refutation neither he, nor his episcopal brethren can furnish. And we, in the full confidence of the truth and security of these grounds, reject his claims as arrogant and vain, and despise the disingenuous methods by which he has attempted to support them."

Literary and Philosophical Intelligence, etc.

Fascinating Power of Snakes.—The following remarks by a correspondent in the last number of Silliman's Journal, are calculated to set this curious subject in its true light.

Sir—I was rather surprised to observe an article, in the last number of the American Journal of Science and Arts, (Vol. xii. page 368,) which speaks of the supposed *fascinating power of Snakes*, as though it were an established fact. The writer professes to be "convinced by ocular demonstration;" and yet, so differently do men view occurrences of a similar character,—I have witnessed cases fully as much in point, and I think even stronger than the one there related, which "convinced" *me*, that the notion of a fascinating power, in those animals, is an utter fallacy and delusion. I had supposed, indeed, that the doctrine, (so far as intelligent, cautious observers of the phenomena of natural history were concerned,) had long since descended to the "tomb of the Capulets," together with the kindred belief, that certain aged and ill-favoured females, of our own species, were also endowed with the power of incantation. At all events, I think those who undertake, at this time of day, to demonstrate the existence of such a power, in serpents, ought at least to furnish cases in which the process was *consummated;* and not content themselves, as they almost invariably do, with relating instances in which the operation was interrupted by some accident, or interference. Such evidence I consider very inadequate to the establishment of so extraordinary a process as that which is understood by *fascination.*

In the numerous cases which I have heard related, something always occurred to *break the charm;* and the excited feelings of the observer enabled him to *imagine* the catastrophe that was *about to happen!* Testimony of this description can never satisfy a mind that is not strongly predisposed to an implicit faith in the marvellous.

What is there in the eyes of a snake, more than in those of a cat, by which birds may be *fascinated?* Birds will flutter and hover round both these relentless enemies, at certain seasons, and do often fall victims to the wiles and dexterity of both: but to assert that there is a magic influence by which they are attracted into the jaws of a known enemy, is an attempt to tax our credulity rather too severely, for the present condition of science. The artifices of birds, to decoy unwelcome visiters from their nests, are oftentimes very remarkable. I have seen them simulate lameness, and flutter about as though they were much crippled, evidently for the purpose of attracting attention, and drawing the visiter in pursuit of *themselves,* in order to save their tender young. Indeed, their extraordinary manœuvres, on such occasions, might readily be mistaken, *by a believer in fascination,* for the effect of some such imaginary power. That the same artifices are employed by the feathered tribes to divert snakes, cats, and all other intruders, known, or supposed to be dangerous, from the neighbourhood of their nests, there can be little doubt.

The grave tales, however, which are related of snakes *charming* birds, drawing squirrels down from tree tops, and even subjecting human beings to their incantations, are so entirely foreign to all my ideas of rationality, and so inconsistent with all my own observations, that I am fully prepared to reply to such representations, in the language of the Roman Poet:—

"*Quodcunque ostendis mihi sic, incredulus odi.*"

I do not deem it necessary to detail my reasons, *in extenso,* for disbelieving what I am convinced is a vulgar error. I should as soon think of troubling you with a series of arguments against the doctrines of *water smelling* or *witchcraft.* It is for those who contend for the facts, to furnish conclusive evidence for their exist-

ence. The actual state of natural science, requires that substantial proof be afforded, to induce a belief of improbable things. My only object, in this hasty notice of the matter, is to enter my humble protest against such a doctrine passing to the world through an "American Journal of Science," without something like *satisfactory* evidence of its correctness.

Army.—The army of the United States, in October last, was composed of 5722 men, including 54 surgeons, 51 paymasters, 33 engineers, and 444 commissioned officers. The number of sick was 603, and the number in arrest or confinement, 232. The troops are distributed in 39 different posts, on the sea board, western frontier, &c. Desertions from the army are frequent. The number of recruits enlisted from Jan. 1, 1827, was 953.

Navy.—The navy of the United States, built and building, consists of twelve ships of the line, fourteen 44's, and 36's, two corvettes, a steam frigate, about twenty sloops of war and schooners. In addition to these, live oak timber has been purchased for 5 ships of the line, 5 frigates, and 5 sloops of war. The number of vessels in commission, is 19. Of these, 4 or 5 are in the Mediterranean, about as many in the Pacifick, and the others in the West Indies, on the coast of Brazil, &c. The annual expense of the Navy and Navy Yards, not including the sums appropriated for the gradual improvement of the Navy, is about three millions of dollars. The pay and subsistence of officers, and pay of seamen, amount to $1,360,000; provisions, $505,000; repairs of vessels, $475,000.

Lead Mines.—The lead made at the public lead mines, during the last year, amounted to 6,092,560 pounds, one-tenth of which belongs to the United States for rent. The products of the mines near Fever River, was upwards of five millions, and that of the Missouri mines, less than one million. It is supposed that the annual product of the mines will soon reach ten millions of pounds.

LIST OF NEW PUBLICATIONS.

A Series of Questions on the selected Scripture Lessons for Sabbath Schools—Designed as a second annual course of instruction. By Albert Judson, Minister of the Gospel. In two volumes, vol. ii. the third vol. in the press. Philadelphia. American Sunday School Union, No. 148 Chesnut Street.

A Commentary on the Epistle to the Hebrews: in two volumes. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the said Seminary. Second edition.

The Importance of the Gospel Ministry—An introductory lecture delivered at the opening of the Winter Session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor, &c.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under serious impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church in Charleston, S. C.

Review of the Rev. Dr. Channing's Discourse, preached at the dedication of the Second Congregational Unitarian Church, New York, December 7th, 1826.

A Sermon occasioned by the Death of the Hon. William Phillips, preached on the 3d of June, 1827, being the Sabbath after the funeral. By Benjamin B. Wisner, Pastor of the old South Church in Boston.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The most of the papers which form the *Appendix* to the Minutes of the General Assembly of the Presbyterian Church for 1827, have already appeared, without abridgment, in the Christian Advocate, viz. The Narrative of the State of Religion within the Bounds of the General Assembly; The Annual Report of the Board of Directors of the Theological Seminary; The Report of the Board of Missions; and the Pastoral Letter of the General Assembly to the Churches under their care. A summary notice has also been taken of The Board of

Education. These documents were of immediate and general interest to our churches and clergy; and we gave them a place in our pages as speedily as possible. It is otherwise with the Minutes of the General Assembly. If they reach the lower judicatures before the spring meetings of those bodies, no material inconvenience is incurred. And for this, such an effectual provision is now made, by the number of copies printed, and the care taken to transmit them seasonably and safely, that we have doubted whether it was any longer of use to insert them in our miscellany. We have been advised, however, to do it; and when we recollect that but few of the laity see the copies of the Minutes issued by the General Assembly, and that our work ought to comprise a record of all important measures taken in the Presbyterian church, we have determined to continue our practice of former years with a little variation, made with a view to husband our space—We shall hereafter omit all those parts of the records that relate merely to the forms of business, and the detail of the names of the members who compose the Assembly for the year, or of the committees always appointed. But our readers may rest satisfied, that nothing of any conceivable moment to the church will be omitted, and that our copy shall be as accurate as that printed by the authority of the Assembly. We believe, indeed, that all the omissions we shall make, will only render the reading of the minutes more agreeable than they would otherwise be; and if it should be necessary (as it once was) for Synods and Presbyteries to have recourse to our pages, to learn what the General Assembly has required of them, the information, they may be assured, will there be found as full and complete, as if no omissions had been made.

The General Assembly of the Presbyterian Church in the United States of America, met, agreeably to appointment, in the First Presbyterian Church in the city of Philadelphia, May 17th, 1827, at 11 o'clock, A. M.; and was opened by the Rev. THOMAS M'AULEY, D.D. the Moderator of the last Assembly, with a sermon from Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After prayer, the commissions were read.

The Rev. Francis Herron, D.D. was chosen Moderator; and the Rev. Philip C. Hay was chosen Temporary Clerk.

The roll was called, and each member of the Assembly was furnished by the Stated Clerk with a copy of the printed minutes of the last Assembly.

May 10th, Dr. Fisk, Mr. Weed, Mr. Speer, Mr. Culbertson, Mr. F. M'Farland, Mr. Seward, Mr. Gillet, Mr. Linn, Mr. Campbell, Mr. Lewis, and Mr. Slaymaker, were appointed a committee of bills and overtures, to meet immediately upon the rising of the Assembly this morning, and afterwards on their own adjournments.

Mr. Wisner, Dr. Dana, Dr. M'Auley, Dr. Wylie, Mr. Elliot, Dr. Hillyer, and Mr. Maxwell, were appointed a judicial committee to meet immediately after the rising of the Assembly; and afterwards on their own adjournments.

Mr. Armstrong, Mr. Kelly, and Mr. R. G. Johnson, were appointed a committee to receive an account of the miles travelled by the commissioners to the Assembly, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

Resolved, That it be the order of the day for to-morrow morning to receive the Synodical and Presbyterial reports.

Dr. Phillips, Mr. Green, and Mr. John Monteith, were appointed a committee to receive these reports, examine them, and read to the Assembly such parts of them as they may judge necessary to be read for the information of the Assembly; and also to prepare a statement to be transcribed into the Compendious View.

Resolved, That it be the order of the day for Monday next to receive the reports on the state of religion.

Resolved, That the rule adopted by the last Assembly, viz. "That the Assembly will hereafter prepare no general narrative on the state of religion," be, and it is hereby repealed.

The following communication, dated June 2, 1826, the day after the rising of the last Assembly, and addressed to the moderator of that Assembly, from Mr. Jo-

siah B. Andrews, was laid before the Assembly, viz.

"Notice is hereby most respectfully given to the General Assembly of Presbyterians in the United States, that the undersigned conscientiously believes it to be his duty to continue to preach the Gospel, and to perform all other ministerial services, according to the rule of God's word, wherever he may be providentially called, any resolutions or decisions of the Assembly, or of any other ecclesiastical body under their jurisdiction, made to the contrary notwithstanding. God alone is my judge. JOSIAH B. ANDREWS."

The above communication was read, and committed to Dr. M'Auley, Dr. Fisk, and Mr. Francis M'Farland.

The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, made the following report, viz.

"The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, to confer in relation to the ordination of Mr. Chambers, &c. beg leave to make the following report:

That they did not, according to the letter of their appointment, attend the meeting of the General Association of Connecticut, at Stamford, in June last. Two members of the committee could not attend at that time. Of this they informed the last Assembly before their rising; but that body did not see proper to make a new appointment. Soon after the rising of the Assembly, these members of the committee applied to their alternates to attend at Stamford in their place. This both the alternates declined to do. Your committee therefore had no alternative, but either to abandon the object of their appointment, or else to communicate with the Association by writing, and request the appointment of a committee on their part, to meet the committee of the Assembly at a subsequent day. The latter plan was adopted. Accordingly, an extract from the minutes of the last Assembly, accompanied by a letter from the committee, was sent to the General Association.

In consequence of this communication, the General Association appointed a committee, of which the committee of the Assembly received notice, in a letter from the Rev. Daniel Smith, one of that committee. The two committees accordingly met at the house of the Rev. Dr. M'Auley, in the city of New York, August 1st, 1826. The following are the minutes of the proceedings of the joint committee.

New York city, August 1st, 1826. Eleven o'clock, A.M. The committee appointed by the General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complain, in relation to the ordination of Mr. John Chambers, by the Association of the Western District of New Haven county; and of inquiring whether any, and if any, what further articles or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the Congregational Churches in Connecticut, may be expedient, for the better promotion of the purity, peace, and Christian discipline of the Churches connected with the two bodies, met at the house of the Rev. Dr. Thomas M'Auley, in the city of New York.

Present, of the committee on the part of the General Association of Connecticut

Rev. Nathaniel Hewit,
Rev. Daniel Smith,
Absent Rev. Aaron Dutton,

And of the committee on the part of the General Assembly,

Rev. Dr. Samuel Miller,
Rev. Dr. John M'Dowell,
Rev. Dr. Thomas M'Auley.

Mr. Smith was appointed chairman of the joint committee, and Dr. M'Dowell was appointed clerk.

The committee commenced their business with prayer by the chairman.

The commissions and instructions of the two committees were read.

From the commission and instructions of the committee from the General Association of Connecticut, it appeared that they had no power to do any thing in relation to the case of the ordination of Mr. Chambers; but that they were appointed only on that part of the communication which respects the terms of intercourse between the General Assembly and the General Association of Connecticut.

After mature deliberation, it was unanimously resolved, that the two following rules be proposed to the General Assembly and the General Association of Connecticut, for the future regulation of their intercourse with each other, viz.

I. That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connexion with either, without regular testimonials, and a regular dismission from the Presbytery or Association from which the said candidate, licentiate, or minister may come.

II. That the delegates commissioned respectively by the corresponding

churches to attend the highest body of each, be hereafter empowered, agreeably to the original plan of correspondence between the two churches, to sit and deliberate only, but not to vote.

Resolved, That the above proceedings of the joint committee be signed by the chairman and clerk, and be laid before the General Assembly and the General Association of Connecticut.

Concluded with prayer by Dr. Miller.

DANIEL SMITH, Chairman.
JOHN M'DOWELL, Clerk.

The committee of the Assembly conclude their report with asking leave to lay before this body an attested copy of the appointment and instructions of the committee of the General Association.

SAMUEL MILLER,
JOHN M'DOWELL, } Committee."
THOMAS M'AULEY,

The above report was accepted; and the two resolutions, recommended by the joint committee, were adopted by the Assembly.

Resolved, That the next General Association of Connecticut be informed of the adoption of these resolutions by the Assembly.

Dr. Green, Dr. Blatchford, and Dr. Hillyer, were appointed a committee to prepare a memorial, on the subject of the above resolutions, to be sent to the other ecclesiastical bodies in New England, represented in this body.

The delegates appointed to attend the General Synod of the Reformed Dutch Church, and the delegate to the General Association of New Hampshire, and the General Convention of Vermont, reported respectively, and their reports were accepted.

The General Assembly taking into consideration, on the one hand, the marvellous and merciful dispensations of the God of providence and grace, within the year past, in the effusion of his Holy Spirit, manifested by a revival of vital piety, and the multiplication of hopeful converts in several parts of the Presbyterian church; and on the other hand contemplating the prevalence of coldness, deadness, and formality in religion, which still exist in several portions of our church, and the prevalence of vice and irreligion in many places; and considering also that the revivals themselves may be marred by the spread of false doctrine, error, and delusion, came to the following resolutions:

1. Resolved, That we deem it peculiarly proper and important that the General Assembly, as being the representation of the whole Presbyterian Church, should in that capacity, engage in such religious exercises, as the special state and circumstances of that church appear at this time to demand.

2. Resolved, That in the circumstances in which the Presbyterian church is found at the present time, there is in the judgment of this Assembly, a special call for thanksgiving, humiliation, and prayer;—Thanksgiving for the glorious displays of God's grace, which he has made, and is now making in many of our churches, in our land, and in the world at large;—Humiliation, that our sins separate between us and the still more general and powerful manifestations of his almighty power, for the conviction and conversion of sinners in various parts of our church, where formality and lukewarmness still remain, and in other parts, where vice, immorality, and infidelity are yet found;—and Prayer—earnest, united, persevering prayer, to Him with whom is the residue of the Spirit, and who has made so many gracious and condescending promises to encourage the supplications of his people, which promises he has invited them to plead before Him. The Assembly considering these things, think it proper, notwithstanding the shortness of the period during which their sessions can continue, and the important concerns that must come before them, to set apart one whole day as a day of special thanksgiving, humiliation, and prayer, in which the ordinary business of the Assembly shall be entirely suspended, and they do accordingly set apart Wednesday next to this purpose.

Resolved, That Dr. Green, Dr. M'Auley, and Mr. Lewis be, and they hereby are appointed a committee, to consider and report to this Assembly, as speedily as practicable, an arrangement of exercises best calculated for the profitable observance of the day aforesaid.

A number of copies of the printed minutes of the General Association of Massachusetts, and of the General Synod of the Reformed Dutch Church were received, and committed to Dr. Cathcart and Mr. John Monteith for distribution among the members.

Mr. Culbertson, Mr. Elliot, and Mr. Green were appointed a committee to receive the reports of Presbyteries in relation to the alteration of the Confession of Faith, and the proposed amendments to the Form of Government, and the Book of Discipline, and report the result to the Assembly.

Rev. Alonzo Church, from the Presbytery of Hopewell, Rev. John Smith, from the Presbytery of New Brunswick, Rev. Herman Halsey, from the Presbytery of Rochester, Rev. Eli Hunter, from the Presbytery of Genessee, Mr. Parley Coburn, a ruling elder, from the Presbytery of Susquehanna, and Mr. John Ward, a

ruling elder, from the Presbytery of Rochester, appeared in the Assembly, and, their commissions being read, took their seats as members of the Assembly.

The committee to whom was referred the letter of Josiah B. Andrews, recorded on the minutes of this morning, reported the following resolution, which was adopted, viz.

Resolved, That in the opinion of this Assembly, the said letter is highly contumacious; and the sentiments avowed in it, a gross infraction of Mr. Andrews' ordination vows.

The Delegates appointed by the last Assembly to attend the General Associations of Connecticut and Massachusetts, and the German Reformed Synod, reported respectively; and their reports were accepted.

The committee of Overtures reported an application from the churches of Colesville and Windsor in the Presbytery of Susquehanna and Synod of New Jersey, to be attached to the Presbytery of Chenango in the Synod of Geneva.

This application was accompanied by an extract from the minutes of the Presbytery of Susquehanna, approving of said application. Whereupon it was resolved that the request of the congregations of Colesville and Windsor be granted; and they are hereby annexed to the Presbytery of Chenango.

The Permanent Clerk informed the Assembly that there had been put into his hands an appeal from the Synod of Pittsburgh, by Mr. James Taylor—and a complaint against a decision of the Synod of Virginia, by the Rev. Samuel Houston, and the Rev. Samuel B. Wilson. The above appeal and complaint were referred to the Judicial Committee.

The committee appointed to report to the Assembly an arrangement of exercises for the observance of Wednesday next as a day of special thanksgiving, humiliation, and prayer, made a report, which was adopted.

The committee of Overtures reported a memorial from the Session of the First Church of Geneva, which was committed to Dr. Hillyer, Dr. M'Auley, and Mr. Lathrop.

The committee of Overtures also reported on application from the church of Dansville, in the Presbytery of Bath, in the Synod of Geneva, to be set off from said Presbytery, and annexed to the Presbytery of Ontario in the Synod of Genessee. The above application was granted; and the congregation of Dansville is hereby annexed to the Presbytery of Ontario.

May 19th.—The Assembly proceeded agreeably to the order of the day, to receive the Synodical and Presbyterial Reports, which were handed to the committee appointed on this business.

The Trustees of the General Assembly, presented a communication, informing the Assembly that Mr. James Anderson of the city of New York had paid to their Treasurer the sum of $2,500 to endow a Scholarship in the Theological Seminary at Princeton. This communication was accompanied by a document from Mr. Anderson, stating the terms on which he founded said scholarship.

The committee to whom was referred the memorial from the session of the First Church of Genoa, made a report, which after some discussion was recommitted to the same committee.

The Judicial committee reported a complaint against the Synod of Virginia, by the Rev. Samuel Houston and Rev. Samuel B. Wilson; notice of which was ordered to be put on the Docket.

The committees appointed to examine the Records of the Synods of the Western Reserve, and Philadelphia, reported respectively, and their Records were approved.

The committee of Overtures reported an overture, No. 4, which was committed to Dr. Rice, Mr. Wisner, Mr. W. Monteith, Mr. Elliott, and Mr. Weed.

The committee appointed to examine the Records of the Synod of Ohio reported, and the Records were approved, with the exception of a minute on page 243, disapproving of a decision of a Presbytery, and ordering said Presbytery to reconsider that decision, without any reasons being assigned.

The committee appointed to examine the Records of the Synod of New Jersey reported, and the Records were approved.

The committee to which was recommitted the memorial from the Session of the First Church of Genoa, brought in a report; when, after considerable discussion, Dr. Green, Dr. M'Auley, and Mr. Wisner, were appointed a committee to draw a minute on this subject.

The committee of Overtures reported overture No. 5, which was referred to the committee appointed on overture No. 4.

The committee of Overtures reported overture No. 6, and recommended in relation to it the following resolution, which was adopted by the Assembly; viz.

Resolved, That the prayer of the petition of the Synod of Indiana, that the Ohio river may hereafter be the boundary line between that Synod and the Synod of Kentucky be granted; but that the boundary line between the Synods of Indiana and Ohio remain as it now is, for the present.

The committee appointed to draw a minute on the subject of the memorial

from the Session of the First Church in Genoa, reported the following, which was adopted, viz.

Resolved, That the church of Genoa be referred to the minute of the Assembly formed in the case of David Price, in the year 1825; from which it will appear, that in the judgment of the Assembly, "an admonition" was "deserved" by the said Price, in consequence of his unchristian conduct. And it is the judgment of this Assembly, that the Session ought immediately to have administered such admonition; that they ought still to administer it; and that if the said Price refuse to submit to such admonition, or do not thereupon manifest repentance and Christian temper, to the satisfaction of the church, he ought not to be received into the communion of that or any other Presbyterian Church.

May 21st.—Resolved, That Dr. Rice, Mr. Sprague, Mr. Bush, Mr. Wisner, and Mr. Belville, be a committee to draught a pastoral letter to the churches and people under the care of the General Assembly, and report the same during the present Sessions of the Assembly.

The Assembly proceeded, agreeably to the order of the day, to receive the reports from Presbyteries, on the state of religion.

Mr. Elliott, Dr. Dana, Mr. Sprague, Mr. Barnes, and Mr. Sears, were appointed a committee to take notes, and draw up a summary statement.

The Board of Directors of the Theological Seminary at Princeton made their annual report, which was read and committed to Mr. M'Whir, Mr. Platt, and Mr. Steel.

The Assembly resumed and finished receiving the narratives on the state of religion.

Mr. Cook, Mr. Lewis, Mr. Warner, Mr. Coburn, and Dr. M'Auley, obtained leave of absence from the remaining Sessions of the Assembly.

May 22d.—The Trustees of the Theological Seminary at Princeton, made a report, agreeably to charter, which was accepted, and committed to the committee on the report of the Board of Directors; and directed to be printed with their report.

A report from the Presbytery of Hanover, respecting the Theological Seminary under their care, was laid before the Assembly and read, and committed to Dr. Dana, Mr. Weed, Dr. Fisk, Dr. Spring, and Dr. Phillips.

Resolved, that it be the order of the day for Thursday morning to elect Directors of the Theological Seminary at Princeton. A nomination was made to fill the vacancies.

The Stated Clerk reported that he had found among the papers of the Assembly, about fifty copies of the Confession of Faith in sheets, of the edition of 1806, which he had caused, for their preservation, to be bound, for 12½ cents per copy.

Resolved, That the Stated Clerk be, and he hereby is, authorized to distribute said copies among the distant and destitute churches under the care of this Assembly.

The committees appointed to examine the Records of the Synods of North Carolina and Indiana, reported, respectively, and the Records were approved.

The committees appointed to examine the Records of the Synods of South Carolina and Georgia, and West Tennessee, reported, respectively, that the Records had not been presented to the committees. Resolved, that the committees be discharged.

The following resolution was introduced and committed to Mr. Armstrong, Dr. Spring, and Mr. F. M'Farland, viz.

Resolved, That those Commissioners who obtain leave of absence, for any other cause than their own ill health, or the ill health of some of their families, before the committee on the Commissioners' fund present their report, shall not be entitled to any dividend from said fund.

Nominations were made for persons to attend the several Ecclesiastical bodies holding correspondence with this Assembly.

The committee appointed to examine the Records of the Synod of Kentucky, reported, and the records were approved, with the exception of the record on page 10, relative to a complaint which appears to be defective.

Resolved, That there be no election for Trustees of the General Assembly, or of the Theological Seminary at Princeton the present year.

The Judicial committee reported, that by permission of the Assembly, a complaint was presented to them by the Rev. Dr. Ashbel Green, in behalf of a minority, against a decision of the Synod of Philadelphia, recorded on the Synod book, page 168: by which complaint, the following question is presented for the decision of the Assembly, viz.

Is it consistent with the constitution of this church, for the same individual to hold the office of ruling elder in two different churches at the same time?

The complainants were heard in support of their complaint; the Synod was heard in defence of their decision; and the complainants concluded with a reply:

When it was resolved, by the Assembly, that the decision of the Synod be affirmed, and the complaint dismissed.

A letter was received from the Female Tract Society of Philadelphia, presenting to the Assembly 5000 religious tracts, with a request that they may be apportioned among their ministers, missionaries, and elders, residing or travelling in those sections of country represented as destitute of a stated ministry of the gospel, and of religious books, in the western and southern states, and distant parts of the state of Pennsylvania.

Resolved, that the above donation be accepted, and that the thanks of this Assembly be presented by the permanent clerk, to the Philadelphia Female Tract Society for their generous donation; and that the tracts be committed to the stated clerk, for distribution, agreeably to the request of the donors.

The committee of Overtures reported overture No. 7, viz. an application from the Rev. Samuel H. M'Nutt, and the church of New Dublin, in the Presbytery of Lexington, in the Synod of Virginia, to be set off from that Presbytery, and attached to the Presbytery of Abingdon, in the Synod of Tennessee. This application was accompanied with information that the Presbytery of Lexington had consented to this transfer.

Whereupon it was resolved, that the Rev. Samuel H. M'Nutt, and the church of New Dublin, be, and they are hereby set off from the Presbytery of Lexington, and annexed to the Presbytery of Abingdon.

The committee appointed to examine the records of the Synod of Pittsburgh reported, and the records were approved with the following exceptions, viz.

Page 303, on which it is stated, that a report on the state of religion was adopted, and is as follows; but the report does not appear there:

And that at the opening of the Synod, no sermon was delivered, as the constitution requires, but on the following evening.

Mr. Blood had leave of absence from the remaining sessions of the Assembly.

Mr. Woodhull had leave of absence from the remaining sessions of the Assembly.

The Assembly had a recess to attend the anniversary of the American Sunday School Union.

Adjourned for business till Thursday morning; to-morrow having been set apart by the Assembly as a day of thanksgiving, humiliation, and prayer.

May 24.—Yesterday was observed by the Assembly, as a day of thanksgiving, humiliation, and prayer. Agreeably to the plan reported by the committee of arrangement, the Assembly convened at 10 o'clock in their usual place of meeting. A number of ministers and elders, who were not members of the Assembly, met with them. The time, until near two o'clock, was spent together in prayer, praise, reading the Scriptures, and exhortation. The season was one of great interest, and there were evident tokens of the special presence of the Holy Spirit. At 4 o'clock, the Assembly met in the First Presbyterian Church, with a large congregation. The religious exercises were conducted in a manner similar to those of the forenoon, and the season was again one of great interest and solemnity. In the evening the members of the Assembly attended in different churches in the city, in which there was religious worship, under the direction of their respective pastors.

The committee appointed to examine the records of the Synod of Tennessee, reported, and their report was put on the docket.

The committee appointed to act with a committee of the Trustees of New Jersey College, to dispose of certain moneys in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made a report, which was put upon the docket.

The ballots were received for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, and were committed to Mr. John Blatchford, Mr. Linn, and Mr. Armstrong, to canvass them, and report the result to the Assembly.

The ballots were also received for persons to attend the several ecclesiastical bodies with which this Assembly holds correspondence, and were committed to Mr. Brace, Mr. Cone, and Mr. Harned.

A communication was received from the Synod of the Reformed Presbyterian Church, which was ordered to be entered upon the minutes, and is as follows:

"*Philadelphia, May 22d*, 1827.

To the Moderator of the General Assembly of the Presbyterian Church,

Rev. Sir,—I herewith present to the Assembly over which you preside a certified copy of the resolutions of the Synod of the Reformed Presbyterian Church, in reference to the proposed plan of correspondence between the General Assembly of the Presbyterian Church, and this Synod.

'While the Synod cordially recognise the principle embraced in the proposed plan of correspondence, between the General Assembly of the Presbyterian Church and this Synod, yet, aware of the scattered state of the churches under their care, the duty of preserving their mutual confidence unimpaired, and their strength undiminished, and the importance of the subject

itself both to the present edification and the future operations of the people of God in their communion, they resolve to postpone indefinitely the further consideration of this question.'

A true extract from the minutes.

Attest, JOHN BLACK,
Stated Clerk of Synod."

Resolved, that a day be recommended by this Assembly to be observed by the Churches under their care, as a day of thanksgiving, humiliation, and prayer. This subject was committed to the Committee on the pastoral letter, to draught a suitable minute.

The committee of Overtures reported overture No. 8, viz. an application from certain ministers and churches in the territory of Michigan, to be constituted a Presbytery.

Resolved, that the application be granted, and a Presbytery is hereby constituted, to be called the Presbytery of Detroit:

And to consist of the following ministers, viz. Rev. Noah M. Wells, Rev. Erie Prince, Rev. Isaac W. Ruggles, Rev. William M. Ferry, and Rev. W. Page; and the churches of Detroit, Farmington, Monro, Pontiac, and Mackinaw.

Resolved, that this Presbytery thus constituted hold their first meeting in the city of Detroit on the first Wednesday in September next, at three o'clock, P. M., and be opened with a sermon by the Rev. Noah M. Wells, and in case of his absence, by the senior minister present, and that the Presbytery meet afterwards on their own adjournments.

Resolved, that the Presbytery of Detroit be, and it hereby is, attached to the Synod of the Western Reserve.

Mr. Walter Monteith, and Mr. Bredell, had leave of absence from the remaining sessions of the Assembly.

The Rev. Jacob William Dechant, a delegate from the *Reformed German Synod*, appeared in the Assembly, and, his commission being read, took his seat as a member of the Assembly.

The committee appointed to count the ballots for delegates to the several ecclesiastical bodies connected with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. Samuel Blatchford, D. D., the Rev. Robert G. Armstrong, and the Rev. John Chester, D. D., to attend the next meeting of the General Association of Connecticut.

The Rev. Samuel Blatchford, D. D., and the Rev. Robert G. Armstrong, to attend the next meeting of the General Association of Massachusetts, and the Rev. John Chester, D.D. alternate to either of them who may fail.

The Rev. Asa Hillyer, D. D. to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; the Rev. Daniel Dana, D. D. his alternate.

The Rev. Ashbel Green, D. D. and Mr. Alexander Henry, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. E. S. Ely, D. D. was appointed alternate to Dr. Green.

The Rev. Ebenezer Dickey, D. D. and the Rev. Daniel Young, were appointed to attend the next meeting of the German Reformed Synod;—and the Rev. George Duffield was appointed alternate to either of them who may fail.

Agreeably to a standing order passed by the last Assembly, the Board of Missions made their report in the church. Several addresses were made by gentlemen invited by the Board of Missions; and the report was laid on the table.

The committee to whom was referred the resolution offered respecting the Commissioners' fund, made the following report, which was adopted, viz.

1. It is, in the opinion of this General Assembly, highly important that Commissioners should not be appointed, unless it shall satisfactorily appear to the several Presbyteries that they design to remain throughout the sessions. 2. That in order to procure as far as possible this desirable object, it be and it is hereby ordered, that no Commissioner who shall obtain leave of absence within the first six days of the sessions shall be entitled to receive any thing from the Commissioners' fund, unless the General Assembly shall order otherwise, when the reasons of the application are given.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton, made a report, from which it appeared, that the following ministers and elders were elected Directors for three years, viz.

Ministers.—Ashbel Green, D.D., William Neill, D.D., John M'Dowell, D.D., Ezra S. Ely, D.D., Henry R. Weed, Jacob J. Janeway, D.D., Joshua T. Russell.

Elders.—Benjamin Strong, Samuel Bayard, Robert Lenox.

And that John T. Woodhull, elder, was elected for one year to supply the vacancy occasioned by the death of Dr. John Van Cleve.

The committees appointed to examine the Records of the Synods of Albany and Genessee, reported respectively, and the records were approved.

The report of the Board of Missions made this morning, was committed to Dr. Fisk, Dr. Wylie, and Mr. Elliott; and the committee are empowered, on finding the

balances due to missionaries, to direct the payment of the same.

The Assembly took up the subject of the location of the Western Theological Seminary. Several proposals and communications in relation to different sites were read; after which prayer was offered for divine direction. A motion was then made to locate the Seminary at Alleghany Town—and after some discussion, the Assembly adjourned till to-morrow morning, at 9 o'clock.

May 25th, 9 o'clock, A. M.—Resolved, That the Board of Missions be requested to present the thanks of the Assembly to the Rev. Daniel Baker for the missionary sermon which he preached last evening.

The committee of Overtures reported overture No. 9, which was committed to Dr. Spring, Mr. Breckinridge, and Mr. Eaton.

The Assembly resumed the consideration of the location of the Western Theological Seminary.

The original motion was modified so as to read as follows, viz.

"Resolved, That a Theological Seminary be, and it is hereby declared to be, located at Alleghany Town, near Pittsburgh, in the State of Pennsylvania; and that the style or title of said Seminary be 'The Theological Seminary of the General Assembly of the Presbyterian Church in the Synod of Pittsburgh.'

"Resolved, As the judgment of this Assembly, that a Theological Seminary, under the care of the General Assembly of the Presbyterian Church, ought to be located in some suitable place in the bounds of the Synods to the westward of the Synod of Pittsburgh, so soon as it shall appear that there is a reasonable prospect of obtaining funds adequate to its establishment and support."

After considerable discussion, a motion was made and carried to postpone the above resolutions, and the following was introduced as a substitute, viz.

Resolved, That the Western Theological Seminary be located at Walnut Hills.

After considerable discussion a motion was made to postpone this resolution also, with a view to introduce the following, viz.

Resolved, That the roll be now called, and that each member be allowed to vote either for Alleghany Town or Walnut Hills. This motion was carried.

The roll was called, when it was decided that Alleghany Town be the site of the Western Theological Seminary.

The committee on mileage made a report which was adopted. Resolved, That the Trustees of the General Assembly be directed to issue a warrant for the payment of $1764 78 to the Commissioners, agreeably to the report of the committee on mileage.

May 26th, The committee to whom was referred overtures No. 4 and No. 5, containing resolutions of the Presbyteries of Richland, and Charleston Union, disapproving the practice of permitting members of the General Assembly, "at various stages of the sessions to resign their seats to others called alternates," made the following report, viz.

These overtures present two points of inquiry:—

1. Whether the constitution of the church, according to a fair interpretation, permits the practice complained of by these Presbyteries.

2. If this practice is allowed by the constitution, whether it is expedient that it should be continued.

As to the first question; the only authority on this subject, as far as appears to your committee, is found in Form of Government, chapter xxii. section 1, in these words—"and as much as possible, to prevent all failure in the representation of the Presbyteries, arising from unforeseen accidents to those first appointed, it *may be* expedient for each Presbytery, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence."

The first remark obviously presenting itself here is, that the language quoted, so far from making the appointment of alternates necessary, contains nothing more than a recommendation of the measure, expressed in very gentle terms.

In the next place, although the terms of the article may be so interpreted as to make it provide for the *necessary absence* of a Commissioner at any time during the sessions of the Assembly, yet it appears most reasonable to suppose that the intention of the framers of the constitution was to provide for those unforeseen events, which might *altogether prevent* the attendance of the *primary* commissioners. For it is not at all probable, that *wise men*, in drawing up a constitution for a church judicature of the highest dignity, whose business is often both very important and extremely difficult, would provide for a change in the members of the court, after it should be constituted, and become deeply engaged in the transaction of weighty affairs, and the investigation of perplexing questions. A measure of this kind is, the committee believe, without example; and therefore the construction, which would support it, is thought to be erroneous.

If in this case the committee have judged correctly, they are much more confident in the remarks that the Consti-

tution does not justify the practice, now very common, of the arrangements, for convenience, made by the primary commissioner and his alternate, according to which, the one, or the other, as the case may be, takes his seat for a few days in the Assembly, resigns it, and goes to his secular business.

But 2dly, if it should be determined that the constitution permits these changes in some instances, the committee are constrained to believe that the practice is, on the whole, entirely inexpedient.

1. Because it creates dissatisfaction among many brethren, as well those who have complained of it, as others who have held their peace.

2. It give an invidious advantage to the neighbouring Presbyteries, over those which are remote.

3. It may be the occasion of a number of abuses, against which the Assembly ought to guard; but which the committee do not think it needful to specify.

4. But chiefly, it often embarrasses and retards the proceedings of the Assembly, because members of committees resign to alternates, before the committees to which they belong have finished their business, or received a discharge from the house; because new members coming into the Assembly in the midst of business, often cannot possibly understand it sufficiently to decide on it wisely; and because, speeches made in relation to matters imperfectly understood, often shed darkness, and throw perplexity on them; and thus very much time is wasted in discussions which profit nothing.

Finally, the practice is thought to be derogatory to the dignity and usefulness of the General Assembly. For these reasons the committee recommend the adoption of the following resolution:

Resolved, that in the judgment of this General Assembly, the construction of the Constitution, Form of Government, Chapter xxii. Section 1, which allows commissioners, after holding their seats for a time, to resign them to their alternates; or which allows alternates to sit for a while, and then resign their places to their principals, is erroneous; that the practice growing out of this construction is inexpedient; and that it ought to be discontinued.

The above report was accepted, and the resolution with which it closes was adopted.

The committee appointed to draw up the narrative on the state of religion, made their report, which was read and accepted.

Resolved, That it be re-committed to the same committee, with the addition of Mr. Bush, Dr. Spring, and Mr. Linn; and that said committee having availed themselves of any suggestions which may be made to them, have 1500 copies printed and distributed among the members.

The Assembly took up the complaint against the Synod of Virginia by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, reported by the Judicial committee. The complainants did not appear; but a written communication, containing the reasons of their complaint, was laid before the Assembly. At the request of the complainants, Mr. Weed was appointed to manage their cause in their absence. The documents were read, when the further consideration of the complaint was postponed until Tuesday morning.

A nomination was made for directors of the Western Theological Seminary.

Resolved, That the election be made the order of the day for Monday morning.

The Judicial Committee reported an appeal by Mr. James Taylor, from a decision of the Synod of Pittsburgh, and that the communication of Mr. Taylor, gave information that by reason of ill health he was unable to attend to prosecute his appeal before the present Assembly.

Resolved, That Mr. Taylor have leave to prosecute his appeal before the next General Assembly.

The Judicial committee also reported a complaint by Mr. David M'Clure, against the Presbytery of Philadelphia, in relation to the mode in which certain ruling elders had lately been elected in the Second Presbyterian Church of Philadelphia.

The complaint with the reasons of it, the minutes of Session, and the minutes of Presbytery were read. The complainant was then heard in support of his complaint, and the Session was heard in support of the course complained of, and Mr. M'Clure in reply.

(*To be continued.*)

CONTINUATION OF THE JOURNAL OF MRS. GRAVES AT BOMBAY.

(*See our last No. page* 44.)

June 4th.—The school is going on well, notwithstanding the stratagem of the grand adversary to destroy it.

20th.—Commenced the Market School No. 6th, for the particular reception of the daughters of Brahmuns. Eight girls, five Brahmunees, and three others of respectable caste. The schools go on well considering the prejudices of the people. How strong is the power of caste! How deluded! How fallen! Oh when will a host of faithful missionaries, "come up to the help of the Lord against the mighty!" When will these wretched people "be given to the Redeemer for his inheritance,

and the uttermost parts of the earth for his possession?" The answer is at hand —In God's own best time. And again, He will make use of just such instruments as He pleases, for though many of his children manifest an unwilling disposition to labour in their Master's vineyard, yet He "can make them willing in the day of His power."

July 3d.—We have commenced the 7th School with twelve girls. The teacher is a respectable Brahmun, considerably advanced, but who will be more respected on that account. We are encouraged to hope that the time is not far distant, when the dark places of the earth will become the nurseries of piety! Oh may the Lord hasten his work!

In all the schools, the first thing to be learned is the alphabet of course, but at the same time, the children are all taught to repeat Christian Hymns, the Ten Commandments and a Catechism, which their teacher is required to repeat frequently to them, in order that they may learn them. It is very pleasing to hear them repeat so many hymns, commandments, &c. so accurately. As soon as practicable, we intend to introduce sewing into the schools, but at present, we think it desirable that they should get forward in reading and writing before they are allowed to sew, lest this branch of improvement, should draw off their minds from more important things.

July 18th.—The 8th School commenced. The place is an excellent one, and there are *many* children in the immediate neighbourhood, but I fear the teacher is wanting in energy.

When we engaged the teachers, we engaged to give them 15 Rupees for the first month, lest they should collect so few girls as to be discouraged, and after the first month, they were to be paid according to the number of girls, allowing two Rupees for every five girls. This is double what we pay for boys. However, in the present state of things we think it necessary. We likewise made an agreement with the teachers to attend meetings at the Chapel, one hour on the Sabbath, and one hour every Tuesday in the afternoon, to receive instruction relative to Christianity and their particular business. The instruction received on Tuesdays, is first a prayer, then a chapter previously selected from the translation of the New Testament, explained, and questions asked them; and then a suitable exhortation and prayer closes the exercises. Most of the teachers were averse to go to the Chapel, as they said it would expose them to the ridicule of the people. However they agreed to attend.

August 1st.—I visited the schools today, and told the teachers that I should expect to see them all at the Chapel, it being Tuesday. I was told by one of the teachers that, he himself, was ready to go, but that the others would not consent to attend, and furthermore, that they had entered into an agreement not to return to their schools, unless we would give them, permanently, 15 Rupees per month. My reply was, just as they pleased, that I should stand to my engagements, and if they pleased to do the same, very well, &c. I clearly foresaw a revolt was determined upon, and I resolved to be as stubborn as they. Every one knew that 15 Rupees was a handsome reward for their services, had they attended meeting every day in the week; but they thought if they could make us think this was new work, and therefore they must have 15 Rupees permanently, it would be an admirable thing. Four o'clock came, when to my surprise, I found all the teachers at the Chapel. After the exercises were closed, they received their pay according to agreement, but went their several ways, and with the exception of two, agreed to quit their employments, expecting, no doubt, that we should recall them immediately. However, they found themselves much disappointed, for we were determined from the first, not to creep after them. One day passed away and all the schools were deserted of both teachers and scholars. We had one or two teachers who had not given us the best satisfaction, and we found *this* to be an excellent opportunity for getting rid of them. We went to those places from which we wished to dismiss the schools, and carried all the boards on which they write, books, &c. to our house, and those we wished to have continued their schools we let remain, being assured they would all return to their duty soon. The third day, early in the morning, they began to come, one by one, and ask pardon for their misconduct, begging to be put into their places again. We were not in any haste to pardon and reinstate them, as we wished to have full proof of their penitence, first. We found it hard getting rid of those we wished finally to dismiss, so great was their importunity. This affair, in the end, has been of essential benefit to all the teachers. They saw our determination to abide by our engagements. We were not many hours without teachers to supply the places of the two we had dismissed. It however appeared necessary, after hearing the whole story of the revolt, to dismiss the ring-leader for good, as he appeared to be such a son of Belial, that all the other teachers were against him, and said he would do much mischief if we continued him in the school, &c. I accord-

ingly sent for him, and told him, though I had forgiven and received him to favour again, yet what I had subsequently heard respecting him, was of sufficient importance to procure a dismissal from our service, and that I *did now, formally dismiss him.* He replied, that what he had read from our Shaster (Bible,) he would keep in his heart and remember; "but one thing," said he, "you may depend upon, viz. that the girls in the place where I have taught school, will not go to another teacher." And for a few days, his prediction appeared to be verified. He was very diligent in doing his master's service, he went to every house telling the parents not to send to any other teacher; that he himself was going to teach another school near, and that they could send to him again. And to the children, he said, "do not go to that school, Madam will pollute you, &c." His threats have had amazing influence on many, who imagine, if they send their children to our school, that something evil will befal them. O when will Satan be bound, that he deceive the nations no more?

I ought to have mentioned before this, that our 9th School commenced on the 20th of last month, taught by a respectable female, by the name of Kuma.

August 10th.—Went into the school today, taught by the female, and found them engaged in an act of worship to one of their gods. As far as I could learn, it was an initiatory act. The girl for whom the act was performed, was about commencing her double letters, and though we were ignorant of this custom, yet we now believe, they frequently, if not always, perform it at such times, though in a secret manner. The girl on whom the ceremony was performed, was smeared over with red and yellow dust. They then brought parched rice and strewed it over the board on which she was writing, and likewise put a little on the portris (boards) of all the girls in the school, &c. I did not understand their object at this time, but understood that it was their custom, whenever any one commences the double letters. I expressed my disapprobation of the act—told them I was very much grieved that any thing of the kind should have occurred—that I had not seen such a thing in any school before, and hoped I should not see it again. I likewise told them that *all* English people would call it an idolatrous act, notwithstanding all they could say to the contrary. I felt the more grieved, as the female teacher had told me several times, she believed in the Saviour, and had often appeared very solemn and attentive.

Sept. 12th.—O how much patience and faith are necessary to get along comfortably with this people! So *many* holydays—so *many* weddings and ceremonies to be attended, that much, *very* much, is lost, both in regard to time, and money! Four o'clock—Went to the Chapel to attend the Mahratta meeting, and was informed by the teachers, that Sudoba, the disaffected, dismissed teacher, is again endeavouring to do mischief where he first taught school, telling the people, that he is going to have a school near—that all their children can come to him, &c. I was not a little disturbed at this information, however I knew what to do, for the day previous, one of the Church Missionaries wrote us a note inquiring respecting Sudoba, saying he had offered himself as teacher, &c. We replied that he was capable of doing well, and we thought it might be best to employ him, if he promised well, though he had been guilty of misconduct. As soon, therefore, as I was informed of his intention of establishing his school in the immediate neighbourhood of others, knowing that Mrs. Steward, (the Church Missionary's wife,) was ignorant of his intentions, I resolved to see and converse with her upon the subject. When I returned home, I found both of the wives of the Church Missionaries at our house. We agreed, that if Sudoba did not desist from his purpose of mischief, he should be immediately dismissed from their service.

13th.—Very early this morning, Sudoba came running to me, and taking off his pagota, (turban) in a most humble manner, asked pardon for what he had done, and begged that I would allow him to put his school on the great Bunder road, near us, because he was acquainted there, and could collect many girls, &c. But I told him no—that I had seen too much of him already—that I pardoned him, but could not have him near any of the other schools. "Do you think," said he, "that I would do mischief to any of your schools? If I should it would be a great sin, and God would be very angry at me. No: no: I am your brother, and would not injure you for my life: but do show me favour, and let me put my school on the great road." No: you must not ask me again. After I had told him to take care and do his duty, or I should inform against him and he would be dismissed, he made his salam and went away. Though he has gone to the other side of the island, far away from me, he has gone very near one of the schools established by Mrs. Nichols, and we fear the result. However, Mrs. Steward is on most friendly terms with us, and has told him, if she finds one of the children from our schools in his, she will dismiss him; we have not much to fear, unless he deceives her.

14th.—A circumstance occurred in Ruma's school, to-day, which not only amused, but interested me *much*. A little girl of the age of 3 years and 3 months, who has attended school about 2 months, sat down in the course of the day and taught her mother, who was in the school at the same time, to read the five first letters wherever she saw them. Her mother, to repay her little daughter, sat down and nursed her. This little girl, can repeat nearly all the letters, 4 Mahratta hymns, 4 of the commandments, and 2 or 3 answers in the catechism.

Though we find much to encourage us to persevere in our good work, yet our hearts often faint within us, when we see "*all* this *great city*, wholly given to idolatry." On my return from one of the schools this morning, I found a woman worshipping the Toohisee (a shrub). She appeared in an attitude of the most profound reverence, having her eyes shut and her hands clasped, and uttering expressions which I did not perfectly hear. These are no uncommon scenes to us; notwithstanding they are not less odious in the eyes of Infinite Purity for being thus frequent.

Sept. 19th.—Our dear brethren, Knight and Woodward, having arrived from Ceylon, we must now, in all probability, be deprived of the assistance of our two widowed sisters. We have long acted in concert, and this separation will throw a great burden upon us who remain.

Oct. 12.—This day the marriage ceremony was celebrated between our dear brother Woodward and sister Trost, by the Rev. Mr. Clow, of the Scotch Kirk in Bombay.—Brother and sister Woodward intended to leave us immediately after their union, but on account of the importunity of the other brother and sister who wished to accompany them back, if possible, they remain awhile.

Oct. 19th.—Was celebrated the marriage of brother Knight to sister Nichols, and the same evening brother and sister Woodward left us to return to Ceylon.

Nov. 8th.—Our school for Brahmun's daughters in the Market flourishes, though it is small. We would bless the Lord for the encouragement we have, from day to day, though our hearts are often pained at the abominations we witness.

Dec. 1st.—The "Missionary Union," commences to-day. Several Missionary brethren and sisters have arrived to attend it, with whom we anticipate much profitable intercourse.

Dec. 10th.—We have had a most pleasant meeting during the past week. The Mahratta man, of whom we have had strong hopes for a year or more, was examined, but it was thought best to suspend his baptism a little longer, lest we should be deceived in regard to him.

21st.—Mr. Lillie, a Missionary from the London Society and destined to Belgaum, has come to Bombay to get a knowledge of the Mahratta language. He will reside at our house for a time at least. He has just arrived at Colabat, four or five miles from us, and we have heard that he is deranged.

Dec. 22d.—Went to Colabat to see poor Mr. Lillie, and found him gone to the "Insane Hospital," he being in a most melancholy state. How mysterious are the ways of Infinite Wisdom!

25th.—Mr. Lillie having a desire to come to our house, and being much better, Mr. Graves went and brought him, and though he was considerably better, yet he had a wild incoherent look, and his case appeared to us nearly hopeless.

28th.—For 2 or 3 days past, Mr. Lillie has been very ill, and often quite deranged. How melancholy!

Jan. 12th.—Mr. Graves and Mr. Lillie left me this morning, for Goa, being convinced that he should not be able to attend to the study of the language. Mr. Lillie is too unwell to return alone.

Since writing the above, I have mostly been laid aside from visiting the schools, but we have a superintendant, a Jew, who we think is as faithful as any *one* we can find here.

Letter to Robert Ralston, Esq.—to whose care the preceding Journal, and the letter in our last number to Mrs. M'Calla, were addressed.

Bombay, May 22d, 1827.

My Dear Sir,

I regret to say, that your letter bearing date January 20th and February 8th, and giving an account of a remittance of one hundred and fifty dollars, ($150) from an association of ladies in Philadelphia, was received, only two days since. The letters, remittance, &c., directed to Dr. Cary, of Serampore, he chose not to take charge of, on account of his numerous avocations, and committed them to the care of the Rev. Mr. Boardman, Baptist Missionary, Calcutta, who wrote us immediately respecting them, but his letter likewise has been long delayed, having been nearly five months from Calcutta to Bombay. By this circumstance, we have appeared, at least, to be criminally wanting in attention to those ladies who have interested themselves *particularly*, for this station. But, my dear sir, the truth is,

that our faith and patience, are often put to the severest test, by such delays.

I ought to have told you before this, that, owing to the particular state of our Mission at this time, and my having had a slight acquaintance with you, is the only apology I shall offer for answering your two letters, addressed to our dear departed brother Hall. Long ere this, probably, you have heard the particulars of his sickness and death. We mourn, but "not as those who have no hope." We never, perhaps, needed his counsel and assistance more than at the time he was called to rest from his labours; however, it was not the hand of an enemy who inflicted the wound, therefore we would "be still and know that it is God," even our own God and Father, who "afflicts not willingly, nor grieves the children of men." We are left, as it were, "like a *lodge* in a garden of cucumbers; like a besieged city."—Since I returned to Bombay, not quite three years, there have been seven deaths in our Mission. Three adult male members, and four children. We must add to this number the removal of three adult females, and one child, since that period, making a diminution of eleven persons. We are now five in number. Mr. and Mrs. Garret (our printer) and one child, Mr. Graves, and myself. Of this small number I am doubtless, by far, the most healthy one. The pale countenances and relaxed frames of the *few* remaining members of our Mission—the *many sudden* deaths which are frequently occurring at this hot season of the year, are all calculated to make a solemn impression on our minds and teach us this important lesson, "be ye also ready." I cannot tell you the disappointment we have all experienced, in not yet welcoming our dear brethren and sisters, the missionaries, so long ago set apart for *this* station. But O, my dear sir, I am grieved—my soul weeps in secret places, when I consider the overwhelming cares of this station, and instead of a *host, only two*, designated for this mission!!! However, I think I should be thankful for these, could we welcome them here. You will see by the "*Report* of the Missions," something of the labour to be performed in superintending so many schools, but this is a light labour, when compared with the complicated business to be performed in the other departments of the mission, such as translating, correcting proof sheets, printing English and Mahratta tracts *daily*, preaching in Mahratta, three exercises every Sabbath, many public letters to be written, together with the pecuniary concerns of the station. All these things added together make a ponderous load for the FEW who have them to perform.

On the 18th of January, brother and sister Garrett were blessed with a son, and though he was extremely feeble at first, he soon began to thrive, and we entertained hopes of his being long spared to be a blessing to the Church of God in the world, but God sees not as man. For wise reasons he was pleased to remove him from his fond parents, on the 7th of this month. The fatigue and anxiety of our brother and sister, during the sickness of their child, were very great. She has likewise long been suffering from the "*Taenia.*" Yesterday the Doctor gave her a newly discovered medicine, a composition of the root of the pomegranate and some other ingredient, and procured its removal. It was thirty feet long and half an inch broad in many places. She is greatly relieved, and we hope her health, which has been very delicate for a long time, will now be greatly improved.

Along with this hasty letter, I shall send a few extracts from my Journal, written when the schools were first established, and so forward, for a few months, till I was taken off by ill health, from visiting them. I hope, hereafter, to write something, as I have opportunity, for the encouragement of the "*Society of Ladies.*" I hope, however, the ladies alluded to will require no such poor encouragement as I can give, for they have the Sacred Scriptures in their hands, and in them the infallible promises of Him who cannot lie, that *all* the nations of the world shall be given to our precious Redeemer. This is sufficient to excite them to action.

A Mahratta man by the name of Ooma, who has long since desired to be admitted into our Church, was baptized a few Sabbaths ago. O may this be but a drop before a more plentiful shower! Pray for us, my dear sir, that we may be faithful even unto death, and that God may be glorified by us. Accept for yourself and all your dear family, the united Christian regards of Mr. Graves and myself. Yours, very sincerely,

MARY GRAVES.

ASIA MINOR.

VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

Preliminary remarks on Missionary Duty.—A missionary, in visiting the Christian communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected or distorted, will feel it an unquestionable duty to illu-

minate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object during my sojourn in these countries; and I would testify, with gratitude to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge: not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship: of some I even venture to hope that it has pleased God to accompany the acquisition of knowledge with a considerable change in their moral character; and it is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief missionary duty, and it is my hope to spend much of my life in this manner.

Smyrna.—During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr King found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the church of Smyrna a faithful protestant minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered martyr lived and died.

Ephesus.—It was with feelings of no common interest that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck: but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St John. The front of the building is reckoned one of the finest specimens of Saracenic architecture: and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewed on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller.—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the nighthawk, and the shrill owl named from its note 'cucuvaia,' are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe how the stork appears at present to claim possession of these ancient edifices; you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork*, the ruins of Ephesus *are her house*. There is a great peculiarity in the note of this bird; it reminds the hearer of the sound of a watchman's rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of primitive Christians: it is however believed, with more reason, that nothing else is signified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions: her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses: but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.

March 31. This morning we crossed the plain, to the ruins of Ephesus. One

of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to *the great goddess Diana, whom all Asia and the world worshipped:* there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple and their hands directed toward it, while they *all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult: on the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled: from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

From the theatre we passed into the "Agora," or Market Place. This public place was just below the theatre; and it was here that the law proceedings were going forward, to which the town clerk referred Demetrius and his companions.

From Ephesus to Laodicea.—At *Ghuzel-hissar*, capital of the Pachalic of Aiadeen. This is a place of considerable importance. Mr. Pascali, the English vice-consul, gave me the following information concerning it. The number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a church: the Jews are 3000, and possess ten synagogues, of which five or six are publick; and there are eight or ten European families. Yusuff Pacha who has distinguished himself so much of late by his defence of Patrass, presides over this district; a Mutselim resides at Ghuzel-hissar, in character of his representative.

April 2. We visited the hill which hangs over the town, and which exhibits various remains of ancient Tralles. From this elevation, a most magnificent view presents itself: beneath is the large town of Ghuzel-hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst: beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or "Beautiful Castle."

The Turkish village of *Schiosque* is three hours and a half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still seem to persuade us that we are in our native country. We spent the night in a large coffee house, surrounded, as usual, by smoking Turks. In one respect I cannot but wish that the labouring orders in England were on a level with Mussulmans: it would be happy indeed for them if they were as free from habits of intoxication: experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

At *Sarakeny*. We were agreeably surprised to find here Panaretos, bishop of Philadelphia: he was engaged in making a tour of his diocese, and had already spent a few days at Sarakeny. When we first called on him, he was engaged in the performance of evening prayers with some of his attendants: it was to us a subject of surprise and sorrow, to observe the manner in which the service was conducted: the hundreds of "Kyrie eleesons" are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "lee-

son," "leeson," "leeson"—till the last utterance of the petition, when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek services: I have heard of one of them, which actually continues five hours.

(*To be continued.*)

MISSION TO BUENOS AYRES.

At the close of an article in our last number, we intimated that it was our purpose to resume, at this time, the consideration of the importance, that a missionary should be sent by the Board of Missions of the General Assembly of the Presbyterian Church, to Buenos Ayres, to reinforce the infant establishment made by our church at that place. The Board have not yet so matured their measures in relation to this object, as to enable us to state them definitely to the publick; and till this is done, we shall not go into much detail. We state, however, in general, that we believe there is no doubt that the services of more than one missionary of promising talents may readily be secured, if the necessary funds for their support can be obtained. And will they not be obtained? Is there not Christian liberality enough among the wealthy members of the Presbyterian church, to furnish promptly the amount that will be needed? We trust there is: and we call earnestly on those whom God has prospered in their worldly circumstances, to enable the Board to embrace the opportunity now offered in providence, for commencing operations, which, under the Divine blessing, may extend the pure gospel through the larger part of our own continent, where it has never yet been published.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent for Contingent Fund	$87 50
Of Dr. W. Darrach, in part of his subscription procured by Rev. J. Breckinridge, for the same fund	10 00
Of Rev. Dr. E. S. Ely, from Messrs. Towar & Hogan, the second half of the premium for the privilege of printing 1000 copies of the Confession, &c. $15—one half is for this fund	7 50
And the premium for a second thousand, $30—half	15 00
Amount received for the Contingent Fund	$120 00
Of Mrs. Jane Keith, of Charleston, S. C., for a particular student	150 00
Received also of Mrs. Keith, per F. Kohne, Esq., on account of her Scholarship	950 00
Of Rev. Dr. A. Alexander, from Rev. James Campbell, of Beaufort, S. C., in full of his subscription for the Scholarship of the Senior Class of 1823	70 00
Total received for the Seminary	$1290 00

The Treasurer has also received in aid of the operations of the Board of Missions, viz.

Of Rev. John Moodey, per Mr. W. Snodgrass, a donation from the Missionary Society of Middle Spring, Pennsylvania	$10 00
Of Silas E. Weir, Esq., from Mr. John Kennedy, forwarded by Rev. M. L. Fullerton, collections at their meetings on Monday evenings, in Hagarstown, Md.	25 00
And the half of the above premiums paid by Messrs. Towar & Hogan	22 50
Amount	$57 50

View of Publick Affairs.

EUROPE.

BRITAIN.—The latest London date which we have seen was of the 5th of December, that day included. Great anxiety was experienced to learn the decision of the Turkish Sultan, after hearing of the destruction of his fleet at Navarino—That decision, however, was not known. The following is a summary of the intelligence and rumours which had reached London on the 5th of December.

Despatches from the British ambassador at Constantinople, dated the 6th of Nov. reached London on the 30th, but had not been published. The private accounts from that place, in the French and German papers, were to the 10th of November. It appears from these, that the intelligence of the destruction of the Turkish fleet, reached Constantinople on the 1st of that month. The news caused great consternation, but the Porte had not resorted to any acts of violence against the European residents, and the ambassadors remained there at the last date. Further advices were hourly expected.

Among the rumours in circulation, was one that orders had been given to seize all ships of the allied powers in the Turkish empire, but the Courier considers the report as unfounded. The following are extracts from the private accounts.

Constantinople, Nov. 7.

"The receipt of the intelligence of the battle of Navarino agitated the Sultan to such a degree that no person, not even his most confidential advisers, could obtain access to him for twelve hours afterwards.

The Reis Effendi was, however, at length admitted, and on the 3d the dragomans appeared in great consternation; he asked them why they had acted against all faith, and then added, that the Porte exceedingly regretted having listened for a moment to their insinuations, or the promises of the allied ambassadors. It is said that the treaty with the allied powers, as well as the convention of Akerman, has been declared null and void, and that the Porte has determined to break off all communication with the ambassadors. They have, however, expressed their conviction, that they, as well as the other Franks, resident in the Turkish capital, ought to be protected by the rights of nations, and had accordingly assured them of their safety. This fact was communicated to the Austrian ambassador.

Every moment an order is expected from the Sultan, commanding a general armament to be formed, and the standard of the prophet to be hoisted on the Mosque of St. Sophia."

Another private letter from Constantinople of the same date (Nov. 7,) says, "Since the first of this month, when the burning of the Turkish fleet at Navarino was known, an indignation not to be described, has prevailed among the Turks. Tranquillity, however, prevails, and we look forward with impatience to the decision of the Sultan, after the great divan on the 5th. The ambassadors of the three powers are still here, but no intercourse is held with them, and the Austrian ambassador is in constant negotiation with the Reis Effendi. The Reis Effendi, answered the ambassadors of Prussia and Holland, who offered to express their condolence on the event, that the Porte would take a step suitable to its dignity.

The conduct of the Porte to the ambassadors has been hitherto entirely conformable to the law of nations, and seems to be a pledge that the Porte, even in the worst case, does not design any thing violent towards them. It is generally believed that the Sultan's decision will be of a warlike nature, and that a general arming in the whole empire will be ordered."

All accounts agree that both at Constantinople and Smyrna, after much fear and agitation, the European and Christian residents had become tranquil, under assurances, which we hope may not prove deceptive, that in any event their personal safety should not be hazarded. It seems that the result of the grand Turkish Divan, which was held on the 5th of November, was not disclosed, and that the ambassadors of the allied powers were there on the 7th. Our own impression is, that the Turk will bluster but not fight.

We may as well mention here as elsewhere, that by advices received in Philadelphia, direct from Gibraltar, to the 30th of November inclusive, it appears that Admiral Codrington arrived at Malta with the British squadron, on the 7th of November, and that part of the squadrons of De Rigny and De Heiden were hourly expected. Preparations were making at Malta for the reception of the whole of the wounded sailors of

the combined fleet. We have seen Admiral Codrington's General Order, published on board the Asia on the 24th of October, before leaving the bay of Navarino, in which he commends in the highest terms the conduct of the whole of the combined squadron, in the bloody action of the 20th, and returns thanks to his colleagues De Rigny and De Heiden, and to their officers and crews. He says, "Out of a fleet composed of sixty men of war there remains only one frigate and fifteen smaller vessels in a state ever again to be put to sea."

It appears that under the same date (October 24th) the admirals of the combined fleet addressed a letter to the "Corps Legislatif" of Greece, in which they censure, in the most severe and pointed terms, the countenance given by the Greek authorities to the depredations of their piratical cruisers. They conclude with the following strong and menacing language—"There remains for you no pretext. The armistice by sea exists, on the part of the Turks, *de facto*. Their fleet exists no more. Take care of yours—for we will also destroy it, if need be, to put a stop to a system of robbery on the high seas, which would end in your exclusion from the law of nations. As the present provisional government is as weak as it is immoral, we address these final and irrevocable resolutions to the legislative body. With respect to the prize court which it has instituted, we declare it incompetent to judge any of our vessels without our concurrence."

We observe in the British papers no information of any importance, except what relates to the controversy with the Turks. An apprehension of war had produced a trifling depreciation of stocks, but no change in the price of articles of commerce.

France.—The king of France has conferred high military honours, not only on his own Admiral the Chevalier de Rigny, but on the British and Russian Admirals, and on all the captains of the combined fleet, who were concerned in destroying the Turkish fleet on the 20th of October.—The result of the elections for the chamber of deputies had disappointed the court party grievously. It appears, indeed, that there is a majority on the side of the court, but their opponents are numerous and influential: and of the eight deputies from the city of Paris, every one is a decided liberal—and when this was known the city was illuminated. General La Fayette is again elected. Report says that his son is also chosen, but this is not certain. It is believed that the French ministry will be changed. Royer Collard, an eminent liberal and a distinguished orator, has been chosen a member of the French Academy, in place of the Marquis de la Place, deceased.—Commerce in France is said to languish.

Spain.—In a circular, a copy of which (sent by the Spanish minister at Madrid to the Governor of Hispaniola) we have seen, it is stated that the rebellion in Spain is entirely subdued, and that great tranquillity is now enjoyed, not only at Madrid, but in the kingdom generally. This is doubtless an exaggerated representation of the quiet state of Spain. An article from Barcelona, of the date of the 10th of November, says, "the scaffolds are permanently in use at Tarragona, the executioners are busied there," and after mentioning by name five distinguished officers who had suffered death, it is added—"This severity will not accomplish its proposed object; for, as many of those executed submitted on the faith of an amnesty, it will inspire distrust into the other rebels, who will prefer dying with arms in their hands to perishing on the scaffold." Spain is yet in a very unquiet state, and utterly unable to satisfy the pecuniary claims both of Britain and France.

Portugal.—The papers received in this city from Gibraltar, contain a letter dated at Vienna, October 19th, 1827, from Don Miguel to his sister, the present regent of Portugal, in which he apprizes her of his resolution to assume the regency of that kingdom, agreeably to the appointment of their august brother, and requesting her to make known this determination, and his "firm resolve to put down the factions which may, under any pretence, attempt to disturb the tranquillity of the country." It seems now to be understood, that Don Miguel is, as he avows in this letter, really disposed to carry the new constitution of Portugal into effect, and that on this account the old royalists are decidedly hostile to him.

Austria and Prussia.—These two great powers profess to be neutral, in the present controversy with the Turk. This character, whatever be their real wishes, they have motives enough to preserve; and their retaining it enables them to mediate, as they are said to be doing, between the Sultan and the ministers of the combined powers.

Greece and Turkey.—The relation which these countries are hereafter to sustain to each other, time alone can unfold. What relates to the destructive war in which they have recently been engaged, we have mentioned under other articles. We may add, that accounts which have some appearance of authenticity, state, that Ibrahim Pacha, since the naval battle of Navarino, continues his unrelenting devastations in

Greece; and that, on the other hand, Lord Cochrane has landed three thousand Greeks on the island of Scio, and murdered all the Turks there, except about 400, who have shut themselves up in a fortress which they are still able to hold.

RUSSIA.—A St. Petersburgh article of Nov. 3d, says—"News have just arrived that the important fortress of Erivan had surrendered to the Russian troops, and that the garrison, consisting of 3000 men, with Hassan Khan, the commander, were prisoners of war."

From ASIA and AFRICA we have nothing to report for the present month, except that it appears, by a letter from an officer of a British ship at Sierra Leone, that the English colony at that place is about to be removed to the island of Fernandez Po, which, says the letter, "is represented by some as a terrestial paradise, possessing the delightful varieties of all the climates of the globe." The cause of this removal is the sickliness of Sierra Leone. The death of the late Governor, Sir Neil Campbell, is announced.

AMERICA.

BUENOS AYRES.—It appears that the states which compose what are denominated the UNITED PROVINCES, have refused to make themselves, in their collective capacity, a party to the war with the emperor of Brazil. This notwithstanding, the Provinces of Cordova and Buenos Ayres have entered into a treaty for prosecuting the war—Cordova to furnish a regiment of 6000 effective men, and Buenos Ayres to furnish pay and provisions. One account states that Lavaleja will probably soon have under his command, an army of nearly 12,000 men; and there is a rumour that he is likely to declare himself independent. We rather believe that both parties are exhausted and tired of the war, and that there will not be much more fighting.

BRAZIL.—The late session of the Brazilian Cortes has terminated by an adjournment. The emperor, on the 18th of November, had not given his sanction to an act passed by the Cortes to equalize the duty on foreign commerce. On the 10th of November, an army of 3000 men sailed from Rio, to reinforce the army in Rio Grande. An expedition to the Bay of San Blaz, on the coast of Patagonia, had wholly failed, by the wreck of the vessels in a storm. The currency of Brazil was greatly depreciated. A change of ministry was expected; and a personal quarrel had taken place, and acrimonious language had passed, between the Emperor and a Mr. Gordon, the British resident—The Emperor had purchased a fine house, which was in the occupancy of Mr. Gordon, who refused to leave it when required.

COLOMBIA.—The last accounts represent Bolivar as having carried all his measures, and as possessing irresistible influence. A dreadful earthquake was experienced at Bogota, on the 16th of November. It lasted for twenty-four hours; the trembling was horrible, and from Bogota to Ibague, not a single church or brick house was left standing. The Liberator's house was one of the few that remained uninjured. The discontent and difficulties in Guyaquil had been happily terminated.

MEXICO.—The tranquillity of this great republick has long been disturbed by the collision of two powerful parties; and for some time past, the agitation has been increased, by the question relative to the expulsion of the old Spaniards. The Congress of the Union had endeavoured to mediate between the incensed legislatures of the individual States and the Spaniards—but without success. The legislature of Vera Cruz adopted a law on the 4th of December ult. for the expulsion of all unmarried Spaniards under fifty years of age, within thirty days from the publication of the decree within the places of their residence severally, but with an allowance to remove all their property, and with the faith of the State pledged for the safety of that which they might leave in the hands of their agents.

UNITED STATES.—The Congress of our union has hitherto been less agitated by party differences, relative to the next presidential election, than was at first apprehended—We wish we could say that party views had no influence whatever on national questions. For ourselves, we belong to no party, unless *to belong to none*, constitutes a party. On every question, whether in Congress or the cabinet, we sincerely wish that all regard to any consideration but the good of our dear and common country, as it may be affected by the contemplated measure, could be kept entirely out of view. A number of laws have already been passed by Congress, and others are in progress. At the close of the session, we shall probably give the titles of those which relate to national concerns.

*** Several communications omitted this month, shall appear in our next.

THE

CHRISTIAN ADVOCATE.

MARCH, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

His Parentage, Education, and first Religious Exercises.

The name and virtues of Joseph Eastburn have already been celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristick warmth of feeling, they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the seaports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, they have extolled his piety, commended his benevolence, and exhibited him as an example. In Britain especially, the religious journals which are occupied with the concerns of mariners, give abundant evidence of the high estimation in which he was held in that country.

But the best evidence of a man's real character is derived from the publick sentiment, in the place of his stated residence, and where of course he is most fully known. Of this sentiment there was a striking expression, in reference to Mr. Eastburn, when his obsequies were solemnized, in the city where he was born, and where he had lived till he had entered his eightieth year. More than five thousand persons, it is believed, came to see, and many of them to weep over his remains, before the coffin was closed upon them. And although his funeral was of the plainest kind, without gloves, scarfs, pall or hearse; and although a copious fall of rain descended without intermission, while the procession was moving from his residence to the place of interment; yet a multitude of all characters, from the highest to the lowest, and of all ages and both sexes, produced such a throng, through five squares of the city, that it was frequently necessary to stop, till an opening could be made through the crowd for the passage of the corpse. The feeling of respect for the deceased, manifested on that occasion, taken in all its circumstances, was certainly of a very singular and most extraordinary character.

And how, it may be asked, was this celebrity and affectionate attachment obtained? Was it acquired by an illustrious parentage, by splendid genius, by great talents, by distinguished erudition, or by munificent donatives? Nothing, not an iota, of all this. The individual concerned was of humble birth, he had no pretensions to genius, no eminence of intellectual powers or attainments, little learning, and but a scanty property. The whole must be attributed to

simple, genuine, consistent, fervent, active, eminent piety. Of the influence and esteem which such a piety may secure to its possessor, by manifesting itself in all the forms in which it will, without seeking or expecting such an effect, become conspicuous, Mr. Eastburn was one of the most striking instances that the world has ever seen. To show what such a piety *may* effect, is a principal object of the present memoir; and what it *has* effected, has therefore been summarily stated at the entrance; that the whole of the subsequent narrative may illustrate and impress a fact, honourable to religion, and calculated to promote its influence and extension.

Autobiography, or a man's life written by himself, has become fashionable; and doubtless it has some advantages. An individual is not only able, but permitted, to say of himself, a number of things which no one else could, or ought, to say of him. Till the writer of this memoir had engaged to draw it up, he did not know or suspect that the subject of it had penned an account of the first part of his own life. It was however a very agreeable surprise when he found that this had been done; and as soon as the paper was perused, the resolution was taken to insert it, without the addition or suppression of a single thought, and with as little alteration as possible of the language. If the fastidious should censure him for this; he is willing to bear it. He believes that if he had new cast the whole, he would not have been able to present a view of Mr. Eastburn's early life, and especially of his first religious exercises, nearly so interesting or so useful to the pious reader, as that which he will now find. It was desirable, besides, to show, as far as practicable, this excellent man *precisely such as he was;* and this was partly to be done by letting the reader see how he spoke of himself, and in what manner he expressed his thoughts in writing. He was in no respect an imitator; but he seems to have read the works of the inimitable John Bunyan, till he had unknowingly caught something of his manner. His narrative is as follows.

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"At the pressing request of some of my religious friends that I should give some account of my life and religious experience, it is with reluctance I now make an attempt to comply—truly willing that my name should be buried with my body, as to the opinion of my fellow men; for I do know and feel that in all things I have come short.

As to my parentage, my father, ROBERT EASTBURN,* came from old England when quite young, of a strict Quaker family, and continued for some time in that connexion, and was married in their publick meeting, in their way. My mother also belonged to the same denomination, and continued in their society until Mr. George Whitefield first came to America. My father had been under serious concern about his soul for some time before; but could get no relief, until hearing him preach. He went, as he said, with prejudice, to hear a young priest, but found he had been taught of the Lord, and could tell him the exercises of his heart; and his heart

* A memorandum found among Mr. Eastburn's papers, furnishes the following information.

Robert Eastburn was born in old England, in the year 1710. He came to America with his parents, when he was four years old. He was married in the year 1733, to Agnes Jones of Germantown. She was born in the year 1713.—Robert Eastburn died Jan. 22d, 1778; his wife, Sept. 27th, 1784. They had six children—Sarah, Hannah, Thomas, Robert, John and Joseph. Sarah lived to the age of 83 years, and died in Sept. 1818. Hannah died in 1773. Thomas in 1802. Robert in 1815. John in 1806.—We here add, Joseph died on the 30th of January, 1828, —having entered his 80th year on the 11th of the preceding August.

was now opened to attend to the preaching of the gospel by him, and this was the means of his spiritual comfort—Mr. Whitefield used to call him his first fruit in America. My mother, being of a meek and humble temper, and seriously disposed, and being also benefited by his preaching, left the Quakers and united with my father to follow him; which soon brought upon them severe trials from their parents and their former friends, which I do not wish to enumerate. Many of the followers of Mr. Whitefield united together, and erected a large building for worship, (now the old academy) and by his advice called the Rev. Gilbert Tennant to be their stated minister, and became a regular congregation. My father was chosen deacon, and was very active in promoting the interest of the society, and in attending religious meetings in many places through the city.

I was born, according to the date in my father's Bible, on the eleventh day of August, 1748, in Philadelphia, the youngest of his children; and experienced the tender care of my kind parents, and the watchful providence of my heavenly Father. When an infant in my cradle, a cat had nearly drawn out my breath, when she was caught by my father, and just saved my life: when beginning to walk, I had followed my brother to the river, and fell in and narrowly escaped being drowned. I was early put to school, and had serious impressions on my mind when young; so that I would retire from school and go to the garret of the house alone to pray, and would weep freely. My parents finding me at times serious, and like to make a scholar, were desirous that I might have an education; hoping I might be useful to my fellow men in the work of the ministry. But it was a time of war, and my father having been a prisoner among the Indians, brought their circumstances too low to afford me more than a common English education. At fourteen years of age I was put apprentice to the cabinet maker's business, in a large shop of seventeen lads and young men—all thoughtless about eternal concerns, and making the Sabbath a day of idle amusement. I was tempted to go with them to skate on the Schuylkill; but had not gone far before my conscience so accused me of doing wrong, that I left them, ran back, hid my skates, and went to meeting. Thus I was an evidence of the truth of those words, "Train up a child in the way he should go, and when he is old he will not depart from it." I now quieted my conscience, and thought, by my regular conduct, praying in secret, and shedding a few tears at times, I should do well enough. But "evil communications corrupt good manners." I was by degrees drawn into vain company. I had committed many trifling, jovial songs to memory, and having something of a turn for singing, I was often pressed to sing in company. I found I was going fast to ruin, and that a horrid snare was laid for my destruction; but the Lord was pleased to pluck me as a brand from the burning, and through his blessed restraints I was preserved from all scandalous outbreaking sins.

I was now awfully alarmed with a view of eternity and the danger of losing my soul, which determined me to leave all vain company, and try afresh to seek salvation. But I found it hard to stand their solicitations, and afterwards their persecution; for they would come with great pretensions of friendship, and beg I would not leave them, or deprive myself of all the happiness of youthful pleasure; for Solomon, they told me, had said, there "was a time for all things;" and the time to be merry certainly was, when we were young; and they said I could not pretend to be more holy than David, and he danced. My reply was, that we had been merry, but as we did

not know how soon death might call us, as he did many as young as we, our time to mourn might soon begin, and never end; and I thought it high time for us all to cry for mercy, before it was too late. What made my alarm so great and lasting was, the views I now had of eternity, from one of Mr. Davis's Sermons. These words were fixed in my mind, "Oh! Eternity, Eternity! how will this awful sound echo through the vaults of hell"—It was upon my mind day and night. I thought if I could live as long as Methuselah, and be in as much misery as it was possible to bear, all the time, I would be willing to bear it, if I could have hope of happiness afterward. Finding they could not persuade me to return to them, they turned to be cruel persecutors, mocking and treating me with contempt: and if they found my place of retirement, they would be sure to disturb me, throwing stones where they only suspected I might be. For a long time I used to rise at midnight, when they were asleep, and spend the time in prayer for mercy. One of them happening to hear me, was so much affected, he could not conceal his cries; and said, if I was afraid of going to hell, what would become of him and the rest of them. From that time he ceased his opposition and became my friend till his death. But I had severe opposition, from a man in the shop, who had made a profession and turned back, and afterwards died in a bad way.

I had at this time no religious acquaintance, for my father had moved from the city to Neshaminy. I attended worship on Sabbath days, and every opportunity I could have, with great care. I worked hard, and was trying to gain a righteousness of my own. Having done over work in my trade, I had gained a day clear, which I devoted to fasting and prayer alone. About this time I received a letter from a brother in New York, in which he informed me he had been under soul concern for some short time, and had obtained comfort. I thought he had not been so long nor so much engaged as I had been, and yet I had not the least comfort. I then began to think the Lord dealt hard with me, and I was displeased with his sovereignty. The ninth chapter of the Romans filled me with discouragement—that it was "not of him that willeth, or of him that runneth, but of God that sheweth mercy." I feared I was not elected, and therefore would be lost after all. I went to the Episcopal Church, and when they read prayers and thanked God for their creation, my heart replied, *I do not;* for I wished I had never been born, and often wished I was a brute, a stock, or a stone, rather than an accountable creature. I envied the little birds their happiness. I found fault with the imputation of Adam's sin, and that through his fall we were rendered helpless and yet condemned. My wicked heart rose in horrid rebellion, and would wish there was no power that could punish me in hell forever. I continued a long time in this awful state of mind, and found truly that "the carnal mind is indeed enmity against God." I thought I had the very spirit of Satan, and began to wonder that the Lord did not strike me dead, and fix my place among the fiends in hell, for my dreadful rebellion against his awful majesty. And I did expect that must be the case at last, for I thought so vile a creature as I saw myself to be, could never be admitted into his presence; and often have I feared to close my eyes in sleep, fearing I should awake in torment.

About this time my father returned to the city; but I could not for a long time open my mind to him; but he observing my distressed countenance, insisted upon knowing what was my trouble. I then made it known to him, and he did all he could to encourage me. He took

me to see pious ministers; a Mr. Strain was often in town at that time, to whom I made my case known. He gave the advice Paul gave to the jailer, and pressed me to believe in the Lord Jesus Christ, immediately; warning me against false resting places, and insisted upon it I was now doing so, and said while I hoped to be saved in any other way but through Jesus, I was practically calling God a liar, who declared there was no other way. That evening a strange minister preached upon the sin of unbelief. I determined then that I would never close my eyes in sleep again, until I had made the attempt; and I spent the night in a solitary place alone, trying to realize my need of a Saviour, as a guilty, polluted, lost sinner; and then thinking of the offices, fulness, and invitations of the Saviour—trying to give up myself to him, and praying to be accepted by him, but I could find no relief. I thought I could as easily clasp the moon with my hands, which was then shining over my head, as I could believe so as to obtain comfort to my soul; not realizing that faith was the gift of God. I wondered that ministers would press people to do what was impossible; or thought that I was not like any one else, for I could not believe. Here my carnal heart again began to find fault, that I was required to do what I could not; and therefore must be lost and could not help it. But my rebellious murmuring was silenced with a thought of *who* it was I was thus censuring; and I began to wonder he did not strike me dead, and send me to dwell among the wicked spirits in hell, which I often thought must finally be my place. But now that passage in the 9th of Romans came again to my mind, in quite a different way from what I took it up before—"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," was now my only encouragement. For if it was for any goodness or merit in the creature, I of all mankind must, it seemed to me, for ever despair; for I could deserve no favour from the Lord. But if he did it for his own mercy's sake, who could tell but I might yet experience his power to save me: and therefore I again resolved I would try to wait in the use of means, and not give over until he might please to reveal the way of salvation to me, a lost creature.

I now took much care to get spiritual instruction, tried to remember the sermons I heard, wrote down the texts, and what I could retain of them; but still found myself awfully stupid, and felt all to be a task and burdensome; yet I thought I must wait until the Spirit of the Lord would come powerfully, and then would be my time to strive. My apprenticeship was now expiring, and the man with whom I learned my trade, through improper conduct, had become bankrupt. I had a new place to seek, and the kind notice of Providence surprised me. I had friends raised up beyond my expectation. My master's brother presented me with a complete good suit of clothes; a place was provided for me to earn my living; I was favoured with health and plenty of business, and could work well. I wondered that the Lord should regard my mean concerns, and show me any favour; and as he had taken care of my temporal concerns, I thought it was an encouragement for me to cast my soul's concerns upon him. But my wicked unbelieving heart would not go to that kind and gracious Father, who was manifesting his tender pity for such a poor wretch as I was. Instead of this, my unbelief still increased, and the abominable corruptions of my vile sinful nature, seemed as if they would overpower all my resolutions to do any thing that was good. I confined myself to attend on the means of grace in publick, and also attended society

meetings, but found no pleasure in them; but awful hardness of heart, and vile thoughts would continually possess me. I thought there never was so hardened and yet stupid creature, as I was, which made me conclude the Lord had given me up; that I had so grieved the Holy Spirit that he would no longer strive with me; and that I had sinned the unpardonable sin, and there could be no mercy for me. Now I ceased to pray, for I believed that the Lord would strike me dead, if I dared to call upon him. I therefore looked for his judgments to follow me; and hardly dared to close my eyes in sleep, fearing I should awake in hell. I would dream I was there blaspheming, and awake in horror, but dared not ask to be saved from it: and now, as I feared I should become a scandal to my parents and family, I resolved to keep alone, or to go to places of worship only to keep out of the way of temptation; not daring to hope ever to have a word of encouragement spoken to me again. But I worked hard at my trade, to divert my mind, which I found was my best way. I said little to any one, and told no one of my dismal fears and horrors. I did once ask my father what he believed the unpardonable sin to be, without telling him my apprehension of my having committed it; and his explanation seemed to confirm my belief that it was really my case. I still went to places of worship, and when any encouragement was presented to distressed souls, I would think—there now, I might have some relief, if I had not sinned that sin, which is unto death, and cannot be forgiven. But one Sabbath evening, going to the Baptist meeting, a stranger of the name of Sutton preached, and remarked that some were tempted to believe that they had sinned the unpardonable sin, and were greatly distressed about it; which he declared was an evidence that it was not their case, or they would be hardened and careless. This coming from one who I believed knew nothing about me, I did believe the Lord had directed it for me, and it greatly relieved my mind. I then resolved I would again betake myself to prayer, and if I perished, it should be at the throne of grace with the publican, crying as he did for mercy, and I was enabled to continue so to do, until at last, when just sinking, I was relieved; which was in the following way.

I frequently had a word of encouragement in sermons from my precious friend Dr. Sproat, and from dear Mr. Robert Smith of Pequea, who pointed out my convictions to be those of the Spirit of the Lord, which were commonly followed with manifestations of divine favour: also from several pious people, with whom I had now become acquainted, who were much interested in my case, and were, I believe, much engaged in prayer for me. But still my mind was overpowered with unbelief, until one Sabbath morning, about the break of day. I was then thinking about my miserable state of soul—guilty, filthy, wretched and helpless, and that a Saviour was appointed, and Jesus was inviting me to come to him, and if I did, I should obtain relief. I found the hindrance was in myself, and that none but the Lord could remove it. I then fell on my knees, crying to him to undertake for me. I tried to present all my wants to him, and besought him that whatever it was that hindered my closing with Jesus, he would remove it out of the way; and that he would be pleased to work true faith in me, that I might believe. And while I was thus pouring out my heart to the Lord for his grace, that blessed counsel of the precious Saviour was powerfully impressed on my mind, contained in the third chapter of the Revelations and 18th verse—"I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy naked-

ness do not appear; and anoint thine eyes with eye-salve that thou mayest see." Now a perfect suitableness appeared in this blessed provision to answer all my wants; for I knew I was truly poor, and deep in debt to divine justice, and had nothing of my own to pay. But the white raiment was what I stood in particular need of, for I had often been filled with horror at the thought of appearing a guilty, vile, filthy, spirit, before the bar of a holy and just God; but if arrayed in this glorious white raiment I might appear there to divine acceptance, and all my filthy garments be cast away. The enlightening of the mind with this eye salve of the Holy Spirit, was what I was likewise deeply sensible I greatly needed; so that before I was aware of a change in my mind, my soul cried out—O Lord! I accept this gracious counsel, and do bless thee for it. My heart was filled with comfort, and I could now call the Lord my dear Father, and felt my very soul going out to him in love, whom before I had so much dreaded as my awful judge. I know not that any creature heard me, in all or any of my private exercises, or how long I continued in this; but when I came down to my father's family, with whom I then boarded, my father saw such a change in my countenance, that he directly desired me to lead in family worship, which I felt a willingness to do. But I did not mention any thing to any one of my joy, but went to meeting with great pleasure; when Mr. Caldwell from Elizabethtown, preached from the 73d Psalm, first part of the 28th verse—"But it is good for me to draw nigh to God." He showed that no one could draw nigh to God, in the sense of that text, without having experienced a change of heart, and a true heart-love to him; and then described how the soul was delighted with a sense of his gracious presence and fatherly love; and how it could call him *my Father*. I was fully satisfied that such had been the exercise of my soul that happy morning, and therefore did relate to my father what had passed in my mind. He then went with me to see Mr. Sproat, and desired me to relate the same to him, which I did, at their request. He inquired if I thought the Lord had shown me this favour for any goodness of my own; which I protested I did not, but only of his pure undeserved mercy. He then encouraged me to believe it was a work of divine grace, and now invited me to join in the communion of the Church, which I never dared to do before, although often desired to do it.

But my first comfort was of short duration. I soon began to fear I was deceiving myself with false hopes; and that it had been but a mere imagination of my own. Here I was much cast down, and feared I never should have a solid hope: and the loss of that comfort I had enjoyed for the short time I felt it, left upon me for a few days a most distressing sensation. I told my friends my distress, but could find no relief. I tried to pray that the Lord would satisfy me whether it was his work or not; and the cry of my heart was constantly through the day—O for faith! O for faith! when I did again experience a sweet confirmation that it was the Lord's work, and that he would bless me; and from time to time I had similar changes. I was very attentive to secret duty, and rose every morning before day, to read and pray alone, before I went to my work. At this time the Methodists came, and held worship before day, and in the evenings. I often attended both seasons, and was pleased to have so many opportunities. But one evening the minister spoke against the doctrine of the saints' perseverance, from those words in the 10th chapter of 1st Corinthians, 4th and 5th verses, "And did all drink the same spiritual drink, for they drank of that spiritual rock that followed

them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness." From which he undertook to prove that a person might be united to the Saviour and partake of his grace, and yet after this finally fall away. I thought there appeared great reason from his text, and what he said upon it, to fear it might be so; and therefore I was greatly discouraged, for I knew what a poor helpless creature I was, and my enemies were too powerful for me to withstand, if left to myself. I lodged at my father's, and went home distressed; his family Bible was on the table, I immediately opened it, and the first passage I saw was the eighth chapter of Paul's Epistle to the Hebrews, at the 9th verse—"Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord: For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Here I stopped with joy, and was filled with delight in that blessed covenant, well ordered in all things and sure. I saw that the Lord not only engaged to be all in all to his people, but resolved that they *should* be his people, and that he *would* accomplish his work in them, and bring them through. This I believe is the sealing of the holy Spirit of promise; and now my mind felt such a confidence in the unchanging love of God through Jesus Christ, in whom the promises are all "yea and amen," that I thought if all the ministers in the world would unite in speaking against the perseverance of those who are united to Jesus, they could not shake my comfortable hope. I now no longer depended upon my frames and feeling for my hope of eternal happiness, but upon the unchangeable covenant of grace, wherein the Lord has promised never to leave nor forsake his people, and that he will put his fear in their hearts, and they shall not depart from him; that sin shall not have dominion over them," being "not under the law but under grace;" and that where the Lord begins a good work, he will carry it on to perfection. Now for a long time I went on my way rejoicing, and was encouraged to unite with others in religious societies, and began one weekly in my father's house, led in prayer, and read sermons to the people, who filled the house every time. And when I could get ministers to come I did, and was much encouraged to go on. Mr. Robert Smith, the minister at Pequea, who kept a grammar school, and was earnestly engaged to promote the cause of his blessed Master, sent me an invitation to come to his institution; promising to assist me in every way to obtain a classical education. I did earnestly entreat the Lord to direct me, and having a desire to be useful to my fellow mortals, and hoping this was an opening, and the way to be more so than in private life, I immediately gave up my business and went. Now I thought no exertions could be too great to accomplish this object, and did study night and day, until I became so unwell that the most noted physician we had told me, if I did not quit my studies, and go to active business again, I would soon die. This was like a dagger to my heart; but I had good reason to believe it was so; and therefore had to give up, and attend to my business again; and now concluded I would attend religious societies, and do all I could in a private way."

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Here Mr. Eastburn's narrative ends abruptly. He probably intended to continue it, but for some reason, which cannot now be disco-

vered, he never resumed his pen. His subsequent life, however, was so fully known to some still living, and for the greater part of the time, to the writer of this memoir, that there is no lack of the information necessary for continuing his biography.

(*To be continued.*)

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p. 54.*)

XIII. *Acquired natural Theology* is that *which is obtained from observing the works of Creation;* and this in a threefold manner, that is, in reference to *Causality, Eminence, and Negation.* Many passages of Scripture speak of some knowledge of God acquired in this manner. Ps. xix. 1, 2, 3—"The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Acts xiv. 17—"Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xvii. 25–27—"Neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Rom. i. 20—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."

XIV. In acquiring this kind of Theology, we ought not to commence with universal scepticism, so as to doubt even the existence of God; for however this method of proceeding may be palliated, it is useless, impossible, and impious; because it abstracts us for a time from the worship of God, and eventually proves very dangerous; since after a man has been accustomed to reason in this way, he will not easily perceive the force, nor admit the conclusiveness of the arguments, which establish the existence of a Deity or the being of God.

XV. If by *the Idea of God,* be meant that innate faculty by which, in whatever manner, we come to perceive that there is a God, the expression is admissible. But if it is intended to express an actual and adequate representation of God to the mind, even from infancy, it is to be utterly rejected. The argument, moreover, from the universal dictate of conscience in mankind, while it is sound proof for the existence of God, can scarcely be said to arise from any distinct perception, or definite idea, that any individual may possess; for the mind can imagine a variety of things, which have no existence, and may often attribute properties to things, which do not properly belong to them.

Note to Sect. XIII.

This distinction is usually ascribed to Dionysius the Areopagite, the same, who when in Egypt, saw an eclipse of the sun contrary to nature, at the period when the Saviour of the world was suffering on the cross, and remarked, "*Aut Deus naturæ patitur, aut mundi machina dissolvetur.*" "*Either the God of Nature is suffering, or the machinery of the world will be destroyed.*"

The process is thus: Whenever I think of any thing as dependent (so all creatures are dependent on the Creator) the principle of *Causality* next determines me to think that no perfection can exist in the dependent effect, which did not before exist in the independent cause. I then observe that there is no perfection of the creature with which there are not mingled many imperfections; but these can

never enter into the character of the independent Creator. I therefore deny these of Him. This is *Negation.* Every imperfection being removed, nothing but perfection is left. Whatever perfection then in God I can conceive of, I endeavour to amplify with all the powers of my mind, and ascribe it in the highest degree to God. This is *Eminence,* or *Amplification*—For example,

I observe that creatures have in them a principle of *Duration.* The Creator must therefore be enduring in his nature. But the duration of creatures is dependent, finite, and contingent. By *Negation* I judge that these qualities do not belong to the independent Creator. By *Eminence* therefore I infer that God must endure in an infinitely perfect manner, i. e. forever. Thus I establish the divine attribute of *Eternity.* Examples *via Causalitatis* may be found, Ps. xciv. 9—"He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Acts xvii. 28, 29—"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Via *Negationes,* Num. xxiii. 19—"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Via *Eminentiæ,* Matt. vii. 11—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Isaiah lv. 8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." 1 Tim. vi. 15—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." The *Via Causalitatis* is indeed only another name for the *argumentum a posteriori* of theologians, contained substantially in the passages quoted in the section. Thus: marks of intelligence, wisdom, and design, abound in the visible creation. But every effect must have a cause. The visible creation must therefore have an intelligent, wise, and designing First Cause. *See Paley's Natural Theology.*

(*Note to Sect. XIV.*)

Des Cartes, not satisfied with the arguments commonly alleged for the existence of God, invented a new mode of demonstration, the first step of which was *perfect scepticism.* "Should any one," says he, "propose to himself to doubt about God, with the intention of persisting in his doubts, he commits a great sin, so long as he desires to remain in doubt on so momentous a subject. But if any choose to doubt in order to prepare the way for arriving at a clearer knowledge of the truth, he does nothing inconsistent either with piety or honesty, for no one can will an end without willing also the means for attaining it. That man does not sin, who with this object in view removes temporarily from his mind all his knowledge of God," &c.

But such a mode of reasoning is 1. *Useless,* because doubting as such, suggests no manner of proof of a Deity, and doubt as long as we will, we do not thereby help ourselves to more or better arguments than we already had from the various sources of Conscience, the Senses, Reason, and Universal Consent; while the force and value of these arguments can be better estimated, if we first suppose that *God exists.*

2. *Impossible,* because the belief of the existence of God is an innate, radical principle, which can be destroyed only with the mind itself. By its very nature it precludes the possibility of doubting—Real atheism, if such there be, is partial insanity.

3. *Impious,* because for the time being, the sceptick must be a practical *atheist.* "The fool hath said in his *heart,* there is no *God.*" To doubt the existence of God is to be practically "without God," and of course "without hope" of salvation. Our dependence on God and obligations to him, bind us to love, honour, fear, worship, and obey him *continually;* but this mode of preparing for argumentation sunders at a single stroke all these ties, and makes us the most wicked of beings. It is of no avail to say the *end* is good; we must not do evil that good may come.

4. It is *very dangerous,* for if we doubt of this fundamental truth, for the same reason and with equal right we may doubt of all other innate, fundamental truths; though so clear that nothing clearer can be brought to prove them. We should thus give the whole vantage ground to atheists and scepticks. They would erect on it an impregnable fortress, and fight us with the weapons which we have ignominiously surrendered.

Des Cartes himself, after perplexing himself with doubt for nine years, declared his fear that his undertaking was so arduous as to forbid to most men the expediency of imitation.

Note to Sect. XV.

Des Cartes' *Ideas* are very celebrated. The following are summarily his arguments for the existence of God. The first is one *a priori*:

Whatever attributes are included in the clear IDEA *of any thing, may with truth be considered as belonging to that particular thing,* A PARTE SUI. *But in the clear Idea of a supremely perfect Entity, among other perfections, there is included that of* NECESSARY EXISTENCE. *This attribute must therefore be ascribed to it; consequently, God exists necessarily.*

The argument *a posteriori* is thus: *Every Idea must have a cause, which contains in itself the perfections represented by the Idea. But we have an Idea of God as an infinitely perfect Entity. There must therefore be some cause in Him, comprising those perfections which are represented in such an Idea, i. e. Infinity. But infinite perfections cannot exist in a finite being. There must therefore be an infinitely perfect Being, in whom all these perfections are included, and who is consequently the cause of this Idea. This Being is God.*

But the first argument is, as De Moor maintains, a begging of the question. It takes for granted the point to be proved, the existence of God; and then only proves that he *exists necessarily*. Besides, the syllogism is a conditional one. The force of it depends on an *if*—*If* the thing exists out of my mind, and corresponds in all respects with the idea I have of it. That the attribute of Necessary Existence belongs to the Essence of the Entity, the Idea of which you have, the atheist would willingly grant. But you would not convince him of the error of his opinion, until you had proved the actual existence of the Entity itself, out of his mind.

If you affirm that in the clear Idea of a supremely perfect Entity is contained the quality of Necessary Existence, I may affirm that in the Idea of a mountain actually burning, of a candle actually shining, or of a horse actually flying, there is necessarily involved actual existence; for if they did not exist, the one could not burn, the other shine, and the third fly. But the ideal connexion will hold good, though out of the mind there should be no mountain to burn, candle to shine, or flying horse, for this is not the way to prove the existence of these things. The mere fact therefore that we can connect ideas in our minds by subject and predicate, proves nothing as to the external existence of the things represented by the ideas. The strangest phantasies might in the same way be proved to be real. Des Cartes was aware of the effect of his theory, anticipated the reception of it as a sophism, and *doubted* whether he ought to maintain it, for this reason, that to understand it clearly, every particular position which he laid down must be remembered, otherwise a wrong impression would be made.

The *a posteriori* demonstration is no better; *That the Idea which is a perfect representation of God, being itself infinite of course, must have an infinite Cause.* But the human mind from its very nature is incapable of conceiving such an idea, because the power of conception can never exceed the measure of the mind itself. As therefore the latter is finite, the former must be so too. Hence it is impossible for the human mind adequately to represent to itself, by any "clear Idea," the infinite perfections of God. The only way in which it can proceed is by amplifying and multiplying finite perceptions indefinitely; by removing all limits and separating all imperfections from the objects of thought, and then considering that they are infinitely beyond the highest conceptions which the mind is capable of forming.

FOR THE CHRISTIAN ADVOCATE.

PRAYER FOR THEOLOGICAL STUDENTS.

Mr. Editor—It has often been a matter of regret, that Theological Students are so seldom the subjects of prayer at our Monthly Concerts, and it is feared they are not often remembered in private. This omission, no doubt, has been in a great measure unintentional; for, surely, there are few objects which have a higher claim upon the church of God. My design, therefore, in this communication is simply to bring this subject before the Christian publick—as I feel satisfied that every one will see the propriety and importance of frequently and fervently praying for Candidates for the holy ministry.

With the character of the ministry, the best interest of the Church is identified; and how can the Church expect that her ministers will be, what they should be, without her most devout prayers for those who are preparing for the sacred office. Allow me, sir, to make a short extract, in point, from

An Address to Theological Students, published in the Christian Advocate, Vol. I. p. 486.

"In general, those ministers of the gospel who have been most eminently useful and blessed, have been distinguished for their personal piety, while they were *preparing* for their publick labours. Such, I say, has been *generally* the fact; for I admit there have always been a few exceptions: but enough only, I think, to show the sovereignty of God, in the choice of his instruments and the communication of his grace. In almost every period, there has been an example or two, like *Scott* and *Chalmers;* and yet from the days of *Timothy*, to those of *Martyn* and *Mills*, it has been seen, as the *ordinary* dispensation, that eminent piety, and eminent usefulness, in a minister of the gospel, might be traced back to the state of his mind when he was preparing for his work. Is not this, my young brethren, worthy of your most solemn consideration and regard? Believe it, on the measure of your personal piety *now*—on the *degree* in which your temper and affections are sanctified, the degree of your conformity in heart and life to the example of Christ and his apostles—you may rationally anticipate, whether you will be *comparatively* comfortable or uncomfortable, useful or useless, in the whole career that lies before you."

If so much depends upon the character of students, while *preparing* for the ministry, it must be infinitely important that they receive the *most fervent* prayers of God's people.

And there are many who are looking forward with a trembling solicitude to the sacred office, who *earnestly desire* the prayers of the church. It would greatly encourage their hearts, did they know they were frequently remembered at the throne of grace. M.

Philad. Feb. 12, 1828.

[We earnestly recommend to all our readers a particular attention to the important suggestions contained in the foregoing communication.—EDITOR.]

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XI.

Of the Principles of Action in the Human Constitution.

(*Continued from p.* 64.)

The first class of principles of action which I shall mention, consists of those appetites and desires which depend for their existence and exercise upon our bodily organization. It is the will of our Maker, that the life of man in the present state, and the continuance of the human race, should depend essentially upon the use of food and drink, and upon the union of the sexes. For the accomplishment of these purposes, he has implanted in our nature the appetites of hunger and thirst, and the sexual propensity. Our Creator has indeed inspired us with the desire of continued existence, and of the preservation and increase of our race. But this is not all. He has implanted propensities in our nature which direct us, immediately and powerfully, to the means by which these important ends are secured. We shall have frequent occasion to notice instances analogous to this, in considering the principles of action in man. When the end is import-

ant, the infinitely wise Creator has implanted not only a regard to the end directly, but also to the means by which the end is best accomplished. This is manifestly the case with respect to the appetites which I have mentioned. With a force proportioned to the importance of the ends to be secured, they impel us to the use of the means necessary to secure them. Were we induced to take food, merely from our conviction of its necessity to the preservation of our lives, and from our general regard to this end, there can be no doubt that in many instances it would be neglected, to the injury of health and the destruction of life. To prevent this catastrophe, the appetite of hunger makes the most effectual provision; which, returning at stated intervals, at first gently admonishes us of the wants of our system; but if disregarded, it gradually assumes a tone of importunity, from which no business or amusement can divert our attention.

The desire of motion is an original principle of action. The incessant activity which we observe in children, and other young animals, seems to prove an original propensity to muscular exertion. There is a peculiar sensation connected with the motion of the limbs, which, when the body is in a healthy state, and especially in young persons, is slightly agreeable. Experience teaches us, that uneasiness and pain are the unavoidable consequences of keeping the body long in the same position. The desire of removing this uneasiness, and of reproducing the pleasant sensations connected with gentle exercise, is often the motive to those apparently trifling actions, which some have thought were performed without motive. This part of our constitution beautifully illustrates the goodness and the wisdom of God, inasmuch as it secures, in the most effectual and agreeable manner, that degree of activity which is necessary to the health and growth and perfection of the body; and that too at a time of life when no other principle exists, in sufficient force to put out of hazard these important ends. It is also subservient to the growth of the mind, as it leads us to an acquaintance with the numerous and diversified objects around us. Children have every thing to learn, and their bodies need exercise: their propensity to motion, therefore, being the impulse of nature, and designed to answer these important purposes, ought indeed to be regulated, but not unduly repressed.

The desires of rest, and of sleep, are natural to all men in the present state of existence. Fatigue follows exercise, with a speed proportioned to its violence, and increases in painfulness, according as the exercise is protracted. It is a painful sensation, accompanied with the desire of rest. Its obvious intention is to warn us against the dangers of long continued exertion, especially if it be severe; and to induce us to take the relaxation which our bodies require.

When we feel disposed to sleep, we naturally place ourselves in a situation favourable to the indulgence of this propensity. We endeavour to remove every cause of uneasiness, and to abstract our attention as much as possible from external objects. These voluntary actions proceed from the desire of sleep; which, in our present state, returns at certain intervals, and is kindly intended to remind us when we need that repose and refreshment which sleep alone can give. Were it left to our own judgment to determine when it would be expedient to take repose in sleep, we have reason to think that amidst the anxious pursuits of life, it would be often neglected to the irreparable injury of health. To obviate this evil, the wise Author of our frame has given to us a propensity to sleep, which secures the necessary

repose, and which after some time becomes irresistible.

Among the principles of action connected with our physical organization, must be mentioned the desires which relate to the exercise of our external senses, upon their appropriate objects. All men delight in viewing what is grand and beautiful, new and striking, in the works of nature and of art. So strong is the desire of beholding the more wonderful works of nature, that men will often perform distant journeys, to contemplate the wide extended ocean, the lofty mountain, and the foaming cataract. Indeed, the endless variety of objects presented to our view in the earth and the heavens, furnishes a constant and agreeable employment to our organs of sight.

The love of musical sounds is likewise a principle of action in man. Melody and harmony are delightful in themselves, and they are capable of adding a stronger charm to most other agreeable objects. The influence which they exert over the actions of men is frequently powerful, and is susceptible of great variety, according to the nature and design of the musick. In like manner, the appropriate objects of the other senses, of touch, of taste and of smelling, are for the most part desirable, and a regard to them is often the principle, the motive, from which voluntary action proceeds.

In all this we may perceive the comprehensive knowledge, and the divine benignity, of the Author of our being. The desire of knowledge is an original principle of our nature; but this principle alone is not sufficient, especially in early life, to prompt us to acquire the information which is indispensable to answer the great purposes of our existence. To supply this deficiency, the Creator has rendered the exercise of our external senses naturally agreeable and desirable, independently of the important and necessary information with which it furnishes us. Whilst we are intent only upon the gratification of our desires, we are, according to the wise direction of our Maker, rapidly acquiring that knowledge which is necessary for the important purposes of life.

Habit and instinct are sometimes enumerated among our principles of action; but so far as appears without sufficient reason. "Habit differs from instinct," says Dr. Reid, "not in its nature, but in its origin; the last being natural, the first acquired. Both operate without will or intention, without thought, and therefore may be called mechanical principles." If this statement be correct, it is evident that habit and instinct cannot, with any propriety, be classed among our principles of voluntary action. They belong rather to the involuntary motions of the body, like the contraction of the heart and the motions of the diaphragm. Operating without thought or intention, they cannot furnish motives to voluntary action, as all our other principles of action do, and which indeed constitutes the essential characteristick of a principle of action. It is very justly considered by Dr. Reid to be a part of our constitution, that what we have been accustomed to do, we acquire, not only a facility, but a proneness to do on like occasions. And it is no less evident, that habit can give a new direction, and in most cases a very pernicious one, to an original principle of our constitution. But that voluntary operations, when they exceed a certain degree of rapidity, become by the force of habit involuntary; that they are performed by the body without the thought or intention of the mind, is altogether incredible. The difficulty, or even the impossibility of recollecting every act of the mind connected with our habitual operations, will not prove that such acts have not existed. Many instances occur in which there can be no doubt that

certain thoughts passed through the mind, although from their rapidity, their frequent recurrence, or their unimportance, we may not have bestowed upon them that degree of attention which is necessary to memory. "I cannot help thinking it more philosophical to suppose," says Mr. Stewart, "that those actions which are originally voluntary, always continue so; although, in the case of operations which are become habitual in consequence of long practice, we may not be able to recollect every different volition."

When instinct is employed to denote an active impulse, which terminates directly upon its proper object, independently of any farther end, there can be no doubt that in this sense, instinctive principles belong to human nature. In fact every original principle of our constitution will, according to this description, be instinctive. But when the term is defined to mean a mechanical impulse, operating without thought, intention, or volition, there is no reason to believe that any such principle of action belongs to man, or indeed to any other creature. The extraordinary sagacity which the actions of the lower animals often discover, ought rather to be imputed to the superior acuteness and perfection of their senses, than to a blind impulse, such as instinct is sometimes described to be.

It is not my intention to enter extensively into the physiology of our principles of action. It is sufficient for my purpose to notice some principal facts, in relation to those which are most deserving of our attention. My chief aim is to render the facts which come under our consideration, subservient to the elucidation and defence of the important truths of morals and theology. We may remark the pleasing evidence, which the principles of our constitution furnish, of the infinite intelligence, and goodness of God. When acting from the original impulses of his nature, man provides, in the surest manner, for his own preservation, and the continuance of his race; although these ends may not be immediately in his view. The imperfection of our knowledge and experience is remedied by active principles, which directly excite us, with an energy proportioned to the importance of the end to be answered by them, to attain what is subservient to our preservation and welfare, and to abstain from what is injurious. The end is thus doubly secured; both by the desire of the end, and by the distinct and independent desire of the means which lead to it. The structure of our frame, and the circumstances in which we are placed, evince that the life of man was designed to be active: and the beneficence of our Creator has made the exercise of our original principles pleasant and delightful, in a degree proportioned to their strength, and to their importance in the economy of human life.

The principles of action, to which we have attended, are not in themselves of a moral nature; they are not essentially either right or wrong. Neither the principles themselves, nor the actions to which they lead directly and legitimately, are in their own nature either virtuous or vicious. No man considers himself deserving of commendation because he eats when hungry, or rests when weary; neither does he consider himself deserving of blame: unless indeed his conduct, in a particular case, was in violation of some moral obligation. These principles, and the actions which proceed from them, are common to men and to brutes; and according to the judgment of all men, they do not essentially involve any moral quality.

It cannot be denied, however, that these principles, although in their own nature indifferent, often become the motives from which numerous vices and iniquities proceed. When they are directed to unlaw-

ful objects, or when they are indulged in an undue and irregular manner, they become the source and spring of a great variety of the most debasing and ruinous crimes. This fact is unhappily too manifest to require either proof or illustration. Whence proceed the detestable vices of the glutton, the drunkard, and the debauchee? Certainly from the unrestrained and irregular indulgence of their animal propensities. The other principles which have been mentioned, from the nature of the actions to which they prompt us, interfere much less frequently with the principle of duty. When, however, they are exercised at the expense of duty, they then become the principles from which disobedience and sin take their origin.

These observations will assist us in understanding how sin entered into the world;—an event which, by many, has been thought incomprehensible. Besides holiness, or the principle of obedience to God, by which the nature of our first parents was adorned, and by which it was distinguished from that of their descendants, they undoubtedly possessed all those appetites, desires and affections, which are justly looked upon as constituent and original parts of human nature. Were a regard to the will of God their sole principle of action, the commission of sin would indeed have been impossible; but surely there is no extraordinary difficulty in believing that their natural principles might receive a wrong direction, or be exercised irregularly, and that from this source disobedience might arise. The Scriptural account of the first sin perfectly accords with this statement; "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." The principles from which she acted are distinctly mentioned. Influenced by the desire of food, of what was beautiful to the eye, of knowledge, and by the suggestions of satan, the sinful purpose of indulgence was formed and accomplished. Adam, according to his own account, was induced to transgress by a regard to his wife; "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." Perhaps other motives, such as influenced Eve, concurred with this. The history of angels and of men shows that the finite mind of creatures, even the most exalted, is not proof against temptation, if not sustained by the power of God. Good men, in whom the religious principle is not weak, are sometimes surprised into sin by the influence of desires and affections, which in their own nature are very remote from blame. A very superficial acquaintance with the nature of man, and with human affairs, will convince every person, that by far the greater part of the crimes and wickedness which we witness in human conduct, proceeds from the operation of mere natural principles, directed to forbidden objects, or indulged intemperately and irregularly upon such as are lawful.

From this view of the subject we may perceive the falsehood, as well as profligacy, of the opinion which represents as innocent the unrestrained indulgence of every propensity of man, simply because they are natural. This opinion, were it possible to reduce it fully to practice, would quickly lead, in consequence of its setting aside all laws human and divine, to the subversion of society, and the destruction of human life. It would soon defeat the aim even of libertinism itself. That our desires are natural proves indeed that they were designed to be gratified; but most assuredly not without proper restrictions and regulations. It also deserves to be remarked, that in many instances the desires and inclinations, the

indulgence of which is contended for as innocent, because natural, are really no better than corruptions of the original principles of our constitution. They are in themselves criminal perversions of natural and innocent propensities.

From the preceding details we may perceive the futility of those theories which resolve the essence of virtue and holiness into propriety, fitness or utility, or into the nature of things. All these descriptions, so far as they have any meaning, will apply to the exercise of the natural principles we have considered, which, notwithstanding, no man regards as virtuous or holy. The man who eats when he is hungry, acts according to *his nature;* his action is perfectly *proper*, and highly *useful;* and it has all the *fitness* which the adaptation of means to an end can confer, yet he does not regard himself, nor is he regarded by others, as entitled to the praise of moral goodness and holiness. The same things may be said of the actions which legitimately proceed from the other appetites and natural desires which have been mentioned. They all come up fully to the account which these theories give of moral goodness; and yet no man considers them as possessing essentially any thing of a moral nature. Such accounts must surely be very lame and inadequate.

Finally; all the principles of action to which we have attended, furnish, or rather constitute, motives to voluntary action. This is truly the essential characteristick of a principle of action: it incites to volition,—to voluntary action. According to this criterion, nothing can be stated as a principle of action which does not influence to volition: and a complete enumeration, if such were possible, of all our principles of action, both original and acquired, would embrace every propensity, desire and affection, of every kind, from which volition and voluntary action proceed. This I cannot undertake to give. Indeed the field is too extensive to be fully delineated, within the limits to which I must confine myself. But my object will be sufficiently attained, if I shall succeed in affording some aid to others, whose investigations have not heretofore been directed to it, in finding their way with greater readiness, safety and delight.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VI.

(*Continued from p. 209, Vol. V.*)

Character of the Last Assembly.

Dear Sir—It was originally my design to have submitted some further remarks for your consideration —but other urgent engagements have occasioned the postponement much beyond my expectation.

Let me now recur to an illustration of several things already stated. I have said *the body itself is too large.* So said the Assembly of 1818, when there were present *one hundred and thirty-five* members. This I repeat is the *principal evil*—the origin of all others, which I have named. The evil has been constantly increasing—and as the church shall increase must soon be appalling. By looking over the printed minutes of the last Assembly, you will perceive that there were *one hundred and forty-six* attending members. But the seats actually liable to be claimed, according to the imperfect reports, were *two hundred and seventy-four.* You will recollect it has often been repeated on the floor, that it was impossible to deliberate, with profit or pleasure, on any important subject, with such an unwieldy number—some cannot hear—others can not speak because they do not understand technicalities—some are weary—others are impatient—and altogether there is much confusion and profitless delay.

To me it seems necessary only to be acquainted with the character and proceedings of the last Assembly, to find an illustration of all the evils which I mentioned to you in my former letters.—That the court was too large is perfectly certain —that there was much waste of time in the political concerns of the meeting, admits of no doubt. But here it should be conceded that less time was actually lost by the last Assembly, than has been known in any year since the number of members exceeded one hundred. Time was saved by omitting to read the minutes of the last previous Assembly—time was also saved by punctuality, and the rapidity with which the roll was daily called—I say not at how much expense of order and decorum. Hereafter some time may be saved by omitting to read the commissions of members; but it remains yet to be tried whether, on the whole, this will be worth the change. After all, there will remain an evil; but if this had been the only one, or even a principal evil, I should never have written you a sentence on the subject. I can say the same of several others—such as the *unnecessary expense—burdening the hospitality* of the Christian population in the place where the court meets—*secular character* of the proceedings —and the influence of *technicalities*. But of the last two I wish to say, if they increase, they may become formidable evils.

In regard to the *waste* of time in useless debate—the last Assembly must have convinced any impartial member, or spectator, that it is possible to debate long and earnestly, without increasing the wisdom, or changing the opinions of any member, or even securing a more just decision. It is undoubtedly right that an ecclesiastical court should deliberate well, examine carefully, and discuss fully every important subject, which comes up for adjudication. But it will be recollected that discussion was often protracted for hours after nothing was to be gained, except a repetition of the same things, which had been repeated hours before. Beside, members of the highest ecclesiastical court should not debate as parties before the body; pleading against each other, as was often done, and as will often be done, when the court is so large. It seems to me out of place for a member of a court of Christ to rise and deliver a speech, as though he were an advocate anxious to display his eloquence. The court sits for business—not to hear declamation.

Recur now for a moment to the *inequality* of representation in our last Assembly. This, if I do not very much mistake, was greater than has ever appeared in any previous Assembly, since the Synods united in organizing that highest court. In casting my eye over the list of that body, I observe that *twelve* ministerial delegates represented only *thirty-nine* ministers—*twenty-seven* besides themselves—that *ten* of those represented *twenty-eight*—that *seven* represented *sixteen*—that *three* represented *six*—that is, three besides themselves—and *one* represented himself alone. These are the most prominent disproportions of the representation. I attach no blame to the delegates, or to their Presbyteries—it is the ratio, so lately introduced, which leads to this inequality, that I would expose. Had all those *thirty-nine* ministers been in one Presbytery, they would have been entitled to *three* delegates instead of *twelve*, leaving a fraction of *three* members—had *twenty-four* of them been in *one* Presbytery, they would have been entitled to *two*, instead of the *nine* actually on the floor. I know it is not practicable to establish any ratio, that shall make the delegation perfectly equal; but the present inequality deserves notice, because one argument, used in favour of altering the ratio, was —that the representation might be more equal—and it was stated on

the floor of the Assembly in 1825, while the subject was under discussion, that in this respect the evil would be increased—the statement, however, was called in question, denied and disregarded. A very slight inspection will readily convince any man, that the more the representation is lessened, on the plan of delegates from Presbyteries, the greater will be the fractional inequality. But the fact, that this was not seen, nor at all appreciated when suggested, furnishes another proof that a body so large and so composed is liable to overlook the bearings and relations of principles, that might be supposed exceedingly plain.

But the inexperience of a very large proportion of the members, gave visible illustration of the evils resulting from the combined influence of the *rotation* system and the large number of the body. It is true the last Assembly had some men of age and experience, who were an honour to the judicatory—and there were doubtless present many young men of talents, who will become conspicuously useful, both as preachers of the gospel and members of the highest ecclesiastical court. But the fact was evident, that a large majority of that most responsible judicatory were men inexperienced in judicial proceedings, and unacquainted with ecclesiastical law. I need not mention circumstances, which must be familiar to the recollection of all who were present on that occasion, and which confirm the statement now made.

But I must insist that this is a radical evil, and if it be not soon removed, it will work a dissolution of the court itself. It needs not the spirit of prophecy to foretel, that the more the confidence of the church becomes weakened in the decisions of the highest court—and the less respectability the judicatory may have in general estimation—the greater and more immediate the danger of dissolution. It will not be found that complaints, appeals, and principles to be decided by the Assembly, will lessen in number, as the respect and confidence of the church in her highest court diminishes. It is to be expected, for a time at least, that there will be a great increase. Litigious men will quite as soon carry their case before a body, wanting the respect and confidence due to its station, as before one composed of more grave and judicious men.

It is often repeated by men, not very friendly to Presbyterianism, that the present character of the Assembly cannot bind together the church—that there must be, and that there will be, a schism in the church before long—that the sentiment of independency is fast gaining ground within the bosom of the Presbyterian Church—that the General Assembly must fall to pieces by its own weight—that it is useless to attempt a reform, or to save it from such a catastrophe—and I know not what else, of similar character, may be said.

But, sir, I do think something should be done, and that something must be done, to save the Assembly from division, animosity, and dissolution. I freely admit that there is much lacking in the present character of the General Assembly—it is not so grave, intelligent, and judicious a court, as it should be—not as much so as it once was—nor as much so as I trust it will become, at no very distant day.

That the sentiment of *independence* in church government is fast gaining in the bosom of the Presbyterian Church, I doubt entirely. I have thought the principles of Presbyterianism were fast gaining upon the affections and practice of those Independents, who settle within our bounds. As an evidence of correctness in this impression, I find the Synods of Albany, Geneva, and New York, and New Jersey, con-

tained in 1814, *two hundred and forty-nine* churches—in 1827, there were five Synods in the same region, containing *six hundred and twenty-five* churches—giving an increase of *three hundred and seventy-six* churches in *thirteen years*. This does not look like a diminution of attachment to Presbyterianism. But lest it should be supposed that I include too long a period for the comparison, I examine the reports of 1819, and find the same region then contained *three hundred and seventy-two* churches, which leaves an increase of *two hundred and fifty-three* churches, in *eight years*—in 1825 the reports state *five hundred and seventy* churches, which gives an increase of *fifty-five* in *two years*. I have taken what was in 1814, three Synods, because they are more immediately in the vicinity of independent churches, and most likely to feel the influence of their principles. It is well known that of this increase a large portion of the churches were originally organized in connexion with the independent, or congregational churches, of New England—and of the rest, almost the whole have been formed from New England emigrants. If we go still farther west and south, we find large accessions to the Presbyterian connexion from emigrants of the same character. Such are the facts, and if I mistake not, they tell the general sentiment respecting Independency and Presbyterianism. But I will not undertake to say that all those churches are yet thoroughly Presbyterian in their principles, or practice. I know that many of them have connected with Presbyteries under a special provision of the General Assembly, allowing them to retain certain peculiarities of independence, in their internal regulations. But I also know that many churches, which availed themselves of this provision, have laid aside those peculiarities, and adopted the Presbyterial principles of organization. Others are fast losing their prejudices, and becoming more favourable to Presbyterianism. Here again, although, from the circumstances just mentioned, there may be more individuals and churches of the character alleged in the Presbyterial connexion, than there were ten years ago, yet there is a vast increase of Presbyterianism and decrease of Independency.

There is still another fact, which supports the correctness of my opinion—In the midst of the orthodox churches of New England, an increasing number of Ministers and intelligent Laymen would prefer Presbyterian government. Remarks, to this purport, are so often and so publickly made, that I suppose the fact will not be doubted.

Take all these facts together, and I think you will be satisfied, that all the clamour about the increase of Independency in the bosom of the Presbyterian church, is made by a small minority, and without sufficient reason. At the same time, it is matter of regret that any argument should be furnished by the General Assembly, to excite or extend dissatisfaction. But a few facts of adverse character—a few real evils in that Judicatory, will give stability and currency to a host of prejudices. They will be studiously propagated and tauntingly echoed, with a design, if possible, to break down the influence and respectability of that court. It avails nothing to ask such malcontents the *quid pro quo?* They seek not to build up but to pull down.

But is there reason to apprehend that the Assembly must fall to pieces by its own weight?

I think not immediately—but without some remedy for the existing evils, there will be danger at some future period. That time may not be very far distant, should those evils increase as they have done, and in a ratio of the church's increase in numbers. The great and immediate danger lies in un-

settling the radical and scriptural principles of Presbyterial government. The beginning of an encroachment upon these, will be like letting out water. There is no danger so great to any good government as to unsettle its constitutional principles. Better far for our civil government, that armed legions should encamp against us, than that our legislators should lay hands on the radical principles of our constitution. Secondary provisions, by-laws and temporary regulations, may be changed, as circumstances require, but touch those principles, on which the government is built—and it is like removing the corner stone, on which the building rests. So as a church, we had better breast an external foe, than change one radical principle of our government. But it is difficult to legislate when there is a clamorous opposition to principle, without yielding something of the point, or in opposite measures going beyond the legitimate influence of the principle. In either case the evil is increased.

I wish you to look seriously at this point of danger. Take the *spirit* of the times, and examine, with it in view, the interesting, enterprising *spirit* of improvement, which hesitates at no obstacle, and stops in its aim at no result, short of the illumination and happiness of an entire world. It is a daring, glorious spirit. I love to feel its impulse and see its triumphs, in the cause of human happiness, truth, and righteousness. The objects are so grand, and the measures so identified with the objects, that none can oppose the impulse without contending against the cause of God. It is an impulse of charity—which is beginning to assume its wonted, primitive plan, in warming the human affections—stimulating the human intellect—and taking the lead of all human enterprise. By it, the icy barriers of prejudice are dissolved—the good, the wise, and the great of every name, are all united, not only in object but in measures—not only in one army but in one corps, and under one banner. Now I like all this, in its proper character and place. So long as the impulse acts upon the sphere of human wisdom, I am charmed with it; but when the influence is misdirected, in an unhallowed attempt to improve the revelation of God, or to remodify the order of Christ's house, I must stand against it. Be it even so, that revelation and church order are widely different—and I am no very great stickler for the unqualified *divine right* of Presbyterianism—but so long as I think the radical principles of Presbyterial government are clearly discoverable in the New Testament and primitive church, I must consider it dangerous to the peace and prosperity of the church to invade those established principles.

But there is a tendency in the spirit of the age—not necessarily resulting from its enterprise, but shrewdly interwoven along with it—to remodel every thing in church and state—in the laws of God and man. Of this tendency we ought to be aware. It should be firmly and perseveringly resisted, in its application to God's revealed truth, and to the wholesome scriptural regulations of the church. I would have the General Assembly avoid two extremes in this case—neither oppose the spirit of united charitable enterprise—nor under the specious name of reform, submit her constitutional principles to the sweeping influence of expediency. Far from opposing, I would have that judicatory cherish the spirit of enterprise and improvement, but never unsettle radical principles of truth and order.

In the next place, take the influence of such evils as necessarily grow out of the unwieldly number and the character of the Assembly, and examine the danger in view of

them. Under the guidance of such an improving age and spirit, every meeting will furnish new matter of discontent, and awaken an increasing desire to cure the evils—some at the expense of one principle and some of another, until the whole basis of the Assembly will be gone. But the reforming operation will not stop when the Assembly is gone—Synods, Presbyteries, and Sessions must be remodelled, until confusion and deformity will be the result.

I confess that I was seriously alarmed when I saw the proposition, mentioned in my former letter, sent down for the concurrence of Presbyteries, to set aside a radical principle of the Assembly's constitution. It told home upon my feelings the startling fact, that a majority—and I had reason to fear nearly the whole—of that court, were willing, and even desirous, to abolish one of its vital functions, and sacrifice one of its most important principles. But on this, and the result of some remedies tried, I propose to make some remarks in my next letter.

Yours truly, Φ.

January, 1828.

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Editorial Remarks.

We solicit from all our readers, especially from those who are members of the Presbyterian church, a particular attention to the latter part of this letter. We yield to none in our attachment to the missionary cause, and a desire to promote it. We yield to none in the joy which we experience, when we hear that this precious cause is prospered and blessed—whether it be among the heathen, or among the destitute population of our own country. But we earnestly wish that in doing good we may not, as has too often been seen, do something that is not good. We think there is imminent danger of this at the present time, especially in the Presbyterian church—imminent danger that her form of government, and her institutions also, may eventually be subverted and swept away, by putting the management of missions and education out of her own hands, into the hands of those over whom she has not, and cannot have, any control. Missions and education are, most deservedly, very popular objects at present; and there are many who care little, if these objects be promoted, whether it be done in a manner favourable, or unfavourable, to the order and stability of the Presbyterian church. It is to this that we beg the attention of our readers. These objects may be as well, and even much better promoted, by the church, *as a church*, taking them into her own hands, and keeping them under her own direction, than in any other way—by applying the pecuniary contributions of her own members *chiefly*—we say not *exclusively*—to the support of such missions and education as are superintended by herself. Is this bigotry? Then we avow ourselves to be bigots. But it is not bigotry. It is no more than is done by all other churches in our country and in Christendom; and if the Presbyterian church refuse to do it, she will, before many years, not be a church at all—or one only in name. The Episcopal church, the Lutheran church, the Baptist church, the Methodist church, the Moravian church, all manage these concerns *as churches*—And they act rationally, so long as they believe their church order to be worth preserving. And so must the Presbyterian church act, if she is not willing to sacrifice her existence to a mistaken liberality. We firmly believe that with proper zeal, mingled, as we wish it to be, with real liberality, more good might be done in this way than in any other; and that infinite evil, at a future, and not distant day, might be prevented. We would wish that neighbourly assistance should be afforded to all who are labouring in the same good

cause, and that kind and catholick feelings should be cherished toward all; but that the mass of contribution and effort in our own church, should be applied to promote missions and education under the direction and control of our own judicatures, and by no other associations whatsoever. This is an important subject, and we intend to resume its discussion, as soon as we can find leisure for the purpose.

THE PRESBYTERIAN.

No. III.

The maxim can hardly be too often repeated, that "the Bible, and the Bible only, is the religion of Protestants." Depart from this ground—depart from it ever so little, and the danger becomes imminent. If the sacred oracles do not contain, *in themselves*, a sufficient and *the only authoritative rule* of faith and practice, in vain shall we seek elsewhere for such a rule. Let us not be misunderstood. We do not say that common sense, reason and experience, are never to be called into exercise in matters of religion; but we do say, that they are never to be pleaded in opposition to plain revealed truth. We do not say that creeds, articles, and confessions of faith, are of no use; but we do say, that they are not by themselves authoritative; nay, that they are worse than useless, when every sentence of them cannot be sustained by a clear scriptural warrant. We do not say that *the Fathers* cannot be read with considerable benefit; for we freely admit that a knowledge of the true state of the church in their day, can best be gathered from their writings; and that in regard to facts and circumstances which fell under their personal observation severally, and of which they could therefore speak as matters of *their own knowledge*, their testimony is of the highest value. But we do say, that what they give as only the report of others, ought to be regarded as mere *hearsay evidence*, by which nothing of importance can, with any propriety, be considered as established or verified: and we farther say, that the opinions they delivered and the doctrines they taught, are of no higher authority than those of many other good and honest men, in every age of the church—We may well say this, because in several points the Fathers contradict each other, and in some are inconsistent with themselves; and because their interpretations of Scripture are, in a number of instances, exceedingly crude, and in a few manifestly erroneous.

Having made these remarks, that our views may not be misapprehended in relation to this subject, we declare it to be our firm conviction that the apostles of Christ, as a pre-eminent order of men in his church, were to have no successors; but that all their peculiar powers and endowments were forever to terminate with their lives. We also believe that it may be clearly and conclusively shown from the New Testament, that an entire parity or equality of rank and office, among those who are permanently to preach the gospel and dispense all its ordinances, is a divine appointment; and in reference to the gospel ministry, the only divine appointment, which is apparent in the sacred records. If we succeed in showing this, as we trust we shall, then it will appear that the Presbyterian church, in which parity or equality of rank in all its ministers is held as a fundamental principle, is not only a true church of Christ, but in this particular, nearer to the apostolick model, than any church in which the parity in question is denied and disregarded. It will likewise appear, that the members of the Presbyterian church, so far from being left to the uncovenanted mercies of God, may not only be

truly in covenant with the Father of mercies, but have the seals of his gracious covenant dispensed to them, in the manner and form most accordant with his own institution.

In the Encyclopædia Brittanica, under the article Presbyterians, we have found about as good *a summary* —yet let it be remembered that it is only a summary—of the arguments in favour of the sentiments we have just expressed, as we think could easily be made. Agreeably therefore to our purpose, as heretofore announced, of making quotations, as often as we shall find such as we deem pertinent and satisfactory, we now give the following—only requesting our readers to turn to the passages of the New Testament referred to, and read them carefully; and if read in the original, so much the better.

"The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established, upon the primitive practice of making the *moderator* or speaker of the presbytery a permanent officer.

These positions they maintain against the Episcopalians by the following scriptural arguments.—They observe, "That the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next perhaps, denominated presbyters; that we no where read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter's exhortation to the *elders* or *presbyters* who were among the Jewish Christians. 'The *elders* (presbyters) which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof (επισκοπουντες acting as *bishops* thereof), not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock,' 1st Pet. v. 2, 9. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers; and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of bishop and presbyter is still more apparent from Heb. xiii. 7, 17, and 1st Thess. v. 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

"From the last cited text it is evident that the bishops (προϊσταμενους) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also 'closely laboured among them, and admonished them.' But diocesan bishops, whom ordinarily the hundredth part of their flock

never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, *ensamples to the flock.* It is the opinion of Dr. Hammond, who was a very learned divine, and a zealot for episcopacy, that the *elders* whom the apostle James desires (Jas. v. 14) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

"There is nothing in scripture upon which the Episcopalian is more ready to rest his cause, than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it as clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

"In Acts xx. 17, &c., we read, that 'from Miletus Paul sent to Ephesus, and called the elders (presbyters) of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (επισκοπους *bishops*), to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,' &c.

"From this passage it is evident, that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines, that the elders whom Paul called to Miletus were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of the province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days;* whereas it must have required several months, to call together the bishops or elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must therefore have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle 'to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.' From the passage before us, it is likewise plain that the presbyters of Ephesus had not only the *name*

but the whole *power* of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops—ποιμαινειν την εκκλησιαν του θεου—which signifies, to *rule* as well as *feed* the church of God. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching* and *watching;* and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyter's duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them that 'He had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for those evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, Tim. ii. 4, 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was, 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors; after which he passed on to other countries.' Accordingly we find that Timothy was resident for a time at Philippi and Corinth (Phil. ii. 19. 1st Cor. iv. 17. 1st Cor. xvi. 10, 11) as well as at Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1st Tim. i. 3, 'I besought thee to abide still at

Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But, had Timothy been the fixed bishop of that city, there would surely have been no necessity for *beseeching* him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly; whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence at Macedonia; and that he could not possibly have been constituted fixed bishop of that church, since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters or parish ministers. This being the case, the dispute, which has been so warmly agitated concerning the validity of Presbyterian ordination, may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus;* for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

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Since our last number was published, it has twice been noticed, in "a respectable periodical of this city" which is issued weekly. We had prepared a reply to the first notice, before we saw the second. On the appearance of the second it occurred, that there might be a third and a fourth, before our present number could meet the publick eye. It also occurred, that we should lose our main object in writing, which is to show our Presbyterian readers that *theirs is the true apostolick church*, if we permitted ourselves to be drawn aside, by every petty attack which we might receive in our progress. We have therefore resolved to let these things, with but little notice, take their course, while we take ours. Perhaps we may devote a whole number to a reply, when we think them of importance enough to require it. At present we only remark that the

extracts from "the unanswerable work of the late Dr. Bowden—an invaluable work," have already been both answered and confuted by Dr. Miller, and Dr. B.'s statements shown to be scarcely more than a tissue of blunders and misrepresentations from the beginning to the end. We say this that our readers "may be guarded against error and seduction," till we can find space to republish Dr. Miller's replies.

Review.

LETTERS ON CLERICAL MANNERS AND HABITS; *addressed to a Student in the Theological Seminary, at Princeton, N.J. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government, in the said Seminary. New York: published by G. & C. Carvill.* 1827. *pp.* 476.

WE feel that an apology is due, both to our readers and to the author of this excellent volume, for suffering it to go to a second edition, before we have noticed the first. The truth is, we hoped that some of our correspondents would long since have favoured us with a review of the work—a review worthy of its subject. For ourselves, we read about a hundred pages of the publication when it first appeared; and till within a week, we had not been able to command the time requisite to go carefully through the remainder, and to review what we had before perused. In the mean time, the book has been reviewed in other periodicals, and the publick approbation of it decisively manifested. We have indeed, since we finished the perusal of the volume, seriously doubted whether there is not a weighty reason, why we should altogether abstain from a review of it in our Miscellany. It contains—what we certainly did not expect to find—a reference to some former publications of the editor of the Christian Advocate, and in a strain of approbation, which he may be supposed only to reciprocate, when he awards to the author of these letters, even less commendation than he conscientiously believes to be due.

We have nevertheless determined to make some remarks on the letters before us, and to give our opinion of their general merits as impartially as we can. This we believe is expected from us; and some of our distant readers may not otherwise become as speedily acquainted with the nature of the work, its publicity notwithstanding, as we think will be to their advantage.

The title page indicates generally the contents of the volume to which it is prefixed; and the author observes, in his introductory letter, that "no popular adequate treatise on this subject, so far as he knows, is to be found." We certainly know of no such treatise; although from a number of publications that we could mention, many of the most important advices which are here embodied might be collected. But there is much in this volume, and much that we deem important, which we have never elsewhere seen; and the excellence of Dr. Miller's work, in our judgment, much consists in this—that it supplies a great *Desideratum* to theological students and young ministers of the gospel. There certainly was a most urgent necessity for a discreet, connected, and popular discussion of the topicks which form the subjects of these letters. Had such information, cautions, and

counsel as we here find, received the early and attentive consideration of many ministers of the gospel whom we have known, we confidently believe that their comfort, their respectability, and their usefulness, would have been greatly augmented; and that the entire loss of character by some, and the consequent reproach brought upon religion, might probably have been prevented. We sincerely rejoice that the candidates for the gospel ministry, who are now coming into publick life in our country, will have an opportunity to avail themselves of instruction and admonition which was wanting to their predecessors; and their negligence will be inexcusable, if they do not make their advantage of this opportunity. Indeed, while we would particularly recommend a careful and repeated perusal of this volume to Theological students and the junior clergy, we have no hesitation in giving it as our opinion, that it may be read with sensible profit by all ministers of the gospel, whatever be their age or standing. We venture to conjecture that the author himself has derived benefit from his own work; and we are sure that if it has not been productive of benefit to his reviewer, the fault is his own.

Much of the compositions of Dr. Miller, which he has hitherto given to the publick, is in the form of letters. The subjects which he has thus discussed were of a character to be advantageously handled in this manner; and it is a manner to which his style is well adapted, and to which the cast of his thoughts, feelings, and habits, seem to be peculiarly favourable. In the volume under review, the letters, although manifestly written for the press and the publick, are supposed to be addressed to a Theological student, in the Seminary of which the Dr. is a professor. The character of a personal and private correspondence is in general well sustained; but in some instances there is, for a time, an apparent forgetfulness of this appropriate character, and the writer seems as if he were directly addressing the publick. This however is usually well covered, by applying what was said generally, to the peculiar circumstances of his pupil. But, this, as a mere matter of composition, was the most difficult point which the writer had to manage; and in a few instances, particularly at the beginning of some of his letters, we think he has not managed it with entire success.

We shall go on to point out a few other blemishes, and to state wherein we dissent from the writer in one or two particulars—We confess we would do this, were it only to show that we do not blindly admire or indiscriminately applaud this author. But we have other and higher objects in view. If our remarks shall be found of any value, they may enable Dr. M. to improve his work in a subsequent edition; and they may also be of some use to those of our young brethren, who are, or ought to be, cultivating style and composition—For their sakes chiefly, we intend to indulge in a little verbal criticism; a business for which we have no great fondness. We have no apprehension that our friend, the professor, will take umbrage at our criticisms. He will recollect how, when we were near neighbours, we used to solicit and receive each other's remarks, before some of our compositions were published: And we believe that neither of us would have had much objection, that all the remarks made on these occasions should have been heard by the world.

Dr. M.'s grammatical accuracy is commonly unimpeachable. The following sentence, page 285, is an exception. "And more than once it unfortunately happened, that a portion of the lectures thus lost, *were* [was] precisely, the most radical and indispensable of the whole number, the loss of which imposed

upon them the most serious disadvantage through all that came afterwards." It is true that the exchanging of *were* for *was* in this sentence, without any other alteration, would injure the sense. But how easily and advantageously might it be altered thus—"And more than once it unfortunately happened that the lectures, a portion of which was thus lost, were precisely the most radical," &c. The error of making the verb agree with the noun, whether singular or plural, to which it is nearest in a sentence, when one more remote is its proper nominative, is too often found in writers generally correct; but it ought to be carefully avoided, inasmuch as it not only violates grammar, but sometimes puts obscurity or confusion into the whole sentence.

In page 350, Dr. M. writes—"Never allow yourself on any occasion, except one of the *extremest* urgency, to go into a deliberative assembly, and call out a member in the midst of a debate." The word we have put in italicks is not grammatical—It is in fact a double superlative. Murray says, "Adjectives that have in themselves a superlative signification, do not properly admit of the superlative or comparative form superadded: such as, chief, extreme, perfect, right, universal, supreme, &c.; which are sometimes improperly written, chiefest, *extremest*, perfectest, rightest, most universal, most supreme," &c. We recollect that Dr. Campbell, in his Philosophy of Rhetorick, is extremely severe on Bishop Lowth, for having justified, or pleaded an excuse for, a double superlative in the English Liturgy.

We have remarked no other grammatical inaccuracies than the two we have now mentioned, in Dr. M.'s book of 476 pages: and this is more than we could say of most books, of the same size, which we peruse.

We find the word *revolt* applied several times in these letters, as an active and passive verb. Johnson gives it only as a neuter verb, although one of his examples exhibits its use in a passive form. But we think it is far too frequently used by Dr. M., and would, in most cases, rather have seen the words *repulsive, offensive, repelling*, or *shocking*. But "*rely upon it*," and "*depend upon it*," are the favourite phrases of Dr. M.; as much so at least as *esse videatur*, was a favourite with Cicero. To say the truth, we became somewhat annoyed, by these little intrusive phrases coming upon us so often. Their frequency seemed to us to deprive them of all their force; and at least in three instances out of four, we thought the sentences where we found them would have been more forcible, and in all respects better, if these hortative monitions had been omitted altogether. In other instances, we wanted to see in their place such phrases, as *be assured, doubt not, nothing more certain, beyond a question*, &c.

Dr. M. likewise, in our opinion, too often uses the word *then* instead of *therefore*, in cases where the former term has precisely the same signification as the latter. When a conclusion is to be drawn, or an inference made from some previous statement, we almost uniformly find *then*, in the place of *therefore*. We could not help thinking of the representation and petition, in the Spectator, of injured *who* and *which*, against the usurper *that*.

"I have long thought (says Dr. M. page 113) that the practice of RETAILING ANECDOTES, was by far too much indulged [in] by clergymen." We have Johnson's authority for the word we have here inserted. He says under the word *indulge*, as an active verb,—"If the matter of indulgence be—a habit, it has *in*: as he indulged himself —*in* shameful drunkenness."

We have marked the following sentence in page 373 as one unhap-

pily constructed—"If you should be chosen Moderator of the General Assembly, or of any of the higher judicatories of the church," &c. Would not a reader, unacquainted with the Presbyterian form of church government, suppose, on reading this sentence, that there were judicatories of the church *higher* than the General Assembly? We think it should have been said—"If you should be chosen Moderator of any of the higher judicatories of the church, especially of the General Assembly," &c. We have now done with errors of language, and if they had been much more numerous than they are, we would not have thought it worth while to attempt to specify them. It is only when a writer commits but a few errors of this sort, that any reasonable critick takes the trouble to point them out.

In some criticism on this volume which we have heard or read, Dr. M. was charged with being too minute or particular in his specifications, especially in his third letter, where he treats of "offensive personal habits." We confess that for a while we thought this a just charge; and we still think that a considerable part of page 81 is scarcely compatible with that *dignity*, which the professor so frequently and justly recommends, as an attribute of character that a clerman should at all times be careful to sustain. Minute specification, moreover, in relation to any class of actions, has this inconvenience, that it is scarcely possible to render it complete; and if left incomplete, what is omitted is apt to be regarded as unimportant, if not innocent. We do not find in the chapter to which we have referred, or any where else, a word said against the practice, too frequent, both among theological students and ministers of the gospel, of *wearing too long a beard*. Now, we do think that too great a visibility of beard, is quite as indecorous as a number of the practices which are severely and justly censured, in the chapter to which we have adverted. But after all, we cannot on mature consideration, think that Dr. M. has been too minute in his details; or that he is justly chargeable, as some have thought, with being too repetitious. General statements usually make but a slight and evanescent impression on any, and they make the least of all on the young. Young persons must be told of *individual things*, and have line upon line and precept upon precept, if we would hope to do them good. We do not say that these letters might not be improved by a little pruning, here and there, and by the supply of some omissions—Where is the composition of which this might not be said with truth? But a prime part of these letters consists in their adaptedness to make every transgressor feel the share of reproof which belongs to himself; and we would protest against any diminution of this effect. We have ourselves felt deeply the conviction, as we were reading this volume, that the author while writing it was swallowed up, if we may so express it, by *a desire to do good*—Aiming at this, he disregarded every consideration that seemed to interfere with his main object. At a book thus written, and ably written, the critick may carp and the witling may sneer, but the wise and the good will commend, and many who receive benefit will bless the writer.

(*To be continued.*)

SHORT NOTICES OF RECENT PUBLICATIONS.

A REVIEW OF A DEBATE ON CHRISTIAN BAPTISM, *between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Baptist Minister, published by Mr. Campbell; in a Series of Letters, addressed and dedicated to the United Presbyterian Congregations of Mingo Creek and Williamsport, by their affectionate pastor, Samuel Ralston. Second edition, corrected and amended. To which is now added, a Reply to Objections made by both Mr. Campbell and Mr. Walker. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." —Solomon. "Search the Scriptures."—Christ. Washington, Pa. Printed by John Grayson.* 1825.

SEVERAL of these letters made their first appearance in the Presbyterian Magazine, about seven years since. They are however considerably altered and enlarged, as they are here republished; and the latter part of the volume is entirely new. We suspect that the controversy about the subjects and the mode of Christian baptism, is likely to continue, if not to the end of the world, at least till the commencement of the Millennial age. The subject of the controversy, however, is one on which the mind of every Christian, and especially of every minister of the gospel, ought to be made up and settled: And to aid both laity and clergy in forming a correct opinion on this subject, the little volume before us may, in our judgment, be read with considerable advantage. The letters are written without acrimony, and with no inconsiderable share of learning and talent—They are perspicuous, full of scriptural argument, and close reasoning. We do not mean to say, that our views of baptism are in all respects exactly those of this writer; but we do not differ from him in any thing so material as to require a specification. Those who hold that other infants than those of parents one or both of whom receive the sacrament of the Lord's Supper, may be admitted to baptism, will find, in Dr. Ralston's third letter, the best defence of their system that we have ever read: And those who oppose that system may here find the strength of the argument which they are called to answer.

We cheerfully recommend this small and cheap volume (the price is 75 cents) to the readers of our work, as one from which they may receive instruction and edification.

PRIVATE JOURNAL OF A VOYAGE TO THE PACIFIC OCEAN, AND RESIDENCE AT THE SANDWICH ISLANDS IN THE YEARS 1822, 1823, 1824, AND 1825. BY C. S. STEWART, LATE MISSIONARY AT THE SANDWICH ISLANDS. *New York, John P. Haven,* 142 *Nassau St.* 1828. *pp.* 406.

THE greater part of this Journal has already appeared in our Miscellany. Before the author left his country, he engaged with the editor, to furnish him with such information relative to the Sandwich Islands, and the missionary operations there, as might appear to be useful or interesting. He did so—in letters addressed to one of his nearest relatives, Mrs. John M. Bowers, but of which it was understood that the editor should have the perusal. The readers of the first four volumes of our work, will probably recollect Stewart's Journal, and some extracts from that of his humble friend Betsy Stockton, as among the most interesting articles of those volumes. Since his return to this country, occasioned by the dangerous illness of Mrs. Stewart, he has at the instance of his friends, reviewed and corrected, and made some additions to his journal, and published the whole in the volume before us: And a most entertaining and instructive volume it is. We can truly say, that although we have become familiar with its contents, we cannot yet begin to read it, without finding it difficult to stop. We know that it contains verities; and Mr. Stewart, while we are sure that his high sense of duty would not permit him to mix any fiction, or connect any disguise or exaggeration with these verities, has possessed the talent of exhibiting them in such a vivid and interesting manner, as to produce in many instances almost an ideal presence of them.

We can assure our readers, that although they may have seen in the Christian Advocate the substance of Mr. Stewart's narrative, they will not regret a purchase of this volume. The narrative is here not only given in an unbroken form, but as already intimated, some additions are made to what was before published; and a chart is given of the Sandwich Islands, and engraved views of some of the most interesting objects which fell under the writer's observation—among the rest, of the tremendous Volcano in the island of Hawaii. The volume is dedicated to the Honourable Mr. Southard, the present Secretary of the Navy of the United States.

Literary and Philosophical Intelligence, etc.

Ti Plant of the Sandwich Islands.—At the close of Mr. Stewart's volume, there is an account of two beautiful species of Achatina, brought from Oahu by the missionaries on their return to this country, and presented by them to Prof. Green. The following account of the plant which these little animals inhabit, and which is not published by Mr. S., will perhaps be interesting to some of our readers.

"This shrub, called by the natives Ti, (often improperly spelled Tee) is no doubt the Dracena *terminalis*, (Jaquin) and seems to have been first noticed by Captain Cook. Sir. J. E. Smith, in the New Encyclopedia, remarks that the Islanders consider this a sort of sacred shrub, planting it about places of worship and burial. I am informed, however, by Mr. Stewart, who has resided for some years at the Sandwich Islands, that it is held in no superstitious reverence whatever. The shrub, from its peculiar growth, is pretty well adapted for hedges, and is thus used not only as a kind of fence about their sacred places, but for every kind of enclosure. Like our olive branch, it is, as has been stated, their emblem of peace. The root of the Ti may be considered as one of the luxuries of Oahu and most of the South Sea Islands; besides being useful in making a kind of beer, when baked it is exceedingly sweet and luscious—much more so even than the sugar cane, so that very small quantities only can be eaten at once. When taken in this way, its effects on the system have been said to be narcotic; this, however, is probably incorrect. As before hinted, an intoxicating liquor was formerly made from the juice of this root by distillation; but at present, by the influence of the missionaries and the good sense of the chiefs, this process has been *tabooed*, or prohibited."

Beet-root.—At a dinner recently given by the town of Amiens to the King of France, was placed on the table, opposite to his majesty, an immense column composed of sugar manufactured from beet-root, at Franvillers, near Amiens. The column consisted of four different qualities of refined sugar, and crystals of raw sugar formed the pedestal. The manufacture of sugar from beet-root seems to be making great advances in France.

Mr. Champollion, jun. is at present employed in having the Roman obelisks accurately drawn and engraved on copper. In this, he is supported by the Papal government. The hieroglyphics he purposes to explain in the text of the work.

Steel.—A Mr. Mackintosh, in Scotland, has lately taken out a patent for a new process of making steel, by impregnating the iron, at a higher temperature than heretofore, with carbon in a gaseous form.

Macao.—The island of Macao is about 6 miles in circumference. The appearance of it is naked and sterile. It is inhabited by 45,000 individuals; of whom 40,000 are Chinese, and live chiefly in the town of Macao; the remaining 5000 are Portuguese and English. The climate is very healthy, and the heat very endurable. It contains a great number of Chinese temples; fourteen Catholic churches, to which nearly a hundred priests are attached; and one Protestant chapel, belonging to the East India Company.

A twenty-fourth share in the London *Courier* was lately sold for *five thousand guineas*—an instance of prosperity in a public journal without any parallel. The *whole* of the *Morning Chronicle* was sold for *forty thousand pounds*, about *one-third* of the value of the *Courier*. The purchaser of the share alluded to has upwards of *ten* per cent. for his money.—*Dublin Correspondent.*

Antiquities.—There is a fine collection of Egyptian antiquities at Leghorn, sent thither by M. D'Anastasy, the Swedish and Norwegian consul at Alexandria. The manuscripts on papyrus are a hundred and twenty-six in number. One of them, in particular, is exceedingly interesting. It is in Greek, and is a treatise on metallic chemistry; containing nearly a hundred recipes for purifying or combining various metals. This collection also comprises about three hundred articles in gold and silver: comprehending necklaces, bracelets, ear-rings, rings, small figures, amulets, and other ornaments. Among them are three large and beautiful bracelets; one of which, in perfect preservation, belonged to King Touthmosis the Third, the fifth sovereign of the eighteenth dynasty, called by the Greeks Mœris. Among the scarabæi, which are about a thousand in number, is one of a large size, rendered very remarkable by the inscription upon it, which refers to the marriage of Amenophis the Third, the eighth of the eighteenth dynasty, with Queen Taïa. There are also some bas-relievos in stone, admirably finished.

Canton.—This city contains about 800,000 inhabitants, including those who live in boats. It occupies about five miles on one side of the river, and three miles on the other. The business carried on in

it is *prodigious*. Every thing is in perpetual motion; and yet perfect order reigns throughout. The factories belonging to the East India Company are very extensive; although they are comprehended in the space of about a quarter of a square mile. In the island of Hainan is one of the most ancient of the Chinese temples. It occupies a large plot of ground; and the duties of it are discharged by a hundred priests. In one part of it are kept twelve hogs, of extraordinary size, which are fed and attended to with the greatest care. Some of these animals are, they say, sixty years old.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 86.)

May 28. A letter was received from the Secretary of the American Board of Commissioners for Foreign Missions, presenting 150 copies of their last report, and several previous reports and Missionary papers. These reports, &c. were ordered to be distributed among the members.

The consideration of the complaint of Mr. M'Clure was resumed. The Presbytery of Philadelphia were heard in support of their decision, complained of. The parties then withdrew, after which the roll was called, to give each member an opportunity to express his opinion. The Assembly having made some progress in this business, resolved to suspend it for the present, to take up the order of the day, viz. the election of Directors for the Western Theological Seminary.

The ballots were received, and committed to Mr. Harned, Mr. Steel, and Mr. Morrow, to count them, and report the result.

The subject of the complaint of Mr. M'Clure was resumed. The further calling of the roll for an expression of opinion was arrested, and a resolution was introduced, which, after some discussion, was committed to Dr. Fisk, Mr. Armstrong, Mr. Weed, Mr. Speer, Mr. Wilbur, Mr. Kelly, and Mr. Bayard.

Resolved, That the Assembly will proceed to-morrow afternoon to elect a professor of Theology for the Western Theological Seminary. The Assembly then had a season of special prayer for divine direction in this important choice.

The committee on Overture No. 9, viz.—

A communication from the American Society for the promotion of temperance, made a report, which was accepted, and laid on the table.

Resolved, That agreeably to a recommendation of the committee in their report, the agent of that Society be heard before the Assembly this afternoon at 5 o'clock.

Mr. Hay had leave of absence from the remaining Sessions of the Assembly; and the Rev. Alan D. Campbell was appointed temporary clerk in his room.

Reports were called for from the agents, appointed by the last Assembly, to solicit donations for the Theological Seminary at Princeton, when the following report was received from the Rev. Joshua T. Russell, viz.

That he had attended to his agency in the city of New York, and had collected for the Synodical Professorship, something on subscriptions of the preceding year, and that he had recently obtained, besides some smaller donations, twenty subscriptions of $200 each, payable in one and two years. These twenty subscribers the agent reported as belonging to the following congregations, viz.

Cedar Street, 11; Wall Street, 3; Bleeker Street, 2; Rutger's Street, 1; Murray Street, 1; Pearl Street, 1; Brooklyn, 1;—Total 20.

The committee to which was referred the report of the Directors of the Theological Seminary at Princeton, and the report of the Trustees of said Seminary, reported the following resolutions, which were adopted, viz.

1. That the sum of $5050 be placed at the disposal of the Board of Trustees of said Seminary, for the payment of Professors' salaries.

2. That the Rev. John M'Dowell, D. D., the Rev. Henry R. Weed, the Rev. Samuel S. Davies, and the Rev. Joshua T. Russell, be, and they hereby are appointed general agents to solicit funds for said Seminary.

The committee to whom was referred the report of the Presbytery of Hanover, respecting the Theological Seminary under their care, made the following report, which was adopted, viz.

From the communication of the Presbytery of Hanover, it appears, that the ar-

rangements proposed by the General Assembly of the last year, respecting the Theological Seminary under the care of said Presbytery, have been ratified on their part.

It likewise appears, that for the purpose of enlarging the foundation, and extending the usefulness of the Seminary, the Presbytery of Hanover have made proposals to the Synods of Virginia and North Carolina to take the institution under their immediate care and joint direction; which proposals have been adopted by the said Synods respectively; and a plan of government for the Seminary arranged on principles agreed on by the contracting parties.

In view of the whole subject, your committee would respectfully recommend to the Assembly the adoption of the following resolutions, viz. Resolved,

1. That the General Assembly approve and ratify the arrangements which have been made for placing the Theological Seminary heretofore confided to the care of the Presbytery of Hanover, under the immediate care and joint direction of the Synods of Virginia and North Carolina.

2. That the Assembly will sustain the same relation to the Seminary, and exercise the same species of control over it, under the recent arrangements, as they proposed to do by their act of the last year, in its state as then existing.

3. That, hereafter, the Seminary shall be denominated, *The Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina.*

4. That the General Assembly cordially recommend the high interests of this rising Seminary to the active patronage and support of the churches at large, and especially of the churches within the bounds of the Synods which have it under their management and care.

5. That the General Assembly request their Board of Trustees to consider and determine on the expediency, under existing circumstances, of continuing the permanent funds of the Seminary, either in whole or in part, within the state in which they have been raised, in such manner as may be deemed safe and proper.

The committee appointed to draught a memorial to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont, in regard to some changes which the Assembly have deemed necessary to be made in the plan of correspondence and intercourse between the said ecclesiastical bodies and the Assembly, reported the following memorial in the form of an address to the aforesaid ecclesiastical bodies, which was adopted and ordered to be signed by the moderator: viz.

The General Assembly of the Presbyterian Church, to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont.

Christian Brethren, beloved in the Lord,—

It appears that in the plan of intercourse between the Congregational Churches of New England, and the General Assembly of the Presbyterian Church, an article was adopted, which is now believed to be inconsistent with a sound construction of the Constitution of the latter church. This article, it is due to truth and candour to remark, was proposed by the Presbyterian Church, without any overture from the Congregational Churches, and in regard to which, they did nothing more than accede to the proposition submitted to them. The article to which we allude, relates to the powers granted to the delegates of the Corresponding Churches, to *vote* as well as to *deliberate* on the various subjects that may come before the representatives of these churches respectively. The right of voting in the General Assembly, cannot, it is believed, be constitutionally granted to any, but to the Commissioners appointed by the Presbyteries, whose representatives compose that Assembly.

We have therefore respectfully to request, that the plan of intercourse between you and us may be so modified, as that the delegates to each body may hereafter be empowered to sit and deliberate only, but not to vote. It is believed, that the modification here contemplated, if it shall be consented to on your part, will not only place the Assembly on constitutional ground; but by placing your Association on the same footing with other religious communities, with which we hold a friendly correspondence, will destroy the appearance of an invidious distinction which now exists; and thus be calculated to promote extensively that mutual friendship and harmony, which it is desirable to maintain and perpetuate, among all who love the truth as it is in Jesus.

With christian salutations,

Signed in behalf of the General Assembly,

Francis Herron, *Moderator.*

Resolved, That the Stated Clerk furnish the delegates to the several bodies addressed in the preceding memorial, with a copy of the same, signed by the Moderator.

The committee appointed to examine the Records of the Synod of New York, reported, and the Records were approved.

The committee to whom was referred the Synodical and Presbyterial reports,

made a report, which was accepted, and referred to the Stated Clerk, to assist him in making out the Statistical report to be published.

The Rev. Nathaniel Hewitt, agent of the American Society for the promotion of temperance, addressed the Assembly.

The report of the committee on the communication from the American Society for the promotion of temperance, was taken up and adopted, and is as follows, viz.

It is unnecessary to adduce evidence of the increasing prevalence of intemperance in our beloved country, to convince this Assembly that vigorous and united efforts ought immediately to be made, to restrain and prevent this most ruinous of all vices. For several years past, this subject has occupied the attention of our Presbyteries and Synods, as well as that of the religious bodies with which we are connected. Patriotic and philanthropic men also, without distinction of sect or party, have long ago observed the growing ravages of this national evil, and anxiously inquire what can be done to check and suppress it.

Your committee, therefore, are persuaded, that the Presbyterian Church in the United States will, with all readiness of mind, co-operate with their Christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country, relative to the intemperate use of intoxicating liquors.

A national Society of this character was formed in Boston, a year ago last February, under the name of "the American Society for the Promotion of Temperance." Its members are elected from the Northern and Middle States; and as soon as practicable, many others will be added from every section of the land, without distinction of religious denominations or political party.

Having carefully examined the Constitution of this Society, and having also heard a more particular exposition of its principles, plans, and prospects from the Agent, who is now in this City, your committee are prepared, earnestly to recommend it to the prayer and support of our brethren.

For this purpose, we submit, for the consideration of this Assembly, the following resolutions:

1. Resolved, that this Assembly approve the object of the American Society for the Promotion of Temperance.

2. Resolved, that it be earnestly recommended to the Presbyteries and congregations under our care to co-operate with the friends of this society in extending its principles throughout our country.

The committee appointed to count the ballots for Directors of the Western Theological Seminary made a report, from which it appeared that the following ministers and elders were elected, viz.

Ministers.—Francis Herron, D.D., Obadiah Jennings, Matthew Brown, D.D., Samuel Ralston, D.D., Ashbel Green, D.D., Elisha P. Swift, Elisha M'Curdy, for three years. William Speer, Thomas Barr, William Jeffries, Robert M. Laird, Robert Johnson, Thomas E. Hughes, Charles C. Beatty, for two years. Joseph Stockton, Joseph Treat, Randolph Stone, Andrew Wylie, D.D., Thomas Baird, James Graham, Francis M'Farland, for one year.

Elders.—Matthew B. Lowrie, John Hannen, John M. Snowden, for three years. Samuel Thompson, George Plummer, Benjamin Williams, for two years. Aaron Kerr, Reddick M'Kee, Thomas Henry, for one year.

The committee to whom was referred the reports of Presbyteries on the proposed alterations in the Confession of Faith, and Form of Government, reported the result of these reports. Their report was accepted, and committed to Dr. Fisk, Mr. Elliott, Mr. Breckenridge, Mr. Wilkins, and Mr. Maxwell, to consider and report to the Assembly what ought to be done in consequence of this result.

The committee to whom was referred the report of the Board of Missions, made a report which was accepted, and laid on the table.

The following extract from the minutes of the Presbytery of Philadelphia, was laid before the Assembly, viz.

"Whereas Mr. James F. Irvine, a licentiate of the Presbytery of Route, in Ireland, has undergone all the trials prescribed by the rules relating to the reception of foreign ministers and licentiates, and adopted the Confession of Faith, and the Form of Government of the Presbyterian Church; and whereas he has been under the inspection of this Presbytery for more than two years, and the Presbytery are satisfied with his conduct during his probation, therefore, resolved, that they will, with the permission of the General Assembly, receive him as a regular licentiate under their care; and that his papers be laid before the General Assembly for their inspection and approbation."

The above extract, with the papers of Mr. Irvine, were committed to Mr. Culbertson, Mr. Bush, and Mr. Graham.

The committee on Psalmody reported that they have made considerable progress in the business referred to them, and hope to present a definite and detailed report

to the next General Assembly. The committee were continued.

Whereas the chairman of the committee has expended for books for the use of the committee, the sum of $15,—Resolved, That the Trustees of the General Assembly give a warrant on the Treasurer for the payment of the same.

The committee to whom was referred the resolution offered in relation to the complaint of Mr. M'Clure, made a report, which, after considerable discussion, was postponed for the introduction of a substitute, which after being read and amended was adopted, and is as follows, viz.

Resolved, That the decision of the Presbytery of Philadelphia, in relation to the election and ordination of elders in the Second Church in Philadelphia, complained of by Mr. David M'Clure, be affirmed.

And while the Assembly would recognise the undoubted right of each congregation to elect their elders in the mode most approved and in use among them, they would recommend that in all cases where any dissatisfaction appears to exist, the congregation be promptly convened to decide on their future mode of election: And they are inclined to believe that the spirit of our constitution would be most fully sustained by having in all cases, a direct vote of the congregation in the appointment of their elders.

The Assembly proceeded agreeably to the order of the day to elect a Professor of Theology for the Western Theological Seminary. The ballots were taken, and committed to Mr. Linn, Mr. Baker, and Mr. Seward, to count them, and report the result to the Assembly.

The Assembly took up the report of the committee to which was referred the report of the Board of Missions, and discussed it at considerable length.

The committee appointed to count the votes for a Professor of Theology in the Western Theological Seminary, made a report, from which it appeared that the Rev. Jacob J. Janeway, D. D. was elected to this office.

May 30th, Mr. Speer and Mr. Culbertson were appointed a committee to wait on Dr. Janeway, the Professor elected yesterday, and inform him of his election.

The committee to which was referred the case of Mr. James F. Irvine, a licentiate from Ireland, and at present under the inspection of the Presbytery of Philadelphia, reported;

1. That they have examined the documents committed to them relating to the character and standing of Mr. Irvine, and find them entirely satisfactory, and

2. That they have examined the proceedings of the Presbytery of Philadelphia, and find them regular.

Your committee therefore recommend the adoption of the following resolution:

Resolved, That Mr. James F. Irvine be, and he hereby is, received into connexion with the Presbyterian Church in the United States.

The report of the committee was accepted, and the resolution recommended by them was adopted.

Resolved, That instead of reading the minutes at the close of the sessions of this Assembly, they be committed to a committee of two for a revision.

Dr. Dana and Dr. Wiley were appointed this committee.

The Assembly resumed the consideration of the report of the committee on the report of the Board of Missions.

After some discussion, the Assembly engaged in prayer for divine direction in relation to this report.

The Assembly resumed the consideration of the report; which after having been read by paragraphs, and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Missions be approved.

2. That the following items require the consideration of the Assembly, viz. the diminution of congregational collections; the enlarged operations of the Board, and the questions forwarded to the Assembly by the Presbytery of New York.

On the above items, your committee submit the following resolutions, viz.

1. Resolved, that it be recommended, and it is hereby earnestly recommended to all the churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

2. That Synods and Presbyteries be required to report annually to the General Assembly, what they have done on this subject.

3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

4. That the Board be authorized to appoint, if they think proper, an executive committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion.

5. That with reference to the question sent to the Assembly by the Presbytery of New York, it appears from examination, that a part of what is called the permanent fund of the Assembly, has arisen

from legacies; and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and from information given by some of the fathers, who acted as agents in collecting this fund, were given for the purpose of establishing a permanent fund, the interest of which only was to be used.

The committee appointed to examine the Records of the Synod of Virginia, reported, and the records were approved.

The committee appointed to wait on Dr. Janeway and inform him of his election as professor of Theology in the Western Theological Seminary, reported that they had performed the duty assigned them; and that Dr. Janeway informed them he would take the matter into serious consideration, and requested the prayers of the Assembly that he might have divine direction to come to a right conclusion.

Resolved, That this request be particularly attended to in the prayer at the adjournment this morning.

The complaint against the Synod of Virginia, by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, was taken up. Mr. Weed as counsel for the complainants was heard in support of the complaint.

The consideration of the complaint of Mr. Houston and Mr. Wilson was resumed. The Synod of Virginia was heard in defence of their proceedings; and Mr. Weed in reply. After which the vote was taken; when it was resolved, that the complaint of Mr. Houston and Mr. Wilson be, and it is hereby dismissed.

The committee appointed to draught a pastoral letter, reported one, which was adopted, and ordered to be signed by the moderator, and committed to Dr. Rice and the Stated Clerk to have the same published and sent to the churches.

The same committee also recommended that the General Assembly should set apart the *second Thursday in November next* as a day of thanksgiving, humiliation, and prayer, to be observed in all our churches. The above recommendation was adopted by the Assembly; and all the churches under the care of this Assembly are hereby earnestly requested to sanctify said day unto the Lord.

The committee to whom was referred the report of the committee on the returns of the Presbyteries in relation to the proposed alterations and amendments of the constitution, that they might report what ought to be done in consequence of the state of these returns, made the following report, viz. That there are connected with the Assembly, eighty-eight Presbyteries: forty-five, therefore, are necessary to make any alteration in the constitution of the church.

In regard to the proposed erasure of the 4th Section of the 24th Chapter of the Confession of Faith, sixty-eight Presbyteries have reported; fifty of them against the erasure, and eighteen in favour of it. The section, therefore, is not to be erased.

In relation to No. 7, of the proposed amendments to the Form of Government, it appears that *fifty-three* Presbyteries have voted in favour of the alteration, and *thirteen* against it. Wherefore, resolved, that the proposed amendment, viz. That in the Form of Government, Chap. xii. Sect. 7, the words "*publicly read*" should be exchanged for the word "*examined,*" be and the same is hereby adopted as a part of the constitution of this church.

In relation to No. 8, *thirty* Presbyteries have voted in favour of it, and *thirty-seven* against it. This amendment, therefore, cannot be adopted, a majority of the Presbyteries not having approved of it.

In relation to the first six of the proposed amendments to the Form of Government, the committee made the following report, which was adopted, viz.—

That on examining the proposed amendments of the Constitution, sent down to the Presbyteries by the last General Assembly, as they stand on the printed minutes, page 37, it appears, that the whole of them from Nos. 1 to 6, inclusive, were framed with such reference to each other, and to their common object, as that they ought to have been either adopted or rejected altogether: and further, that the Presbyteries by rejecting the *sixth* have in effect defeated the very end which they must have intended to secure by the adoption of the rest; and have otherwise involved the whole subject in difficulties, which, from the peculiar nature of the case, it is but fair and reasonable to suppose they could not have distinctly designed or foreseen. In this state of things your committee beg leave to submit the following resolution, as in their judgment proper to be adopted by the General Assembly, viz.—

Whereas the Presbyteries have failed to report their decisions upon the subject of the proposed amendments, Nos. 1, 2, 3, 4, 5, 6, as recorded in page 37 of the printed minutes of the Assembly of last year, in the full and distinct manner contemplated in the Overture, submitted by that Assembly, the General Assembly do not deem it desirable to renew the said overture at the present time:—Therefore, resolved, that the consideration of the said

proposed amendment be, and the same is hereby indefinitely postponed.

The committee appointed by the General Assembly to act with a committee of the Trustees of New Jersey College to dispose of certain monies in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made the following report, which was adopted, viz:—

That they met a committee appointed by said Board of Trustees, and that on investigation it appeared, that in the year 1755, there was placed in the hands of the Board of Trust of said College *five hundred pounds*, which had been collected in Great Britain by Messrs. Tennent and Davies for the education of pious youth, which sum, probably owing to the depreciation of money during the revolutionary war, is now equal to $406 19: And that in 1756, the same Board received through Messrs. Tennent and Burr, from an unknown person in Scotland, £337 15*s.* for the education of an Indian Missionary, &c. &c.; and that owing to a like depreciation, the sum is now equal to $272:—That the present amount of the above mentioned sums is $678 19—for which the Board of Trustees have paid since the year 1775, five per cent interest. The appropriation or right of nominating the person or persons to whose use the interest of the above sum was to be applied, was vested originally in the Synod of New York, and the Synod of New York and Philadelphia. But at present, as your committee suppose, the right belongs to the General Assembly as successors of those bodies.

They further report, that on inquiry, they find that the above mentioned sum of $678 19, is not, and cannot be distinguished in the Treasurer's accounts of said Trustees from other charitable funds under the control of said Board; but forms with them one common principal, the interest of which is applied to the support of indigent young men, while receiving their education in said College.

From the above considerations, it does not appear that a joint committee should be annually appointed to appropriate the interest amounting to $32 91, to any particular person, inasmuch as the same amount is deducted from the sum which would otherwise be allowed such a person by the Board of Trustees.

Your committee would therefore recommend the adoption of the following; viz.

Resolved, That the appropriation of the annual interest arising from monies in the hands of the Board of Trustees of New Jersey College, subject to the direction of the General Assembly, be, and it hereby is, for the present, entrusted to said Board.

The committee appointed to examine the Records of the Synod of Tennessee, reported, and the records were approved, with the exception of a proposal to establish a plan of intercourse between said Synod and the Cumberland Presbyterians; of which proposal the Assembly disapprove, on the ground that it belongs to the Assembly to correspond with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body.

The Board of Education presented their report, which was read and accepted.

The following persons, whose term of office had expired, were re-elected members of the Board of Education for four years, viz.—

Ministers.—Rev. Samuel Blatchford, D.D., Rev. Ezra Stiles Ely, D. D., Rev. Charles Coffin, D.D., Rev. Joseph Caldwell, D.D., James Blythe, D.D.,

Elders.—Mr. James Wardlaw, Mr. John M'Mullin, Mr. Andrew M'Calla, and William Maxwell, Esq.

Resolved, That the Assembly enjoin on all the Presbyteries under their care, and it is hereby enjoined on all the said Presbyteries, to be particularly careful to send up in due season, accurate statements to the Board of Education of the amount of the funds which they have raised within the year, for the important purpose of education, and also the number of beneficiaries to whom they afford aid. And likewise, that wherever Presbyteries have surplussages of funds, not needed for the support of the beneficiaries, whose education they are actually superintending, they carefully and speedily forward such surplussages to the Treasurer of the Board of Education, John Stille, Esq. of Philadelphia.

The Rev. James Blythe, D.D. of Lexington, Kentucky, was appointed a member of the Standing committee, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian church, in the room of the Rev. John Breckenridge, who has removed out of the bounds of the Synod of Kentucky.

The Permanent Clerk was ordered to settle the account for stationary, and the Janitor's bill, by a draft on the Treasurer of the Trustees of the Assembly.

The committee appointed to revise the minutes, made a report, which was adopted.

The Assembly having completed its business, the roll was called, agreeably to a standing rule, and it was found that the following members had left the Assembly without leave, viz.—Mr. Gray and Mr. Kennedy, of the Presbytery of Newton,

and Mr. Danforth,* of the Presbytery of Newcastle.

Resolved, That this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church, in this city, on the third Thursday in May, 1826, at 11 o'clock, A. M.

Concluded with prayer, singing, and the Apostolic benediction.

ASIA MINOR.

VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

(*Continued from p.* 93.)

I have never met with a Greek ecclesiastic of more pleasing address than the bishop of Philadelphia. He is young, probably not more than thirty-five: and exhibits an energy and warmth of character, which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject, in the Synod at Constantinople; and I understood him that they considered the circulation of the Romaic Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures: he brought forward as an instance, the passage of St. Matthew (i. 25). *And knew her not till she had brought forth her first-born.* Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptation in which we at present take the word *till*. Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject: to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices that a missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice which I received from a well-meaning inhabitant of Ithaca: "Attack not the perpetual virginity of the Panagia!" and, except when I have discovered a previous preparation of mind, I have not deemed it adviseable to say much on this subject. With these feelings I did not contravene the idea of Panaretos; but contented myself with showing, that whatever difficulties might be contained in the scriptures, those points which were essential to salvation, were obvious and intelligible. He very gladly received a New Testament and other books.

I cannot describe how much I was struck with *Hierapolis*. There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation: in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only two principal features in the landscape; but though so few, they are grand beyond description. The second object which creates amazement is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than that of Jerusalem has befallen them: neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (sacred city); may we be denizens of *that city which hath foundations, whose builder and maker is God!*

The works of God remain, though the labours of man have gone to decay. The

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* Mr. Danforth assures us that his name is placed here without just cause. He says—"I never meant to, nor did I ever, treat an ecclesiastical body in this manner."—EDIT.

waters for which Hierapolis was famous still retain their quality; we found them hot, even at some distance from their fountain; and having had our faces inflamed with the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the sacred writings. In the epistle to the Colossians (iv. 13.) St. Paul *bears record* to Epaphras, that he had great zeal for *them in Hierapolis*. Its vicinity to Laodicea and Colosse would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish village, situated beneath the most eastern of the cascades.

Laodicea.—The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea; we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth who awakened the best hopes, has been utterly ruined by these entertainments!

From Laodicea to Philadelphia.—April 6, arrived at *Degnizlu*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses: and I was glad to find Romaic still spoken by them: they have one church, and we heard of another of the Armenians. After continual exposure to observation for so long a time, it was to me quite a treat to find an opportunity for prayer. Here, also, I was permitted, in some degree, to exercise my proper office. I had much conversation on religion with a Greek from Konich (the ancient Iconium,) and with three or four others. The missionary who would aspire to revive the ancient churches of Hierapolis, Laodicea, and Colossæ, must plant himself at Degnizlu: here he would be in the neighbourhood of them all. But he would have a difficult post: the union of the medical with the clerical character would probably remove some obstacles.

On the way to *Chonos*, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery: Mount Cadmus was close at hand, crowned with forests, and the snow was glittering amidst the trees.

We approached Chonos with feelings of no small excitement. Where is the ancient Colosse? What remains of the church of Epaphras? Are any individuals still to be found who have been *made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son?* (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colosse stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city.

Here we were sorry to find a total ignorance of modern Greek: a native of Cyprus is the only priest, and the only individual who can speak that language,

Whenever Turkish has supplanted Greek, of course the Romaick scriptures are of no value: nor does the Turkish Testament supply the deficiency: for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this volume, it has become necessary for them to prepare Turkish scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romaick is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the lessons of the gospel which are read at church; but here, such a degree of light is impossible."

On the morning after their arrival at Chonos, Mr. Hartley and his companion wandered to a place which Mr. H. supposed to have been the site of the ancient Colosse. His reflections while standing on this interesting spot, were as follows:

"Here reposes whatever was mortal of the church of Colosse; with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their religion: When *Christ, who is our life, shall appear, then will they also appear with Him in glory.* (Col. iii. 4.) The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure which ere long will adorn the very courts of heaven. The place where the remains of a believer rest must be precious in the eye of God himself: with the eye of sense, I view nothing here but scattered stones, adorned by violets, anemonies, and hyacinths; but, by faith, I foresee the exertion of Divine power amidst these ruins. *Those who sleep in the dust shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, to *everlasting life.* That the actual situation of Colosse should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

Philadelphia.—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word of* our Lord's *patience* is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briers and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the *word of* our Lord's *patience?*—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East.

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the eastern churches. This is not the place for detailing the grounds of such an opinion: but I state with confidence this result of my observations, during my intercourse with oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favourable occasion: and, ere long, we shall see the fruit of our labours. The English mission-

aries, who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves. *Behold, I have set before thee an open door, and no man can shut it.*

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the bishop's visiters. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief: and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as *the only name given among men by which we can be saved;* I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words —"Abuses have entered into the church, which former ages might endure; but the present must put them down." Other topics of conversation were, justification by faith, indulgences, the prophecies concerning popery, and the seventh general council. Conversing on the last-mentioned subject, I was surprised to find, that he did not know that protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the Metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion, would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

Sardis.—April 26th. This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Crœsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Crœsus: but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity."

(*To be continued.*)

LAST HOURS OF DR. PAYSON.

Few men, probably, have been carried through sufferings so severe as Dr. Payson's. His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery: and during the few last weeks of his life, he may be said almost literally to have *died daily*—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet 'the joy of the Lord was his strength.' His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promises afforded him. It was a favourite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at *all times*," &c. He could speak of his extreme sufferings, as *light afflictions, not worthy to be compared with the glory to be revealed;* nor indeed with that which he actually experienced; for, to use his own vivid language, "he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain."—"God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup."—"My happiness is too great—it will wear me out; and I do long to say a few words to my dear people."

The following sentences show the rapid enlargement of his conceptions of the

adorable God, as the time drew near when he should "see Him as he is."

"Hitherto I have viewed God as a *fixed* star, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain."—That his was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expressions which follow:—"I see clearly that all these same glorious and dazzling perfections, which only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an *impenitent* sinner."

It is remarkable, that, notwithstanding the amazing power of his disease to torment the body, his mind, so far from suffering any abatement of its wonted vigour, seemed to increase in strength and the activity of its operations, and retained its balance perfectly. The imagery of the following expressions descriptive of the pantings and aspirings of the new born soul to rise to her God, is not surpassed by that of Pope's "Lend, lend your wings," &c. To Mrs. P., who, while ministering to him, had observed, "your head feels hot and seems to be distended," he replied, "It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high."—Again: "it seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine network of the body to pieces."

His *humility* increased with his joys:—"I find no satisfaction in looking at any thing I have done: I want to leave all this behind—it is nothing—and fly to Christ to be clothed in his righteousness: All my joy comes from looking at him." Again; "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me—that I had not worked, but Christ had wrought in me. Christ has done all."

His views of the obligations and privileges of the Christian, he was heard to express in the following soliloquy.

"What an assemblage of motives to holiness does the gospel present! I am a Christian—what then? Why I am a *redeemed* sinner—a *pardoned rebel*—all through grace, and by the most wonderful means, which infinite wisdom could devise.

"I am a Christian—what then? Why I am a temple of God, and surely I ought to be pure and holy. I am a Christian—what then?—Why I am a *disciple* of Christ, and must imitate him, who was meek and lowly in heart, and pleased not himself. I am a Christian—what then? I am a *child* of God, and ought to be filled with filial love, reverence, joy and gratitude. I am a Christian—what then? Why I am an *heir* of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in the Song of Moses and the Lamb; and surely I ought to learn that song on earth."

He repeatedly expressed his continually deepening conviction that the happiness of heaven was a *benevolent* happiness, and consisted in *imparting* as well as receiving. He compared the saint to a mirror, which reflects as it receives the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified, by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request, notice from the pulpit was given on the Sabbath, from time to time, as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel, and blessing.—These seasons were tender and affecting beyond description.

With great effort, he was able for the last time, to meet his Church at the table of the Lord, on the first Sabbath in August, when he took a most affectionate leave of them in their collective capacity, exhorting them, that with purpose of heart they would cleave unto the Lord.

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We have seen some additional accounts of the last sayings of this eminent man of God: Never was there, we think, a more complete victory over the king of terrors than he exhibited; and never have we read sentiments and remarks more replete with heavenly wisdom and sublime piety, than he uttered in the closing scene of life. We had once the opportunity of passing a few days in his company, some ten or twelve years since; and had the privilege to join with him in family prayer—In that exercise we then

thought and have frequently since said, that he excelled all the men we have ever known. There was an originality, a simplicity, and a holy unction in his prayers, that seemed to be rather angelic than human. It savoured of the very spirit of heaven.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Rev. Dr. Samuel Miller, a donation received by him in a letter from "A young man of New York," for the Contingent Fund	$10 00
Of Rev. Dr. E. S. Ely, the donation of Rev. Henry R. Wilson, Shippensburg, for the Philadelphia Synod's Professorship	55 00
Of Rev. Robert W. James, Indiantown, S. C., $22, which, with what was included in a former remittance by Mr. James, is considered as in full of the subscription of $25, of James Sydney Flemming, Esq., for the Southern Professorship	22 00
Total	$87 00
The Treasurer has also received of Rev. Dr. Green, per Rev. Dr. Janeway, on account of the collections of Rev. Samuel Bryson, Agent of the Board of Missions, for the Missionary Fund	40 00
And of Rev. John H. Kennedy, collections in the Sixth Presbyterian Church, for ditto	34 24
Amount	$74 24

View of Publick Affairs.

EUROPE.

The latest European dates which we have seen are, from Britain of the 8th of January, and from France to the 5th of the same month.

Britain.—Nothing decisive, in relation to peace or war between the allied powers and Turkey, was known in London, at the date of the last advices. Information had been received of the departure of the allied ambassadors from Constantinople, on the 8th of December. Mr. Stratford Canning had gone to Smyrna, and expected to go from thence to Corfu; the Russian minister had set out for Odessa, and the French ambassador had taken passage in a Greek vessel for Toulon. Up to the time of their departure, they had been treated with the greatest courtesy, and even kindness, by the Turkish Divan, and by the inhabitants of Constantinople generally. Nor were there any indications that the Christian residents there would be treated with the severity which had been apprehended. On the contrary, distinct intimations had been given from the Sultan, that they should remain unmolested. In the mean time, however, the most vigorous preparations for war were going forward—probably with the view of being able to negotiate more advantageously, or else to be able to contend with the greater effect, when the temporizing policy of the Sultan could no longer be continued.—Nothing of great importance in Britain itself is announced. There had been a considerable defalcation in the revenue for the last quarter of the year reported. Lord Goderich had resigned his office as premier, and his successor was not appointed. The great Tunnel under the Thames was in progress, and likely to be eventually completed. The notorious Cobbett had addressed a letter to the king, offering himself for prime minister, as the only man that could save the nation.

Since writing the above, an arrival at New York from Havre has brought Paris papers to the 15th, and London papers to the 11th of January. The whole of the late British cabinet is likely to be changed. The Duke of Wellington has received his

majesty's commands to form a new cabinet, of which it is generally believed Mr. Peel will be the head. As usual, there are many speculations among the *quid nuncs*, on the subject of the new ministry and the members who will compose it. Some believe that the Duke of Wellington will be premier; but the truth is, nothing certain on this interesting topick was known, and cannot be known by us, till another arrival.

FRANCE.—It is now ascertained that a large majority of deputies to the legislative chamber, recently elected, are Liberals or antiministerialists. The rejoicings in Paris, on account of the success of the liberal party in carrying the whole of their electoral ticket, was highly offensive to the court. An armed force was called out to disperse the multitude collected in the streets, and a scene of tumult and bloodshed ensued. A considerable number of citizens were killed, and some of the military. Much popular excitement and indignation ensued. The whole of the late French ministry have gone out of office, and a new ministry has not yet been settled—M. Villele, it appears, is ennobled, and will take his seat in the house of peers. It is not expected that men who are avowed liberals will be appointed to the high offices of the government; but the particular friends and adherents of the Dauphin, who form a kind of middle party, will, it is believed, come into power. M. Cuvier, the distinguished naturalist, and a protestant, is made minister of religion, so far as the protestants are concerned. It is clear that the late high toned measures in relation to the press, the patronage of the Jesuits, and the arbitrary claims of the court, can no longer be sustained in France. It seems remarkable that the French and British cabinets should be entirely unsettled at the same time.

SPAIN.—The following article, which we extract from a newspaper, contains the most recent advices from Spain—"The council of Castile have been warmly discussing the project of an act of amnesty. A majority is said to be in favour of full amnesty to all parties, and all opinions since 1808, but they say nothing about restoration to posts and honours. An extract from a private letter from Barcelona of 2d January says: 'A new expedition of exiles has just left this port. It consists of four transport vessels, escorted by an armed corvette, and has on board 37 secular or regular ecclesiastics, and 256 other persons, all destined for the different galleys that we have in Africa.'"

PORTUGAL.—We have not heard of the arrival of Don Miguel in the kingdom of which he is the destined monarch; nor can we add any information of importance, in relation to Portugal, to that which we gave in our last number.

AUSTRIA AND PRUSSIA.—It appears that these great powers have given assurances, which are considered satisfactory, that they will not withstand the efforts of Britain, France, and Russia, to settle the quarrel between the Greeks and Turks. If this be so, we can hardly conceive that the Turk will proclaim war.

GREECE.—Military operations are still carried on in Greece, and yet no events of much moment have taken place, since the destruction of the Turkish and Egyptian fleet. Ibrahim Pacha appears to have abandoned Tripolizza, and recalled the most of his troops from Patras and other places, with a view to concentrate the whole in the neighbourhood of Navarino. His supplies of provisions are falling short, and we think it probable that he will ere long know something of the famine by which he has endeavoured to destroy the poor Greeks. A small corps of Turkish troops remains at Patras, besieged by general Church, who has been joined by a reinforcement from Epirus and from the Peloponnesus. Rumours have been spread of the besieging and of the abandonment of Scio by the Greeks; but the state of facts is not ascertained. Lord Cochrane is said to be in the vicinity of Scio, and his naval operations appear to have been partially successful. But what is now of the greatest importance to Greece is, the suppression of piracy. The number of their piratical vessels is such, that it is difficult for merchant vessels in the Mediterranean to escape them; and they plunder all without discrimination—Even a vessel from this country, laden with supplies for their starving population, has been plundered. Nothing we have heard of is so much calculated to injure the Grecian cause as this predatory warfare. But it should be remembered that the pirates are not countenanced, but proscribed, by the Grecian authorities; and that Lord Cochrane, under their direction, is doing all that he can to restrain these freebooters. They ought to be chastised without hesitation by every vessel of force, of whatever nation; for they are the worst enemies of their own country, as well as depredators on the peaceful citizens and subjects of other countries. We have been glad to observe that they have received a severe castigation, in several instances, from the armed vessels of the United States.

Turkey.—Nothing decisive is yet known in regard to the decision of the Sultan and his divan, on the subject of peace or war. It cannot be denied that the Porte is acting with a discretion and deliberation which it has not often manifested; and this is among the reasons which lead us to believe that open warfare will not take place. In this however we may misjudge. Musselman pride and arrogance have been so sorely wounded by the affair at Navarino, that it may be necessary for the Sultan to make war, even against his own judgment and inclination. Although Mahmoud is a despot, he well knows that he keeps his throne and wears his head, only on condition that he does not go beyond a certain point in contravening the wishes of his slaves. They are pleased with the vigorous preparations he is making for war, and perhaps he hopes that while this is doing, their thirst of vengeance may so abate, that he may make peace with safety—He is at present extremely popular, and this popularity he is careful to cherish and increase. He confers marks of distinguished honour on Turkish chiefs; and has lately adopted the extraordinary measure of calling together the heads of trading companies and corporations, and has engaged them by oath, that in case of war, they will collect together the Musselmans in their different quarters, and march to battle at their head—Seven hundred pieces of iron cannon, it is said, have been sent to the Dardanelles to increase the force of the batteries and forts erected there; and military apparatus of every description is forwarded to the most vulnerable points of the frontiers of European Turkey.

Russia.—It appears that a preliminary treaty of peace has been signed between Russia and Persia. The Russians are to retain in full territorial possession, all the country to the north of the Araxes, and a small portion of that lying to the southward; that all the expenses of the war are to be borne by the Persians, part of which was to be paid down on the signature of the treaty, and the remainder by instalments; and that the Russians were to hold certain fortresses and additional territory, as guarantee for the fulfilment of this part of the treaty. This preliminary treaty had been sent for ratification to the Persian capital.

A London paper of the 10th of January contains the following article: "Letters from Petersburg, of 24th Dec. state that, after the arrival there of the news of the departure of the allied ambassadors from Constantinople, the Russian cabinet expedited couriers to all the courts of France and England, to renew the assurance that Russia still holds herself bound by the treaty of 6th July, and that her army would only act in conformity with the wishes of the allies. A letter of 4th January, from Vienna, confirms these details. There too, intelligence was received that Russia meditated no aggression, and would only act in the affairs of the East in conformity with the wishes of the allies. This news caused a rise in the Austrian funds."

ASIA.

In Arabia the Weechabites, Wahabees, or Wahabites (for they are called by all these names) are again threatening the birth place, and burial place, of Mahomet. They once had possession both of Mecca and Medina, and after an arduous struggle, were expelled by the Pacha of Egypt. They have seized the opportunity, when the Pacha's best troops are in Greece, to make head against him once more, and as it would seem, with the prospect of success; since their army is now much more numerous than that to which it is opposed. Both parties are Mahometans, but they denounce each other as hereticks, and the hatred and hostility between them are of the most envenomed character. The temple and tomb of their false prophet is the great bone of contention; and if the Weechabites should gain it, the omen will be considered as of the most inauspicious kind, not only to the Egyptian Pacha, but to his master, the Sultan of the Turks.

In Central Asia, the latest accounts represent the British authorities at Calcutta, as being exceedingly unpopular with the native population. We rejoice, however, to observe, that the various Christian missions, in almost every part of that populous region, are increasingly successful, and that their prospects are of the most encouraging kind.

AFRICA.

We have nothing of moment to report from this quarter of the world.

AMERICA.

Among our sister republicks, in the southern part of our Continent, the state of publick affairs is much the same as we exhibited it in our last number. The war is

continued between the United Provinces and the emperor of Brazil, and no occurrence of importance, in regard to it, has recently, so far as we know, taken place. *Bolivia* is represented as being in a very happy and prosperous state—the most so, by far, of any of the new republicks. In *Mexico* agitations are still felt, but seem to be subsiding—The same may be said of *Colombia*. But the republick of *Central America* is torn by intestine feuds, more deplorably than ever. It does not seem easy to prognosticate the issue, except that it must be calamitous.

UNITED STATES.—It is with unfeigned regret that we observe the tardy movements of our Congress, in the despatch of publick business. Concerns of the greatest moment to the community at large are not decided on, while questions of a party character occupy the time and attention of the national legislature. We had hoped it would be otherwise—but we forbear. Our representatives are responsible to their constituents, and by them let them be judged—The winter which has closed has been mild, almost beyond a parallel, and the goodness of God in granting health and general prosperity to our population, demands our notice and our warmest gratitude.

To our Readers.

We think it not improper to state, that although the publication of Lectures on the Shorter Catechism, will be suspended till the close of the Memoir of Mr. Eastburn, there is no design entertained of abandoning the publication. It will be resumed, so soon as the place heretofore occupied by the Lectures, shall no longer be needed for the Memoir. In regard to that Memoir, we also wish to state, that by an agreement between Mr. Eastburn's executors and the Editor of the Christian Advocate, it is first to appear in this miscellany; and then, with probably some addition, to be republished in a separate form; and that the executors have taken out a copy-right to the publication, the whole avails of which are to be applied to aid in the extinguishment of a pretty heavy debt which is yet due on the Mariners' Church. The writer of the Memoir desires to say further—that in making statements, it is his opinion, that a difference ought always to be preserved between probability and fact, even when the probability is such as to leave no doubt of the fact; and that he is sorry to observe, that this was not duly considered in writing the first three sentences of the Memoir, nor till the form containing them had passed the press. He cannot satisfy himself with the purpose of altering these sentences in the republication contemplated; but wishes them to be considered as containing errata, to be corrected so that the sentences may read as follows:—

The name and virtues of JOSEPH EASTBURN, have probably been already celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately, devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristick warmth of feeling, there is little reason to doubt that they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the sea-ports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, we may believe that they have extolled his piety, commended his benevolence, and exhibited him as an example.

We confidently expected to give a handsome engraved likeness of Mr. Eastburn, with the commencement of his memoir, in our present number. But the engraver has still the work in hand.—We hope to be able to place the likeness in our next number.

B Otis.

EW Clay.

Copy right Secured

THE

CHRISTIAN ADVOCATE.

APRIL, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 105.)

Remarks on Mr. Eastburn's narrative—his marriage and the character of his wife—his exile from and return to Philadelphia—his bearing arms—his son—is refused to be taken on trials for the gospel ministry, by the Synod of New York and Philadelphia—his rebaptization.

The germs of future character are often distinctly seen in early life: and a careful consideration of the narrative before us will, it is believed, disclose the elements of those habits of feeling, thought and action, by which its author was distinguished in his maturer years.

It is his own remark, that he was an example of the inspired declaration of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." But for that sensibility of conscience, and knowledge of his duty, which he derived from the pious instructions and admonitions of his parents, there is no probability that he would have torn himself from his thoughtless companions, when going to the Schuylkill to profane the Sabbath by skating on the ice, and have hastened back to attend a place of publick worship. It is the want of such parental teaching and good example as he enjoyed, which is the radical cause that our cities now abound with crowds of noisy boys and thoughtless youth, who desecrate the day of sacred rest, and even disturb in their own dwellings, the exercises of those who wish "to keep holy the Sabbath day." To this cause indeed—to the neglect of parental duty—may be traced that shocking violation of the fourth command of the decalogue, which prevails throughout our country, and which threatens to bring down upon it the just judgments of Heaven. If heads of families in general were as faithful in the discharge of their duty as the parents of young Eastburn appear to have been, many, like him, would not only abstain from all open vicious practices, but like him, would also feel the influence of that fear of God, which might lead to the diligent use of all the means of grace; and eventually, under the Divine blessing, to genuine and eminent piety.

In the vivid and impressive views which the subject of this memoir had of his guilt and misery, and of his exposure to the curse of the broken law of God, in his unconverted state, connected, as they were, with his awful apprehensions of the eternity of future punishment, we may doubtless find the origin of that earnest desire, which never forsook him, to be instrumental in plucking sinners as brands from the burning. He could not contemplate their fearful situation, without most anxiously wishing to convince them of

it, and to engage them, if possible, to flee from "the wrath to come." He was habitually and deeply sensible that an effectual care for the soul, is emphatically "the one thing needful;" and to do something—to do every thing in his power—to promote the salvation of souls, he felt to be an obligation from which he could never be released.

In the long and sore conflicts which this good man experienced, and the variety of exercises through which he passed, before he was comfortably established in the hope of the gospel, we may perceive the source of that lively sympathy which he always manifested with persons in mental distress, and inquiring what they should do to be saved; and of the peculiar qualifications which all who knew him admitted that he possessed, for instructing, counselling, and praying with individuals, who had been brought into this interesting situation. He "remembered his own affliction and misery—the wormwood and the gall;" he had been carried to the borders of despair, or rather, for a season, he seems to have passed those borders; and he had found at last a happy and complete deliverance. Hence his interested feelings for those who were experiencing, in any degree, the views and apprehensions of which he had known so much; and hence too his ability to give them advice, and to assist their labouring minds. They could scarcely speak of a fear or a discouragement, which he had not experimentally known. He had passed over the whole thorny path in which he found them travelling; he knew every inch of the ground, and every danger with which it was filled. He could make out, in his own case, a situation more deplorable than that of the most of those with whom he conversed; and while he warned them faithfully of every false resting place, he could guard them against utter despondency, and invite them to an immediate application to that precious Saviour, of whose readiness to receive the very chief of broken hearted and believing sinners, he considered himself as a striking and memorable example. It appears that the Apostle Paul often appealed to his own experience; and there is reason to believe that this was also frequently done by him whose narrative is before the reader. With the holy scriptures his familiarity was eminently great, and scriptural examples and scriptural doctrine were always the authorities, and the only ultimate authorities, on which he relied. Through the whole period of his protracted spiritual conflict, it appears that Mr. Eastburn diligently employed himself in his lawful calling, and that when his distress was the greatest of all, he sought in "working hard at his trade" for the mitigation of his misery. This advice he was doubtless prepared to give to others. He was no friend to the neglect of relative duties, or any of the ordinary concerns of life, because the mind was deeply engaged on the subject of religion; and he was one of the best and safest advisers, for those whose mental exercises were mixed with morbid melancholy.

The doctrines from which an individual first derives relief and comfort, after having suffered from gloomy forebodings in regard to his eternal destiny, he is usually disposed to cherish fondly and maintain steadfastly, in subsequent life. This was remarkably verified in the subject of the present memoir. The all sufficiency of Christ; his obedience and atonement, as constituting a righteousness, the imputation of which is the sole ground of the sinner's pardon, justification and acceptance with God; the necessity of the Holy Spirit's influence, to renew and sanctify the heart; faith, in the strictest sense, the gift of God; the union of the justified sinner with his Saviour

indissoluble, and perseverance in grace the certain consequence; resting on the covenant of grace, in which every true believer is interested, and not on fluctuating frames and feelings, as the foundation of hope and confidence toward God.—Of these doctrines the outlines are conspicuous in the narrative of Mr. Eastburn; and of these he was tenacious to the end of his days. He nevertheless cherished a sincere affection for many who differed from him in regard to some of these doctrines, and could maintain a cordial Christian fellowship with them; provided he discerned in them a real love of holiness, a true reliance on the Saviour, and a devoted attachment to his cause. He was a strict Calvinist, of the old school, in his own creed; and could, for himself, not derive comfort from other views of Christian doctrine than those which that creed presents. But the peculiarities of the system he did not reckon among the essentials of religion; and he held his own opinions so meekly, that he was, in a remarkable degree, acceptable, in his visits and ministrations, among several Christian denominations, whose doctrinal tenets differed considerably from his own.

It appears from his narrative, that his parents early entertained the idea of his being educated for the gospel ministry; and that after his conversion, he, for a time, left his mechanical occupation, and applied to study, with the hope of being regularly introduced into the sacred office. Although disappointed in this, it is probable we may here discern the beginning of that desire to bear the messages of salvation to perishing sinners, which could never be extinguished. This desire was no doubt greatly increased in its intensity, by those circumstances and considerations to which we have already adverted. So intense it certainly was, that he sought its gratification, in opposition to discouragements and disappointments neither few nor of short duration; till at length, after he had passed the meridian of life, he was authorized to use his gifts, in exactly that form which was most desirable to himself.

The foregoing remarks seemed to the writer to be naturally suggested, on a careful examination of Mr. Eastburn's narrative; and to be worthy of attention on their own account: at the same time, they will enable the reader more clearly to understand a number of occurrences, which will be noticed in the sequel of this memoir.

After Mr. E. returned to his business, as a cabinet-maker, nothing worthy of record seems to have occurred; except that he laboured with his usual activity and diligence, and attended meetings for prayer and religious conference, as often as opportunities offered, for about the space of two years.—He then entered into the marriage relation. Among his papers the following certificate was found—

"This may certify, to all persons whom it may concern, that Joseph Eastburn and Ann Owen, both of the city of Philadelphia, were lawfully married on the 12th day of June, Anno Domini, 1771—

Per me, JAMES SPROUTT,
Minister of the Gospel."

The woman whom Mr. E. selected for a wife, was as much noted for industry as himself. Hers was exercised in a branch of the tailor's business, which she had learned, and in which she had become expert. She was a woman of higher intellectual powers and of more improvement by reading than her husband. But her best distinction was her eminent piety. She had, with this, much good sense and discretion, in connexion with an amiable temper and an engaging demeanour. Hence her company and conversation were truly attractive; and the her singular neatness and order of dwelling, were the admiration of all her visitants. Religion, in which she had a deep experience, was her

favourite topick of discourse. But she never intruded it unseasonably, ostentatiously, or offensively. She suffered conversation to take its natural course, and joined in it with cheerfulness, and sometimes with pleasantry, till a fit opportunity presented to give it a serious cast, or to drop some pious remark which she hoped might be useful. During the latter part of her life, she was an habitual invalid, and found it necessary to confine herself to her apartment through the whole inclement season of the year. Yet she was habitually cheerful, bearing her infirmities with little complaint and with exemplary fortitude. Her maladies were connected with a pulmonary affection, which at length carried her to the grave. But, for her, the grave had no terrors. She approached it not only without fear, but with serenity and a desire to depart. Her patience, tenderness of conscience, Christian resignation, and unwavering hope of heaven, through a long confinement, were of the most edifying kind. She was doubtful of the propriety of taking laudanum to mitigate her cough and restlessness; nor would she consent to its use, till she had very seriously consulted the present writer on the lawfulness of such a remedy—This tribute to her memory it had been criminal to withhold. The period of her dissolution will be noticed in its proper place.

After what has been said, it is scarcely necessary to add, that Mr. and Mrs. Eastburn were happy in their union. For a number of years subsequent to their marriage, they had no house of their own, nor the undivided occupancy of one upon rent. They lived in a single room furnished by themselves, in a family that owned or had rented the dwelling in which they resided. This was their manner of life, during their residence in the city, till after the war of the American revolution; and from the labour of their hands, in their several occupations, they derived the means of a very comfortable support.

Mr. Eastburn performed two or three tours of military duty, in the revolutionary war; he was in the field at the memorable battle of Princeton, Jan. 3d, 1777, on which the success of our struggle for independence seemed to be suspended. He however accounted it a merciful providence, in his after life, although never in principle opposed to defensive warfare, that he had, in no instance, been instrumental in taking away human life. On one occasion the corps in which he bore arms was commanded to fire on the enemy, but was instantly countermanded, and did not fire—Nor on any other occasion was he called to discharge his musket on an opposing foe. On the approach of the British army to Philadelphia, in September, 1777, many of the citizens, who had been ardently attached to the American cause, fled into the adjacent country. That Mr. and Mrs. Eastburn were among the fugitives there is no reason to doubt; but the place of their residence, during their exile, if ever known to the writer, is not now in his recollection. Before the close of the summer of 1778, the British troops had evacuated the city, the citizens who had fled returned to their homes, and Mr. Eastburn and his wife resumed their occupations. The subsequent period, however, till the peace of 1783, was one of great publick agitation; religion was in a languishing state throughout the land, and vice and immorality, the usual attendants of war, lamentably prevailed. So far as opportunity offered, Mr. Eastburn continued his former practice of attending meetings for prayer and Christian conference, and was usually a leader in them.

In something more than a year after marriage, as nearly as can

now be ascertained, a son, and an only child, was born to the pious pair, whose story we are tracing. This child bore the name of Thomas; and there can be no doubt that many prayers were offered in his behalf, and much religious instruction imparted to him. Contrary to the wishes of his parents, he insisted, at an early age, on going to sea. After fruitless endeavours to dissuade him from his purpose, he was committed to the care of Captain Benjamin Wickes, then an intimate and endeared friend of his father, and the commander of a merchant vessel which sailed from the port of Philadelphia. The statement of this venerable man, now an elder of the church in his 82d year, as given to the writer a few days since, represents the conduct of young Eastburn, while under his superintendance, as orderly and correct. That he was not so, when he came to act for himself, it is grievous to mention. He, however, became first a mate, and then the commander, of a merchant vessel. By the failure of a mercantile house, into whose employ he had entered, he lost the little property he had acquired: And shortly after, on his return from the West Indies, in a vessel in which he was only a passenger, he was instantly killed by a cannon ball, at the age of 24 or 25 years. This was at the time when the excesses of the French revolution were at their height; and the shot which killed Thomas Eastburn, seems to have been fired with a view to bring to, or to capture the vessel, in which he was a passenger, with a view to plunder. The news of the death of their son soon reached his anxious parents. This correction of their heavenly Father they bore with a submission and resignation truly Christian; but it was manifestly painful for them to speak on the subject to any of their friends. Hence the memorialist, after his pastoral visit to the mourning family, never introduced the topick in his conversation with the parents; and hence, although he is satisfied that all the material facts of the case are here correctly stated, he is not quite sure that some unimportant circumstances might be different from the representation now given of them. It may serve to show how opposite are the sources from which consolation under affliction is sought by different descriptions of people, to relate an incident which took place on this sad occasion. Some of the sailors belonging to the ship in which Thomas Eastburn was killed, called on his mother, to narrate the particulars of the disastrous event. On perceiving how much she was grieved, one of them said—"Madam, he died without a bit of pain; the cannon ball carried off his head all at once." Between the views of this sailor and Mrs. Eastburn, what a difference!—he thinking only of an easy death; she absorbed with the thoughts of that eternity into which her son was so suddenly hurried. This excellent woman, in a kind of reserved manner, intimated to her pastor, in the single conversation he had with her on the death of her son, that she had been unusually engaged, and as she thought assisted, in prayer on his behalf, for some time before his death; and this was the source, and the only one, from which she appeared to derive a ray of consolation. It is not improbable that the deep interest which, in the latter part of his life, Mr. Eastburn took in the spiritual concerns of seamen, was increased by the remembrance of his son.

We now return to narrate the events of most importance in the life of the subject of this memoir, during the period which elapsed from his return from exile, till the termination of the awful pestilence of 1793. It has already been mentioned, that during the first part of this period, he continued his practice of attending meetings for

prayer. But it appears that beside this, he sought a regular introduction to the gospel ministry. It is in the recollection of the memorialist, that before he left his father's house for college, which was in May, 1782, a letter in relation to the introduction of a man into the gospel ministry, without a liberal education, was addressed to that father. It cannot be stated as a matter of distinct remembrance, that this letter related to Mr. Eastburn; and yet no doubt is entertained that it did. The man concerned, it was understood, resided in Philadelphia. The letter was written by a delegate from the state of New Jersey to the old Continental Congress, on which that delegate was then attending. The party to whom the letter was addressed was a leading member of the presbytery of Morris county, all the members of which had, a short time previously, separated themselves from the presbytery of New York, and formed the presbytery of Morris county —chiefly with a view to license men to preach the gospel without requiring, in all cases, a course of liberal study. But the manner in which the business to which this letter related was disposed of, in the Morris county presbytery, is unknown to the memorialist; except that Mr. Eastburn was never under the care of that presbytery. It is considered as probable, that the finances of Mr. E. did not permit him to spend the time in preparation for the pulpit, which was required even by the Morris county presbytery.

Certain it is, that shortly after this time, a proposition was made to the Presbytery of Philadelphia, to take Mr. E. on trial for the gospel ministry, without the literary acquisitions usually required in such a case. The minute of this Presbytery on the subject is not before the writer; but the following minute of the Synod of New York and Philadelphia will show that the case had been referred to the Synod by that Presbytery. The name of Mr. Eastburn was indeed omitted, and no doubt with design, in the record; but there is no question that the reference was to him. In the minutes of the Synod,* at their sessions in May, 1783, the following entry appears.

"Through the committee of overtures, it was requested by the First Presbytery of Philadelphia, that the Synod declare to them their sense, on this point, viz. whether a person without a liberal education, may be taken on trial or licensed to preach the gospel? The question being put, it was carried in the negative."

It was mentioned to a friend of the writer, by Mr. Eastburn himself, not long before his death, that the influence of the Rev. Dr. Witherspoon in the Synod, was chiefly instrumental in obtaining this decision. However that might be, and whatever might be the number of those who voted in opposition to the majority, the cause of Mr. E. had, it appears, but one open and active advocate. A daughter of the Rev. Dr. Sproat, now living, has within a few hours assured the writer, that she well remembers the emphasis with which her father said, on returning to his family from the Synod—"I have had to stand alone, in pleading the cause of Mr. Eastburn:" and then added, that he believed Mr. E. might do more good in preaching the gospel than some others who obtained license. The memorialist feels himself bound to state facts as he finds them; but it is not to be understood that he means to give an opinion, in opposition to that of the Synod on this occasion. It will ap-

* It will be recollected that this was before the formation of the General Assembly of the Presbyterian Church; and that this Synod was then the supreme judicature of that church.

pear hereafter in what manner he did think and act, when called in Providence to take a part in authorizing Mr. E. to assume the character of a religious teacher. In the mean time, this decision of the Synod seemed to terminate all hopes in the mind of Mr. E. that he would ever be permitted to preach in the Presbyterian church. How much influence it had, or whether any, in turning his views to another communion, the memorialist is not prepared to pronounce. The facts are, that not long after this decision, an intimacy, which had not previously existed, took place between him and some brethren of the Baptist church; and that, in the issue, he received from a minister of that church rebaptization in the form of immersion. This took place at Southampton, about 17 miles to the north of Philadelphia.

The known conscientiousness of Mr. E. ought to prevent or remove all suspicion that, in this transaction, he did not act under a full conviction of duty. But whether that conviction was the result of due deliberation, and of enlightened views, is another matter. His purpose of doing what he did in this concern, appears to have been concealed, both from his wife and his beloved pastor and friend, Dr. Sproat. It is certain that he was never enrolled as a member of the Baptist church; and it is believed that he never communed in that church, even in a single instance. To satisfy his aggrieved wife, (for she was deeply grieved on this occasion,) he promised her that he would not leave the church to which they both belonged, while she remained in life; and he not only fulfilled this promise, but showed as little disposition to leave it after her decease, as he had done before.*

(*To be continued.*)

* Mr. Hiram Ayres, whose signature appears at the close of the first of the following letters, very kindly consented, at the request of the writer of this memoir, to endeavour to obtain authentick information from Southampton, in regard to Mr. E.'s rebaptization there. The foregoing account was just finished, when the following letters were received.

—

Philadelphia, March 21st, 1828.

Dear Sir,—In compliance with my promise, I wrote to Southampton for information concerning the late Rev. Joseph Eastburn, and after considerable delay, received the following information from two different persons, one of whom was present at the baptism, and whose testimony is conclusive as to time, &c. He thinks it was in the summer of 1788, that Mr. Eastburn was baptized, and states that the ordinance was administered by the Rev. David Jones. But for your greater satisfaction, I have given the paper accompanying this, which you will perceive contains the information above stated; also some interesting circumstances—all of which is at your service. The other person to whom I wrote gives a corresponding statement; says it was between the years 1786 and 92, that he was baptized, and by the same person, and at the same place, as above stated. It appears from both the letters I received, that no record was made of the transaction in the church book. Since receiving those letters I have heard it said, that the Rev. Thomas Fleeson, of Blockley, was possessed of information concerning the subject of our inquiries. I accordingly wrote to him, but have not yet received a reply.

I am yours, &c.

HIRAM AYRES.

No. 14, South Twelfth Street.

REV. A. GREEN, D. D.

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The letter to Mr. Ayres, to which his note refers, is as follows.

Southampton, March, 17th, 1828.

"Dear Cousin,

"You wrote some time since, requesting such information from Southampton as could be come at, concerning Mr. Joseph Eastburn. I do not recollect the precise time, but think it was some time in the summer of 1788, that Mr. Eastburn came to Southampton, where he gave a very pleasing and satisfactory relation of his religious experience, before the church—dated his first religious exercise among the Methodists—but afterwards, becoming dissatisfied with their way, left them, and gave himslf a member among the Presbyterians; said the Lord's presence was among them, and that he had enjoyed many precious seasons in their society; but to satisfy a scrupulous conscience, he had come to Southampton to be baptized by immersion—

which ordinance was administered by Mr. David Jones. What I have now written I remember perfectly well, being present at the time.

"ELIAS YERKES.

"MR. HIRAM AYRES."

"Mr. Eastburn did not give himself a member of the church at Southampton, his residence being in Philadelphia; therefore the church book is silent about him. He was baptized only upon a profession of his faith in Christ, and went on his way rejoicing."

It will be observed that the statement which had been prepared before these letters were received, is not invalidated by them, in any thing except the date of the transaction to which reference is made. This date is in itself of little importance. Yet it may not be improper to remark, that it is incorrectly assigned to the summer of 1788. At that time the writer had been settled as co-pastor with Dr. Sproat for something more than a year; and he is well assured that the rebaptizing of Mr. Eastburn had taken place before his settlement, which was in April, 1787. Mr. Yerkes, the venerable member of the Baptist church at Southampton, who wrote the second letter, says explicitly—"I do not recollect the precise time." After the lapse of more than forty years, although facts may be distinctly remembered, dates can seldom be fixed, without some other aid than that of mere memory. The information given by Mr. Yerkes, as to Mr. Eastburn's views in seeking baptism by immersion, is a valuable addition to the previous account.

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p.* 107.)

XVI. Natural Religion in the state of innocence was far more perfect than since the fall. Nor is it to be doubted that Adam, in his state of innocence, might have known the Trinity without a special revelation; since in his very nature he possessed the image of God, and the perfection of wisdom; nor could he have either known or worshipped the true God in a manner worthy of him, unless as the Triune God.

XVII. The Socinians deny that natural religion is innate, and even that it is ever acquired. They object, 1. That "*the fool hath said in his heart, there is no God.*" Ps. xiv. 1. Answer: That expression ought to be understood both as expressing *the wish* of an impious man, and in reference to the providence of God. 2. That *God is the object of faith,* Heb. xi. 6. "And without *faith* it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Answer: What is here required may be learned from nature, although taught more clearly by revelation; and faith is required only as far as knowledge extends. 3. It is objected, that *infants are without religion.* Answer: They have it not indeed in exercise, but in a capacity for it, just as they have a capacity of walking, of speech, and of many other things. 4. *Some nations acknowledge no God.* Answer: The experience of the oldest nations contradicts this; while the mere negative testimony of a few persons is not sufficient to establish it. 5. It is asserted that *atheists have been found at all times and in all places.* Answer: None can be produced who by the constitution of their nature were wholly ignorant of a Supreme Being; although there are multitudes, who neither acknowledge the true God, nor worship him in a proper manner—who are willing to persuade themselves and others that there is no God: and some of whom, perhaps, by the special judgment of God, have had even the last ray of natural light extinguished in their minds.

XVIII. Natural religion extends itself not only to the existence of God, but also to his essence, attributes, his works of creation, and in part to his law. These are the τὸ γνωστὸν τοῦ Θεοῦ, Rom. i. 19, or *that which may be known of God.* Natural religion, however, does not reveal the Trinity of persons in the Godhead, nor Christ the Mediator.

Mat. xvi. 17—"Flesh and blood hath not revealed it to thee, but my Father which is in heaven." 1 Cor. ii. 14—"The natural (ψυχικος) man receiveth not the things of the Spirit of God, for they are foolishness to him," &c.

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Notes on Sect. XVI.

1. If Adam was created perfectly good and holy, he was created with an ability and fitness for glorifying God perfectly. Now the way in which we glorify God is by actually worshipping, as well as always honouring Him, in a manner becoming the dignity, the greatness, and the infinite perfection of his character. But no one can truly and properly worship God; none can worship him in an acceptable manner, without a knowledge of his will, and without knowing *how the God to be worshipped does essentially exist.* Further, no one knows the true mode of the divine existence, who does not know that God exists in *the trinity of persons.* As the true God then, according to his peculiar nature, Adam could not have worshipped him, unless he had known him in the trinity of persons.

2. Adam must have known God as existing either in the trinity of persons, or in one person. If the latter, he was, in his state of innocence and *perfection*, involved in a gross error as to the great object of worship; an error to be corrected only by an extraordinary revelation. But the perfection of his religious knowledge forbids such a supposition.

3. In comparing the knowledge which man had of God after the fall, with that which he possessed before it, we exalt the former and disparage the latter too much, when we argue from the state of the former to the state of the latter; and conclude because man in his fallen state does not without a revelation know the Triune God, therefore he could not have known him in the state of innocence. We should rather acknowledge and bewail the exceeding darkness and corruption which deform the soul, and obstruct the entrance of truth into it.

The knowledge of the Trinity does not peculiarly belong to the mysteries of redemption and salvation, which regard men only as in a fallen state. With respect to the distinct existence and operations of the Trinity in relation to these mysteries, there can be no doubt. But the doubt is, whether God as the *Creator* is *Triune.* That he is, is proved from the fact that of the *Logos* or Word, "the same that was in the beginning with God," it is said, "the world was made by him," and of the breath or Spirit of the Lord, that the host of heaven was made by Him. This was the Spirit that "moved upon the face of the waters." The same truth also appears from the declaration, that they who honour the Father, at the same time necessarily honour the Son and Spirit. On the other hand, he who denies the Son, denies also the Father.

Notes on Sect. XVII.

"*The fool hath said,*" &c. "God is not in all his thoughts." "*No God* is the summary of all their thoughts; they approve not to hold God in acknowledgment; their state of mind is enmity against God." *Rosenmuller in loc.* It is the secret wish of the sinner in the hour of his folly and licentiousness, that there may be no God to call him to account, but it is not his calm and settled belief that there is none, any more than that he has no conscience or sense of right or wrong. The very word *conscience*, in its derivation, *con* and *scio*, intimates the *compound knowledge* he has, first of his own thoughts, motives and actions; secondly, of law, with which he compares them. Law of course must have a lawgiver. The notion of pure atheism is absurd; it is contradictory to the principles of our nature; it is *monstrous*, for it is not to be numbered among the ordinary productions of the human mind. The man would be less absurd than the advocate of atheism, who should argue that because some, or even many men are blind, therefore men in general do not see.

Ps. xiv. 1, should be construed of the judgment or rather feeling of sinners respecting the *providence* of God, not his *existence.* The Targum on this passage explains the words *no God*, by *non est dominium, imperium aut potestas Dei in terra*—"God does not exercise dominion and power in the earth."

In answer to objection 2, it may be remarked, that the God of nature, as such, is an object of faith, as well as the God of revelation. We believe in the immortality of the soul, in the creation of the world, the death of the body, and in future rewards and punishments. But nature teaches these truths as well as revelation, though she goes no further than the alphabet of them, while revelation enables us to read even though we run. "Through *faith* we understand that the worlds were framed by the word of God." In view of the objections specified by the author, and others of a similar nature, it may be said that before we can admit their force, all primary truths must be eradicated from the mind; the very nature of

man must be changed, and he must no longer be considered as a rational being. Every vestige of the law of nature must be considered as obliterated. There must be nothing internal to accuse, nothing to excuse. Nay, man must be worse than the very devils, for they, fallen, degraded, and accursed as they are, believe in the existence of God, and tremble while they believe. It should here be particularly observed, that Paul, in Ch. i. to the Romans, among all the low corruptions and abominable practices of the heathen, does not mention the denial of the existence of God. They were "*haters* of God," but to hate, they must know him. Accordingly, in the same argument, he declares the law of God to be written in their hearts.

Notes on Sect. XVIII.

Natural religion may be supposed to teach a variety of things beyond the existence of God, though it be difficult to say precisely how much, since its dim rays have been swallowed up in the broad and bright light of revelation. Whatever of goodness, wisdom, power, justice, mercy, &c. were discernible in the creature, it would be reasonable to trace up from the ectype to the archetype. But of the Triune God nothing was known. Hence, Acts xvii. 23, Paul found an altar erected, Αγνωστω Θεω, to the UNKNOWN GOD. That was the "time of ignorance." When they knew God to a certain extent, they did not worship him as he is truly, God. The το γνωστον Θεου, was very different from the το πιστον Θεω. Jesus Christ as Mediator, Redeemer, Saviour, is a subject of pure revelation. Cicero (acad: quest.) complains that Zeno and the rest of the Stoics believed *Æther* to be God, and that Cleanthes supposed the sun to be the ruler of all things. "We are driven, therefore," says he, "by the different opinions of the philosophers into absolute ignorance, as to whom belongs the government of the world." The times of this ignorance, God, for wise purposes, winked at.

THE LAST HOURS OF DR. JOHNSON.

In the Christian Observer for Nov. and Dec. last, an excellent paper appeared on "True and False Repose in Death," extracted from "Christian Essays" recently published in Britain, by Mr. Wilks. These publications in the Christian Observer, it appears, occasioned the following letter, addressed to the editor of that distinguished religious Miscellany. It may be proper, for the information of some of our readers, to state, that the writer of this letter has been, and it is believed still is, "the Secretary of the Moravian Missions;" and that his father, sometime since deceased, was an eminent Minister of the church of the *Unitas Fratrum*, statedly resident in London. We had heard something of the composure of Dr. Johnson's mind, as he drew near to death; after having been all his life time subject to bondage, through fear of that awful crisis of his being: And a couplet in Cowper's epitaph on this Coryphæus of British Criticks and Moralists, which we published in our second volume, intimated that the friends of vital godliness believed that the latter part of his life afforded better evidence than the preceding part, of his possessing genuine piety—A deep reverence for religion, and a strict adherence to its forms, it is known that he always maintained. But Cowper says—

"Who many a noble gift of Heaven possessed,
And faith *at last*—alone worth all the rest."

His biographers, Hawkins, Boswell, and Murphy, were not likely to say much on this topick. Boswell indeed gives intimation that his fears subsided, and that hope prevailed; but his account is extremely meagre. It was therefore with peculiar pleasure, that we read the publications which first appeared in the Christian Observer, and particularly the following letter, published in the January number of that work. The extraordinary mental powers of Dr. Johnson have long been a subject of our admiration; and to find them all at last, mingled as they were with an uncommon degree of the pride of conscious genius, bowing with childlike meekness at the foot of the cross, and taking lessons of instruction and consolation, from an humble, but

well-informed Moravian Missionary, was to us truly delightful, and we hope edifying—and we trust that not a few of our readers will be similarly affected. We were rejoiced to observe, that his "late conversion" was "not so late as his last illness." The letter is as follows—

To the Editor of the Christian Observer.

Having observed in your publication a paper on "True and False Repose in Death," taken from Mr. Wilks's Christian Essays, in which the author has commented upon the last days of that great ornament of our national literature, Dr. Johnson, I wish, before the tradition is lost, most fully to corroborate his statements, on the testimony of my late revered father, who knew Dr. Johnson intimately, and always spoke of him as having become truly, before his death, "a child of God, by faith in Christ Jesus." Indeed, for several years, my father had observed in him, not only an increasing *knowledge* of the way of salvation, freely through the merits and atonement of the Redeemer, a subject on which he delighted to hear my honoured parent expatiate in his truly affectionate and pastoral manner, but also a growing humility and piety, which showed that he had himself personally "laid hold of this hope set before him in the Gospel," and found pardon and peace to his soul.

I regret that I did not collect at the time any memoranda of my father's frequent interviews with this eminent man, as they would have served to show that "the great Dr. Johnson," as he was emphatically called, did not, in his closing years, live, and certainly did not die, a Formalist or a Pharisee, trusting either wholly or in part to his own merits; but that his "conversion" to God, to use his own expression, though "late"—yet not so late I feel assured, as his last illness—was *true*, and that he died a penitent sinner at the foot of that cross, from which no sincere penitent was ever rejected.

Dr. Johnson, during the latter part of his last illness, had sent his servant Franky, as he familiarly called him, every day to our house, to know when my father, who was absent from London, would come back, with a request that he would attend him, and I wrote frequently to urge him to hasten his return for that purpose. The moment he arrived, he went to the doctor's house, but found him speechless, though quite sensible. My father spoke to him; most affectionately directed him to the only Saviour, and to dependence on his merits and atonement alone, and reminded him of the only source of true repose in life or death. The doctor showed, by pressing his hand, and other signs, that he well understood and thankfully received the address. He expired the next morning, and my father always regretted not having been able to attend him according to his wish; but he did not, he *could* not, doubt his having found mercy through faith in the infinite merits, of his Saviour, in whose sacrifice he alone confided for pardon and acceptance with God.—Your affectionate friend and servant,

CHRISTIAN IGNATIUS LA TROBE.

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VII.

Result of proposed Remedies.

Dear Sir,—It often requires time to convince a whole community of truths most obvious and important. So it happens in the General Assembly. To many men, who have examined the subject, nothing appears more obvious and certain than that any and all the remedial measures hitherto tried, neither

have removed, nor can remove, the evils, which are growing in that highest judicatory. It is in their view equally certain that no measures can be adopted on the plan of presbyterial representation, which will remedy those evils. I need not claim for those men superior discernment; men may differ in opinion from prejudices, or want of examination of the subject. It is however a fact, that the whole Presbyterian church is far from being convinced, that it is at all necessary to change the mode of electing delegates to the Assembly.

The whole church seems to have been agreed in one thing necessary to be done—*to lessen that body.* But how that is to be effectually done is not agreed. There must, however, be some point of agreement, and its discovery must not be very far distant; or difficulties will be realized, more serious than any which have yet been experienced.

Let me here repeat the *fact* to be shown—a *fact* of which I mean not to lose sight—that the *General Assembly must be lessened in numbers.* I have shown that all the evils, of which we hear complaints, either arise solely from the unwieldy number of the court, or are in some way connected with it. It must, therefore, be entirely obvious that the only way to remove, or prevent the difficulties, will be to lessen the representation. This has been tried in two instances, and yet the body is larger than it was before the first effort was made.

The mode of diminishing the body by lessening the representation from presbyteries, has now been carried to its utmost extent, consistently with the principle of equity. The fractional representation is already very disproportionate. But carry it one step further, and it will become enormous. By recurring to the last reports, you will perceive that of the *eighty-nine* Presbyteries, *fifty-four* had not to exceed *twelve* ministers each. Of these several had but *five, six,* and *seven* each. Suppose *three* more should be added to the number entitling to one ministerial delegate, so that we send one for every *fifteen* ministers in each presbytery, what will be the consequence? It will lessen the representation but very little—*fifty-four* presbyteries would not be at all affected by the change—and of the remaining *thirty-five,* only *sixteen* would lessen the number of their representatives. But in that case also, the rotation custom would bring an almost, if not an entire new delegation, every year. After all, carry this plan of diminution as far as you will, the number will be too large; within two or three years, more than *two hundred* must be entitled to seats, on any ratio of delegation from each presbytery.

But in the spring of 1826, there was an attempt to diminish the business of the Assembly, by terminating all *complaints and appeals,* in synods. I have said that I was alarmed when this proposition came down from the Assembly. What increased my alarm was the report, that the expedient received the approbation of almost every member in the house. I feared excessively that it would be affirmed by the presbyteries. But you know, sir, it was lost by a very small majority of the presbyteries—and to me it seemed a remarkable interposition of Providence, that a measure so unanimously recommended by the Assembly, should not receive the sanction of the presbyteries. One of the means to prevent so disastrous a measure seemed to be, the connecting so many propositions for amendment, and placing at their head a section of the Confession of Faith. This circumstance awakened the attention of many men to examine carefully the whole, who would probably have taken the latter provisions on the recommendation of the Assembly, had those

alterations been few and alone. I have already intimated the manner in which this measure would have violated the principles of Presbyterianism.

I was not a little gratified with the result found in the minutes published last spring—and I do hope no such proposition will ever emanate from the Assembly again. I am persuaded it must have been adopted under a pressure of disagreeable business—in the midst of great anxiety of the members to return home—and without due examination of the bearings and influence it must have on the church.

It deserves to be repeated again and again, that no infraction upon the radical principles of our ecclesiastical jurisdiction should be for one moment attempted, or tolerated, in the present state of things. It is to be hoped that presbyteries and ministers have become satisfied, that we must adhere to radical principles of church government, as well as to doctrines of faith. It may not be as directly fatal to the souls of men, to unsettle the former as the latter—but it will as immediately interrupt the peace of the church; introduce contention—prevent the good influence of Christian example and means of grace—and thus occasion many souls to perish.

It may be thought, since the measure referred to has been disposed of by the last Assembly, no further discussion of the subject is necessary. So it would seem to me, if the danger of invading radical principles ceased with that disposition of the appeal question. But I am not convinced that such is the fact—and I recur to this measure in connexion with other remedial attempts, for the purpose of showing that, in the absence of a properly effective remedy, the General Assembly as now composed, may be expected to adopt expedient after expedient, which will threaten the foundation of its own existence. It is not in the nature of freemen to deliberate in a judicial capacity, under a pressure of evils, without attempting to remove them. Measure after measure will be proposed from year to year, which must waste the time of the Assembly, diminish the confidence of the church in her highest judicatory, and place the court in jeopardy. To avoid all these evils, and render the Assembly what it was designed to be by our fathers, who united in its organization, should be an object of our constant and prayerful exertion. How can this be done?—is the great practical question, which must soon be answered, or leaving it unanswered, must divide the Presbyterian church. My answer has already been given, which I now repeat and discuss—it is, *Synodical representation.*

In order to make this measure *effective, permanent,* and *equitable,* I propose that one minister and one elder be chosen by the respective synods, for every *twenty-five* ministers. But instead of applying the principle of fractional representation, as I intimated to you in a former letter, let no delegate be sent for the fraction, unless it shall exceed one half the specified ratio *twenty-five.* But whenever the whole number of seats, liable to be claimed by representatives so elected, shall exceed *one hundred and twenty,* let *thirty* be the number of ministers fixing the ratio; and in no case let the existing ratio be continued, when more than *one hundred and twenty* shall be entitled to seats. This will *effectually* reduce the delegation to a convenient body, and yet furnish a competent number for all purposes of business and union. According to the statistical report of last spring, there would be *forty-nine* ministers, and the same number of elders, entitled to seats in the Assembly, on the proposed ratio; and leave a fraction of only *fifty-two* ministers, in all the synods, without representation. In two synods there would be a frac-

tion of *twelve* each, in one of *ten*, another of *nine*, one of *six*, and another of *three*. From this statement it is obvious, that *thirty* must soon be the number fixing the ratio, and at no very distant period *thirty-five*, or *forty*. But the only measure necessary, to effect the change from *twenty-five* to *thirty*, will be for the Assembly to send down to the Synods, a notice that the statistical reports show the delegation likely to exceed the maximum fixed by the constitution, and a direction to elect according to the ratio of *thirty*. The same course, when necessary, will change the number to *thirty-five*, or any required ratio.

This plan will make the principle of the constitution *permanent*, and leave no room for unpleasant discussion, or difficulty in fixing the ratio of representation. It will prevent a resort to expedients, so as to disturb the constitution—a constitution so well adapted, in all its general principles, to secure harmony and promote the good of the church.

The permanence of constitutional principles is an object of vast importance in the present state of things, and in prospective influence for many years to come.

The proposed measure will also be *equitable*. The only question to be apprehended in relation to this principle, is one which respects the proposed change in the fractional representation. But you have already seen how unjustly the present plan operates in that respect. I do not propose the alteration as precisely equal in all cases; yet I do propose it as approximating much nearer to it than the present mode, and more equitable than any other which occurs to me. It would not be just to neglect fractional parts of synods altogether, nor would it be just to give small fractions the same representation as an integral part—that is, according to the statement above, to give the same representation to *three*, or *six* members and their churches, as is given to *twenty-five*. But when the fraction shall exceed half the number determining the ratio, then to give them a representation, approximates nearer to equality—and would, probably, be satisfactory to the church. It is scarcely problematical whether the whole church will be more equally represented. The prospect amounts to a moral certainty, that a much fuller delegation will attend. Near and distant parts of the church will more probably have an equality of members in the Assembly, than they have heretofore had. Take, for example, the last Assembly.—Of *two hundred and sixty-eight* delegates, to which the church was entitled, there were only *one hundred and forty* present. *One hundred and three* of those were ministers, and *thirty-seven* were elders—I speak of our own delegation, exclusive of correspondents from foreign bodies. You will perceive that *seventeen* presbyteries were totally unrepresented, and *sixty* out of *eighty-nine*, were without a lay delegation. To me it would seem probable, that the synodical plan would secure almost an entire representation of the church. Surely men could be found in every synod, sufficiently impressed with the importance of securing their rights and furnishing the requisite intelligence, to fill the representation of each. Instead of *one hundred and three* ministers of our own church, according to the last report, we should then have *forty-nine*, as stated above. The probability of getting a full representation of the eldership, will be much greater on the proposed ratio, than on the one now practised. The reason is plain. The number to be sent from a given region will be less, and the importance of a full representation will be much more likely to be felt by the eldership. When once a proper estimation of the duty and privilege shall be made by the elders, there will be

no difficulty in obtaining a full representation.

I have already stated that this alteration will not invade, or sacrifice any radical principle of Presbyterianism, or of representation—that the Assembly will sacrifice nothing in character and influence; but that much would be gained in respectability, and good influence, together with several other advantages, not necessary now to repeat. You will now perceive, instead of invading any principle of Presbyterianism, we shall only carry out, to necessary and just application, the principle already acted on by the Assembly. The only difference is in taking the larger instead of the smaller presbyteries—larger presbyteries, or synods, in which all the churches are represented, and all the clergymen are present.

The necessity of the case arises from the fact, that it is utterly impossible to reduce the Assembly to a convenient size, on any other plan, consistent with the integrity of the Presbyterian church. The principle of representation, preserved in its present approximation to equality, and on the existing plan, renders it impossible to reduce that judicatory below *two hundred and fifty*—and in a very few years it cannot be reduced below *three hundred*. But suppose our rational hopes of the church's increase should be realized—hopes, which are excited by the operations of domestick missions and other charitable efforts of the day—suppose those hopes realized for *twenty-years* to come, what will then be the number of the General Assembly? According to the present plan and ratio of representation, there would be more than *six hundred* members of that court. The prospect of such an increase of the church is a delightful thought; but to think of *six hundred* men assembling as a judicatory of the church, to decide on questions of principle and church order, is to think of an unwieldy mass of men crowded together, without the possibility of deliberation, order, or despatch. Their sessions would be like the long parliament: and supposing the whole Presbyterian church to remain united, and send her delegation to one Assembly, on the present ratio, for *thirty* or *forty* years to come, the Assembly of one year may dissolve on the last day of the twelve months, to give place for the next Assembly to open on the first of the next, and thus sit perpetually.

All this prospective statement you may consider visionary, but so far as the increase of the church and her ministry is concerned, I fully believe it will be more than realized. This belief rests not on speculative interpretations of prophecies, which seem to speak of glorious things for Zion in our land—the home of freemen and asylum of the oppressed. Take the simple fact, that the number of ordained ministers in the Presbyterian church was last year increased *eighty-seven*, after deducting *seventeen* deaths; multiply this number by *twenty*, the number of years, and you will have an increase of *seventeen hundred and forty*, which added to the present number will make about *three thousand*. The increase of the number of churches was nearly or quite the same. But the population has increased more than in proportion to the above increase of ministers and churches, after giving a fair proportion to other denominations; the means for extending the Presbyterian church and her ministry are increasing, and it is not visionary to calculate on their progressive increase; instead, therefore, of *three thousand*, we may have *four*, or *five thousand* ministers, and as many churches, in *twenty* years. And yet the moderate calculation of the same annual increase for *twenty years*, would furnish more than *six hundred and fifty* members of the Assembly. But

there must be a much greater increase than all this, to sustain the relative extent of the Presbyterian church, whether you consider it in relation to other Christian denominations, or in relation to the increasing population of our country. Yes, my dear sir, more must be done to extend the interests of the Presbyterian church, or we must lose ground—the children of our own communion must be fed by other hands, and be found under a different name. No, sir, there is nothing visionary or extravagant in the calculation of our increase, but much below the sober, rational expectation of the enlightened Christian.

It may now be asked, is it possible for so large a church to be represented in one Assembly? Yes, I think it is possible, and very desirable, that the Presbyterian interest should be united in one representative body, for many years to come. In some respects it may be considered as important as the political union of these United States. The sword and fire are indeed not as sure to follow an ecclesiastical, as a political dismemberment; but consequences disastrous to the peace and prosperity of the church are to be expected. Party feelings and illiberal controversy must be anticipated. Charitable operations would be interrupted—the spirit of the age be violated and repressed—while the example would be unchristian, and deeply injurious to the influence of religion. Schism after schism might be expected, until the concentrated forces of infidelity and antichrist would bear down upon our divided ranks with untold effect.

But that it is possible for the Presbyterian church in these United States to be represented in one Assembly, I maintain, although it should be increased to *six* or *ten thousand* ministers, and as many churches. *Forty* or *fifty* synods would be sufficient to cover the whole territory, on the most extended prospect of increase, for nearly a century to come. On such a supposition there might ultimately be some difficulty in continuing all the same relations of presbyteries, synods, and assembly. But whenever the time shall come that a synodical representation shall be too large for equitable reduction, there will be a reason for organizing two or more assemblies, corresponding with each other by delegates, for purposes of union and fellowship. At present, however, the reason and necessity do not exist. We may safely leave the plans and arrangements, which Providence intends for the immediate introduction of the millennium, to such agencies as God shall then raise up and employ. It is sufficient for us to provide for the integrity, order, peace, and prosperity of the church, while its interests are capable of being superintended by one superior judicatory. To this period my remarks are intended to apply. Beyond such a period, I for one, have no anxiety to give directions, or modify the courts of the church, further than our wholesome regulations may have an influence in forming the future habits and opinions of men. But I will not pursue these speculations any further, believing that hints are sufficient for you.

In my next I propose to consider some objections, which I have occasionally heard suggested, when the proposed change has been mentioned.

Yours, truly,

Φ.

January, 1828.

THE NARRATIVE OF "THE SECOND SPIRA, OR THE DEATH-BED OF A MODERN FREETHINKER," AN IMPOSITION.

We publish the following communication because we think it im-

portant that all falsehood, imposed on the publick as truth, should be detected and exposed; and because we deliberately believe that the imposition, to which this communication refers, has already done mischief, and is calculated to do more. That fictitious narratives may be innocently, and sometimes usefully written, we do not deny. But there ought always to be some clear indications that they are fictitious. Fiction we always refer to the imagination of the writer, and claim the prerogative of judging whether it has been well or ill conceived; and we dispose of it accordingly. But it is otherwise with facts. We must take them as they are—they are not *out of nature*, since they have actually taken place; and we cannot escape from their legitimate import, be it what it may.

As to the mischievous tendency of the narrative of the second Spira, we are sensible that in this we differ in opinion from men of great respectability for piety and intelligence. Yet differ, decisively, we must and do. We believe, with Dr. Clark, whose opinion will appear in the sequel, that the narratives of both the first and second Spira, are calculated to do serious injury to persons in a tender state of mind in regard to religion, especially when their exercises are mingled with, or tending to, morbid melancholy. We think that something of this kind has been matter of personal observation with ourselves. Baxter long since declared, that the case of the first Spira "was a plain case of religious melancholy," and would not consent to regard it in any other light. Dr. Clark does not hesitate to declare it as his opinion, that it was an entire forgery, like that of the pretended Sir Francis Newport. Religion has sanctions sufficiently awful, drawn from the sober and unerring records of divine inspiration, without recurring to fiction or a disordered imagination, to awaken fear. But there is a wonderful gust in the popular mind, for tales of the marvellous and the horrible. Hence the demand for such publications as that on which we remark. In this city, a few years since, a terrifick narrative, something like that of the second Spira, was sent abroad. It was found to be a fiction, and the gentleman who had given it currency, under the belief that it was a statement of facts, did himself great honour, as soon as he discovered his mistake, by coming forward and frankly stating to the publick that the whole was an imposition. That tale has, in consequence, been consigned to its merited oblivion: and we shall rejoice if our correspondent's researches, which he has manifestly pursued with great care and industry, shall have the same effect, on the equally unfounded tale of the second Spira. We regret that we must divide our correspondent's communication. But we shall give enough in our present number, to put it beyond question, in every candid mind, that the story of the unhappy Sir Francis Newport is a mere fabrication. The remainder of the communication shall appear in our next number.

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To the Editor of the Christian Advocate.

I send you an inquiry into the origin of the narrative entitled "The Second Spira," or as it is now more generally denominated, "The Death-bed of a Modern Freethinker, exemplified in the last hours of the Honourable Francis Newport, son to the late Lord Newport." For myself, I think that every such imposture ought to be exposed. You will make such use of my communication as you think proper.

DETECTOR.

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"The Second Spira" was first published in London, in the winter

of 1692–93. Few young men, according to the statement of this narrative, have been brought upon the stage of life under more favourable circumstances, than the "Hon. Fr. N——t," of whose unhappy end it professes to give an account. He is represented as pleasing in his demeanour, of an elevated rank, of affluent circumstances, of good natural parts, and as having received an education that was equal to the advantages of his birth. After spending five years in the university, at the age of twenty-one, it is said, he removed to London, and entered himself as a student of law. His conduct, hitherto, is represented as without exception, and it is declared that "he was looked upon as a blessing and an ornament to his family." But the advantages of a religious education, it is affirmed, were soon lost in the temptations of the metropolis. A change of residence was followed by a change of company; and men whose minds were perverted by the bane of infidelity in its grossest form, were his new associates. It was not long, we are informed, till N——t found himself, on account of his religious opinions, the butt of their satirical merriment. He attempted, at first, if we believe the narrative, to defend himself, but without effect; his associates were not to be influenced by reason, and their company and example were to effect his ruin. His firmness, in a short time, began to fail, and he became connected with a club which met for the avowed purpose of laying down rules for becoming so "critically wicked" that the law could take no cognizance of their impiety. Still, however, it is said, he was reserved in publick, and maintained a fair exterior toward his friends; but this was done merely from motives of prudence. He was, in reality, lost to all sense of duty, and his superior advantages only prepared him for a more melancholy end. In the height of his impiety he was taken ill, and after exhibiting, for several days, a scene of sufferings, so distressing, that their bare recital makes us shudder, he expired, in full anticipation of all the horrors of the second death.——Such is the substance of this widely circulated story.

This narrative, as might be expected, from the recentness, as well as the extraordinary nature of the events which it professed to relate, occasioned great excitement on its first publication.* In some instances its perusal was recommended from the pulpit. Copies, in immense numbers, were sold; and the pamphlet appears to have obtained a circulation, never, probably, surpassed by any thing of a similar nature. Public curiosity, however, with all its ingenuity and exertion, was not able to ascertain the truth of the narrative. Every thing connected with the unhappy sufferer was kept as profoundly secret, as if he had been the inhabitant of another world. The writer of the narrative, Mr. Richard Sault, of London, stated that he had received the memoirs out of which he drew it up, from a Mr. Saunders, a clergyman of the Episcopal Church, but would tell nothing more. This uncertainty continued for some time; but at last, the narrative was found to be an imposition, and the wretched N——t to have existed only in the imagination of the writer. Suspicions of this kind had, indeed, existed in the minds of some from the first, and appear to have gradually gained ground for about ten or twelve years, when the truth, at last, was clearly established. Its original publisher, whose name was Dunton, in a history of his own life, which he styles "The Life and Er-

* The date of his illness, as stated in the narrative, is Nov. 30, 1692; his death, consequently, could not have taken place more than a few weeks before its publication.

rors of John Dunton, published by himself," and which he first gave to the world in 1705, has inserted a full account of the whole imposition. From this work, the following extracts are correctly taken.

"The world may, perhaps, expect that I should here say something of '*The Second Spira.*' This narrative was put into my hands by Mr. Richard Sault, the Methodiser, Dec. 26, 1692. Mr. Sault assured me, 'he received the memoirs out of which he had formed the copy, from a Divine of the Church of England.' He also confirmed the truth of it by a letter and a preface from the same gentleman.

"The letter ran thus:—'Sir, I had yours, with the manuscript, and having compared it with the memoirs I took, I think you have done me, and the case of that miserable gentleman, a rigid justice.'

"In the preface, the divine says, that, 'having examined the piece, now it is perfected, with the original notes and papers, which I drew myself, I find the substance and material part very faithfully done; and I dare affirm that there is nothing material left out, nor are there any interpolations that are not genuine.'

"The way to publish the copy being made so plain, I procured Mr. Bohun's license; but so soon as it appeared in the world, the noise it made was more than ever I expected. Several clergymen came to examine me about the truth of it, and I carried them to Mr. Sault, who gave them the very same account I had received from him before; and Mr. Jekyl, whose acquaintance with Mr. Sault had been very intimate, told me, after coming from Mr. Sault, 'that he believed the narrative was true.'"

"After all the evidence I have received of this matter, I have now quite altered my opinion of *The Second Spira*, and shall deliver my thoughts, with all the impartiality and freedom I am capable. I really believe that Mr. Sault himself was the *Second Spira*, in regard that, a little before he wrote the narrative, he was under the severest terrors of his own conscience; his despair and his melancholy made him look like some walking ghost; and I heard several such broken speeches as these fall from him, "I am damned! I am damned!" I remember he came one time to my chamber in the Poultry in this condition; and his complexion and his looks were quite altered, and his discourse ran upon despair. After he was gone, dear Iris* came to me, and said, 'she was very much afraid Mr. Sault would do himself some mischief.' And the truth is, there is such deep despair in every page of the *Second Spira*, that it is hard to conceive how any man could write such a dismal narrative, that did not feel himself what he there relates. This suspicion of mine is strengthened by some other circumstances; for he could never give us any particular account where Mr. Saunders lodged, from whom he received the memoirs; and Mr. Sault, had the matter been true, must of necessity have had a correspondence with Mr. Saunders, that he might convey the manuscript to him for his approbation. Nay, further, I have all the original copy of the *Second Spira* by me; and it is the opinion of my dear friend, Mr. Dixon, as well as mine, that the letter and the Preface which Mr. Sault pretended to receive from the divine, are no more than counterfeits of his own writing; which any gentleman shall have the liberty to compare, for their own satisfaction, if they think it worth their while to call upon Mr. Larkin, at the Half Moon, in Hand Alley."†

As an additional reason for be-

* So he calls his wife.

† Life and Errors of John Dunton, &c. Second Edition. London, 1818, p. 154, et seq.

lieving that Sault, in writing this narrative, took for his subject the state of his own feelings, Dunton has inserted a letter from Mrs. Sault to her husband, from whom she had been separated for some time, in consequence of the bad treatment which she had received from him; and also an extract from Mr. Sault's answer, in which he makes confession of his guilt, professes penitence, owns his wife's kindness to him, expresses his willingness to submit to her terms of reconciliation, and concludes by hoping that they might yet live happily together in this life, and both be partakers of the blessings of the life to come. As neither of these letters, however, have more than an indirect bearing on the point in question, I shall make no extracts from them. Dunton then proceeds with his own story.

"But, notwithstanding this penitent letter, and Mr. Sault's once saying he was vexed that there was such a noise about the *Second Spira* —till of late, I as really believed the truth of the *Second Spira*, as those reverend ministers who recommended it from the pulpit, to the perusal of their hearers, and the publication of it was one of the most innocent actions of my whole life." p. 156.

"Now, reader, what I have here said of the *Second Spira*, being what I am willing to swear to, upon all the Bibles in the Queen's dominions; and if my credit appears hitherto unspotted and free, and not stained with base, little, and dishonourable actions; I hope I shall have that common charity in this affair, which every one would be unwilling to be denied, were he in my circumstances." p. 157.

"Thus, reader, you find (by my being imposed on in the *Second Spira*) that I do not pretend to be more infallible than other people; and of six hundred books I have printed, it would be strange if all should be alike good. But though in my *unthinking age*, I have printed something I wish I had never seen, (though of six hundred I know but of seven that I am angry at)—yet, where I have erred, it is from Heaven, and not from man that I heartily ask forgiveness." p. 158.

"You know, reader, that youth are rash and heedless: green heads are very ill judges of the productions of the mind. The first glance is apt to deceive and surprise. Novelties have charms that are very taking—but a little leisure and consideration discovers the imposture; those false lights are dispelled upon a serious review, and second thoughts are wiser than the first. And this was my case with respect to 'The Second Spira;' 'The Postboy robbed of his Mail;' 'The Voyage round the World;' 'The New Quevedo;' 'The Pastor's Legacy;' 'Heavenly Pastime;' 'The Hue and Cry after Conscience.' But excepting these seven books, I have nothing to repent of, with respect to printing. But for these, I heartily wish I had never seen them, and advise all that have them to burn them." p. 159.

Nothing, certainly, can be more evident from the above extracts, than that the Second Spira was a forgery, and that it was pretty generally believed to be such, at the time that Dunton wrote his life. Sault, then, must either have been the author himself; or he must have been conscious that the matter would not bear an investigation, and was therefore unwilling that the truth should be known.

Nor are Dunton's statements the only evidence of what I have here asserted. In 1783, this narrative was again published, in the Arminian Magazine, by the celebrated Mr. John Wesley; concerning which he makes the following observation, by way of preface.—

"Above fifty years ago, I met with a remarkable Account, enti-

tled, THE SECOND SPIRA. I subjoin an extract from it."—J. W.

This was inserted in the No. of that magazine for January, p. 24, and the remainder in the Nos. for the two subsequent months; to all of which the following title is prefixed.—"A Narrative of the Death of the Hon. Fr. N——t, son to the late ———."

Can we now, for a moment, suppose that if this narrative had been true, it could have sunk so soon into oblivion, and have remained in that state upwards of fifty years? But that it was not true, will appear the more indisputable, when we reflect on the extraordinary excitement it produced on its first appearance, and the immense circulation it obtained. Dunton says, that about thirty thousand copies were sold in six weeks.* The most rational conclusion, then, is, that the work, on the discovery of the imposition, fell into disrepute, and in the course of a few years was forgotten; and that Mr. Wesley, having met with a copy, and not being acquainted with its history, republished it in the Arminian Magazine.†

But here, it may perhaps be asked, how could Mr. Wesley be ignorant of this, when his father, Mr. Samuel Wesley, together with Dunton, his brother-in-law, and Sault, were jointly the editors of the Athenian Mercury, at the very time the pamphlet was first published? That they were both married to daughters of the celebrated Dr. Annesley; and that they and Sault were the editors of the Athenian Mercury at this time, and for some years afterwards, we know. But this is nothing to the point. We also know that Mr. Wesley removed from London about the year 1700; that prior to this a misunderstanding took place between himself and Dunton; and that they parted with mutual dissatisfaction —Dunton's biographer says, "with an irreconcilable hatred."* But be this as it may, of the quarrel there is no doubt; of a reconciliation, I have not met with the slightest evidence. Nor do I recollect that, among the numerous letters of the different members of the Wesley family collected by Dr. Adam Clark, Dunton's name is once mentioned. It is very probable, therefore, that the Second Spira, and its publisher, were seldom, if ever, spoken of in that family; and that Mr. John Wesley, who was not born till 1703, knew nothing of the circumstances connected with the publication of that work.

This accords with what Dr. Clark has stated in his Memoirs of the Wesley Family, in which he has incidentally taken notice of the narrative in question. Speaking of the Athenian Society, which never consisted of more than three members, Dunton, the propeietor, Sault and Wesley, he observes—

"In mentioning the name of *Mr. Richard Sault*, I am necessarily led to notice a work which then made a great deal of *noise* in the world, and since that time both *noise* and *mischief*.' I mean a pamphlet entitled '*The Second Spira;* or a Narrative of the Death of the Hon. Fr. N——t, son of the late ———.' Published by John Dunton; and republished by the late Mr. J. Wesley, in the *Arminian Magazine*, for 1783; pp. 24, &c.

"When I first saw this account, I believed it to be, what I ever thought and still think the *First*

* Life and Errors, &c. p. 157.

† In drawing this conclusion, I have gone upon the supposition that Mr. Wesley was unacquainted with the history of this narrative. It will be observed, however, that this is merely a conjecture, Mr. Wesley has expressed no opinion, and in this respect differs widely from its subsequent editors.

* Life and Errors, &c. 2d ed. p. xi.

Francis Spira to be, a forgery; and a forgery of the most dangerous tendency, calculated only to drive weak persons, and those especially who are afflicted with morbid melancholy, into despair. I was ready, however, to grant, that if the stories were founded on *any fact*, the persons who were the subjects, must have been in a state of *derangement;* as both accounts flatly contradict our Lord's assertion, '*every one* that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, *it shall* be opened.' Matthew vii. 8.

"That my judgment concerning the *Second Spira* was not wrong, I learn from John Dunton himself, who, in the work he entitles *John Dunton's Life and Errors*, published by him in 1705, and since republished by Mr. Nichols, vol. i. p. 154, gives us the history of this work."

Dr. Clark then gives, in a sentence or two, the substance of Dunton's account of this work, the same that I have already made so many extracts from; and which it is therefore not necessary to repeat. His own opinion, with his concluding remarks, are as follows—

"When this matter was sifted to the bottom, it was found that the story could be traced to no authentick source; and that it was wholly the contrivance of Mr. Sault; who being a man often afflicted with morbid melancholy, and its inseparable companion, *despair of God's mercy*, wrote it as a picture of his own mind."

"I wish this fact to be known to all religious people, and particularly to the Methodists.

"Had Mr. Wesley been acquainted with John Dunton's account of the matter, most undoubtedly he never would have given the narrative of the *Second Spira* a place in the Arminian Magazine."

(*The remainder in our next.*)

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XII.

Continuation of the subject.—Of the Principles of Action in the Human Constitution.

It has been said, that the pre-eminence of man above the brutes is owing principally, if not entirely, to the superiority of his bodily frame—to the superior fitness of his organs and limbs for the acquisition of knowledge, and for the accomplishment of his purposes. No person who has attentively observed the progress of the infant mind, and compared it with what may be seen in the young of the most sagacious animals, will readily acquiesce in this opinion. How many indications do we witness in the former, of a capacity of understanding, a susceptibility of sentiment, a range of desire and emotion, of which no sign appears in the latter, and which cannot, without the greatest absurdity, be attributed to a difference of mere bodily organization. That the superiority of the human body is a sign and proof of the original superiority of the mind, with which it is connected—that our physical organization is wisely adapted to the pre-eminence of our intellectual nature, is a much more reasonable conclusion, and one which much better accords with what is suggested by the analogy of other parts of the works of God. Wherever we direct our view, we discover an admirable adaptation of one thing to another; a beautiful harmony and correspondence of parts, in the constitution and order of the world. Who can avoid perceiving the adaptation of the eye to the properties of light; of the ear and the lungs to the properties of the atmosphere? Who sees not that they were made with a reference to each other? He who formed our minds, formed our bodies

also; and he has wisely adapted the faculties and principles of the one, to the frame and organization of the other; and both to the circumstances in which we are placed, and to the great ends of our being. Similar remarks are applicable to the inferior animals. Their instincts are perfectly suited to their bodily frame, and both to the sphere of action for which they were intended by the Creator.

An accurate acquaintance with the human mind will convince us, that the superiority of man over the lower animals, does not depend exclusively, nor even principally, upon the advantages of his physical organization. On the contrary, it will satisfy us that it depends far more upon the number, extent, and excellence of the powers and principles of action, by which his intellectual nature is distinguished. Some evidence of this has, I trust, been furnished in the preceding essay. Some parts of our constitution there mentioned, have a range and a dignity which greatly exceed whatever has been observed in any tribe of mere animals. The parts of our nature, which remain to be mentioned, will make this still more manifest.

The principles of action, to which the reader's attention is now invited, are the following:—The desire of continued existence; the desire of knowledge; the desire of power; and the desire of conformity to our own previous determinations. The propensities and desires described in the foregoing essay, are essentially connected with our material frame. Those now mentioned may exist in disembodied spirits; although the close union which now exists between our souls and our bodies, must necessarily exert a powerful influence over their direction and operations.

The desire of continued existence belongs to all men; and is independent, it is generally thought, of a consideration of the advantages and enjoyments with which existence may be blessed. "We have a wish to exist," says Dr. Brown, "even without regard, at the moment of the wish, to the happiness which might seem all that could render existence valuable;—and annihilation itself, which implies the impossibility of uneasiness of any kind, is to our conception almost like a species of misery." It is not of importance to inquire, whether, according to the original structure of the mind, existence be regarded as a distinct and independent object of desire; or whether it comes to be regarded as desirable, from the agreeable objects with which it has usually been associated in our conception. It will, I apprehend, be generally admitted, that as the human mind is at present constituted, we are accustomed to regard existence as an object of desire, and annihilation as an object of dread and aversion, separately from a consideration of what besides may be gained by the one, or lost by the other. So congenial to the mind is the desire of continued existence, and so abhorrent the thought of annihilation, that it may seem doubtful, whether a state of misery be not preferable to the total loss of being. The language which Milton ascribes to one of the fallen angels, can scarcely be considered as repugnant to the natural conceptions of our minds.

To be no more; sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?

No man, therefore, can acquiesce in the belief that death will terminate his intellectual being, unless he regard the utter extinction of his being as the alternative of a state of perpetual misery; and even then his acquiescence must

be, in some degree, hesitating and reluctant.

From an examination of other parts of our constitution, it will be found, that the beneficent wisdom of our Maker has provided all our original and uncorrupted desires with the appropriate objects of their gratification. According to this analogy, it may be asserted, with no small degree of confidence, that the original constitution of man indicated his immortality. In the same way, it may be inferred, that death, which, in its obvious appearance, violently crosses some of the strongest desires of man, was not contemplated, if I may so speak, in the truly primitive frame of his nature. The alarm and terror with which it is regarded, proves that it is not the natural and legitimate consequence of his original condition. The contrary supposition is no less inconsistent with the wise and beneficent tendency, which we may discover in every part of man's original constitution, than with the testimony of scripture, which declares that death entered into the world by sin.

The desire of life is not, in its own nature, either virtuous or vicious. But from the manner in which it is indulged or governed, it may lead to the most disgraceful and ruinous actions on the one hand; or it may furnish an occasion for the display of the most heroick virtue and exalted piety on the other. He who, from fear of danger, shrinks from the defence of his country, is branded with the odious name of coward, by all mankind. He who, from the same motive, proves faithless to the cause of truth and righteousness, exposes himself to eternal infamy and perdition. On the other hand, we admire the heroism of the patriot, who with alacrity exposes himself to danger and death at the call of his country; we applaud the magnanimity of the philanthropist, who, from a benevolence still more expanded, sacrifices his life for the good of mankind; but a still larger tribute of admiration and applause is due to the martyrs of Jesus, who readily relinquish life, with all its endearments, and joyfully meet shame and death, from fidelity and love to their Saviour in heaven. A willingness to surrender life furnishes, in general, the highest evidence of the sincerity and strength of our attachment, to the object for which the surrender is made. This arises from the strength of opposing principles, and from the small encouragement which the case can allow for the exercise of deception. When men are willing to die for their professed belief, it is scarcely possible to doubt their sincerity. The proof is decisive in proportion to its difficulty; yet how often has it been cheerfully given by the professors and martyrs of Christianity. The Lord Jesus has often taken occasion from the love of life, so natural and so strong in all men, to prove the sincerity and love of his professed disciples. "He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." Happy men! who were enabled to be faithful. Their death was, indeed, the noblest triumph. May their memories be revered in all generations.

Besides those already mentioned, there are other principles which, in certain circumstances, are sufficient to overcome the love of life. Some of these may be afterwards noticed. At this time I shall mention only the melancholy fact, that the desire of escaping present misery, when connected with a recklessness or despair of futurity, has often led to the crime of suicide,—a crime which, from its appearing so shockingly unnatural, some have been inclined, certainly without sufficient reason, to impute, in all instances, to insanity.

Our Maker and sovereign Lord claims the homage of all our desires and principles of action. At

his command we should cheerfully resign every object of attachment, even life itself. And if we be not deficient, the performance of this duty will be rendered comparatively easy by our love to Him, and by the prospect, beyond death, of a better and immortal life.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

PROGRESS OF EVANGELICAL PIETY IN GERMANY.

We have the more pleasure in receiving and communicating the information contained in the following extract, from being personally acquainted with the writer, and knowing that his statements are guardedly made, and therefore worthy of full credit.

Extract of a Letter from a Clergyman, resident in Berlin, Prussia, to his friend in New Jersey.

"The cause of religion appears to be prospering more, every day, in Germany. I have heard lately, a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances, are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble families, who had been brought to the knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighbourhood, 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred; but all things considered, it has terminated very favourably."

A still later communication (it is of the date Feb. 3d, 1828) has been received from the same gentleman at Berlin, and addressed to the same friend in New Jersey. It relates to

PUBLICK SCHOOLS THROUGHOUT PRUSSIA.

We are permitted to publish the following extract—

"I had the pleasure of seeing, the other day, the Ex-Prussian minister, Bekedorf, who had for a long time the direction of all the primary schools in Prussia. He gave me some interesting information respecting the arrangements here, relative to this subject. After the government had determined that every child should be sent to school, their main object was to provide proper teachers. For this purpose, in each of the ten Prussian provinces, they created at least one, and in most of them, more seminaries, for the education of teachers; besides smaller institutions for the preparation of teachers for the schools in which nothing more than reading, writing, and ciphering are taught. The higher seminaries prepare teachers for all schools below the gymnasia, which form an entirely distinct department. These, and the universities, are an entirely different concern. These seminaries for teachers are all under clerical management, and before any teacher can be employ-

ed, has as regular a course of examinations to go through, as a candidate for the ministry, or for the medical profession. Every school district, or *commune*, as it is called, is obliged to build its own school house, and every man is taxed according to his property, for the support of the teacher; and this is the case whether the man have children or not; and then, of course, the schools are free. The magistrates are empowered and enjoined to secure the execution of this law, and the attendance of the children. The parents are subject to a fine if they refuse to send their children to the school; and in some instances, absolute force has been used to secure the attendance of the children. This, however, is very rare, as the only reason that a poor parent, in most cases, can have to prevent his child being educated, is the need of its services; the fine is sufficient to attain the end. In all these schools, the Bible is used as a reading book, and the biblical history made a matter of instruction by the teacher. The religious instruction, however, properly belongs to the pastor, who is obliged to devote at least one hour in the week to this object. All the children, the boys at fifteen and the girls at fourteen, are confirmed; and before this they must, at least for one year, have had regular religious instruction. This is not a mere form, the object is actually accomplished. I have designedly talked with some of the poorest children I could meet—such for example as came to my room to sell matches—and have been surprised at the accuracy and extent of their biblical knowledge. These arrangements are extended over the whole population; including Protestants, Catholicks, and Jews. Where the latter are numerous enough, they have their own schools; otherwise they must send their children to the Christian schools. This is a very interesting subject. Mr. Bekedorf has promised to send me some numbers of a journal, devoted to the affairs of schools, published under his direction, in which the plan of the seminaries for teachers is particularly developed. I hope to obtain from this source more definite information on this subject. This plan of universal education, and the making of the peasants landholders, will endear the memory of the present king of Prussia, and must eventually place his kingdom far above those members of the German empire who are not wise enough to follow his example."

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Editorial Remarks.

We cannot permit this communication to go to the publick, without saying that we most earnestly wish that the Prussian system, with suitable modifications, were adopted throughout the United States. That part of the system which relates to the preparing of teachers for the schools, is quite as important as the rest. The want of well qualified teachers is indeed the great want—We rejoice to learn that in New Jersey, where such a spirit of religious and benevolent enterprise has lately appeared, measures are in train for preparing teachers for publick schools. May the effort be successful, and may it be imitated in every state of the American union.

Review.

DR. MILLER'S LETTERS ON CLERICAL MANNERS AND HABITS.

(*Continued from p.* 127.)

In page 115 we find the following section—

"And this leads me to lay it down as another fundamental principle of conversation, that nothing in the least degree bordering on the INDELICATE, OR THE COARSE, ought ever to escape, in conversation, from the lips of a minister. If you wish to know how far I would carry this principle, I answer, if there be a thought or a word which *the most delicate female* would shrink from uttering in a publick company; if there be an anecdote, which the *most scrupulous matron* would be unwilling to relate, if all the world were her hearers; then let no clergyman venture to give utterance either to the one or the other. His delicacy ought to be quite as scrupulous and pure as that of the most refined lady."

Thinking, as we do with Dr. Miller, that on the topick to which this section relates, it was proper to speak with marked emphasis, we are still of the opinion that his injunction is carried to an extreme; and he does not need to be informed that by an extreme of this kind, the very object aimed at is sometimes entirely lost—No regard is too often paid to that which is manifestly overrated. Now the Dr., in the section before us, is speaking of what is supposed to take place in *every* company—in that which is select, as well as in that which is promiscuous or publick. And therefore, even in a select company, the clergyman is forbidden to say any thing which "the *most delicate female* would shrink from uttering in a *publick company*;" or, "an anecdote which the *most scrupulous matron* would be unwilling to relate *if all the world were her hearers*." We suppose it will be admitted that the delicate female and the scrupulous matron might themselves, and without impropriety, say some things in a private circle of Christian friends—something bordering on "THE COARSE," if not on the indelicate, which neither of them ought to utter in a promiscuous company; much less, if all the world were their hearers. The clergyman then, is, in fact, required to be under greater restraints than those to whom he is pointed for an example. Coarseness and indelicacy, highly offensive in all, are certainly more so in clergymen than in other men. But it should be remembered, that there is also a sensitive squeamishness, which betrays the very state of mind that it seeks to conceal; and which led Swift to say, that "a *nice* man, is a man of filthy ideas." It is difficult, if not impossible, to define exactly, and in all cases, the boundaries between what is proper and improper, in matters of delicacy. Times and circumstances, and even the demands of religious duty, may require, or permit, something to be *occasionally* said, that should *generally* be forborne. True delicacy of feeling, connected with a deep sense of religious obligation, will generally be a safe guide; and without these, no rules will be of much avail. There are vulgar souls and obtuse feelings, that never can be corrected; and their possessors must be left in the class of incurables—We wish we could say with truth, that no clergyman was ever found in this class.

At pages 198, 199, we read as follows:

"If your lot should be cast in a populous town, you will have frequent invitations to attend DINING PARTIES. In some large cities invitations of this kind are received, if not for every day, at least several times in each week. Let me advise you to be very sparing in your attendance on such parties. The tendency of frequent luxurious feasting is, to injure the health; to dissipate the mind; to indispose for theological study; to undermine all spirituality; to lower the tone of ministerial fidelity and influence; and in va-

rious ways to ensnare those who indulge in it. I have seldom known any minister who abounded in this practice, without incurring serious disadvantage in consequence of it; and in some cases the results have been of the most deplorable kind. If I were to lay down a rule on this subject, I would say, however numerous the invitations which you may receive, never as a habit, accept of more than *one in a fortnight*, or even *three weeks*." By this means your health will be better; —your head clearer;—your feelings more in harmony with your profession; and the impression left on the minds of those who invite you, more respectful and salutary."

We unreservedly agree with Dr. M. in the injury which clergymen may receive, and have often experienced, from a frequent attendance on dining parties. But we can by no means assent to the propriety of the rule which he lays down on the subject. We believe that it is scarcely possible to find any medium, between an *entire* abstinence from all such parties, and a *general* compliance with the invitations given. Let a clergyman have, as we have ourselves had, a dozen invitations of this kind, in a fortnight; and let him, according to Dr. M.'s rule, accept of one, and but one, of these invitations—if the consequence be not that he shall grievously offend the eleven, whose invitations he has refused, then he will have found a more indulgent people than we have ever known. No, a parish minister must, in this respect, as in most others, treat all his parishioners alike; and they must be satisfied that such is the fact. If he tells them that his *rule* is, to accept of but *one* invitation in a fortnight, he will not easily make them believe that in selecting that one, he is not governed by partiality. But if he informs them tenderly, but yet firmly, that he regards it as a matter of duty, to decline *all* invitations to dining parties—he may indeed be regarded as singular, and unnecessarily scrupulous, but he will give no lasting offence; especially if in other respects, he manifests a proper desire to please them, and is diligent and kind in pastoral visitations. In such visitations, whether in city or country congregations, if a dinner, strictly in the family way, made without previous notice, or any unusual preparation, be occasionally taken by a parochial clergyman, and this as a matter rather of convenience to himself than otherwise, he will not violate the rule we have stated, and may even lessen the disapprobation of that rule, which may have been cherished by some. If we allow, as we are disposed to allow, that there may be some very marked and peculiar occasions, on which a clergyman *ought* to dine in a promiscuous company, this is only to admit that ours, like every other general rule, must be taken with a few exceptions—few, in the present instance, we think they ought to be, and the fewer the better. It will not, however, be understood, that what we have said is intended to apply to invitations of hospitality, which a clergyman may receive, when at a distance from his home. Yet the more, even of these, he can wave without offence, the more fully, in our judgment, will he sustain the propriety of his ministerial character.

In page 325, Dr. M. writes—

"Some clergymen, during publick prayer, are frequently, if not generally, employed in looking round the church, in adjusting their dress, in fixing their hair, and in constantly changing their posture, as if impatient of the continuance of the exercise. *All this is indecorous in any one; but especially in a minister of the gospel.* If *he* allow himself thus to act, what can be expected from the mass of hearers, who always look to those who sustain the sacred office to go before them in devotion, purity, and every thing that is ornamental in Christian deportment?"

The sentence of this quotation which we have placed in italicks, is the only one on which we are disposed to remark. We think it of importance always to keep up the distinction between *indecorum* and *impiety*. Both are often involved, as we think they are in the instance before us, in the same action; but

we exceedingly dislike that what is highly offensive to God, should pass without more censure than is implied in calling it "indecorous." We wish the sentence had stood thus—"All this is not only indecorous, but awfully profane, in any one; but especially in a minister of the gospel."

In page 353 we find the following sentences—"The first two sessions of ecclesiastical bodies that you attend, then, are by no means too much for you to pass as a close, vigilant, silent learner. Rely on it, for any young minister to wish that distinguishing precocity should mark his efforts as a speaker in church courts, is seldom—never wise." The section from which we have extracted these two sentences is, in general, so excellent, that we regret that our want of space forbids us to lay the whole before our readers. Nor have we any thing to object, except to the single word "silent," in the short quotation we have made. But this word brought to our recollection, with great force, the advice we received in early life, from the late Reverend Dr. Witherspoon—a man whose advice we have been accustomed to regard as oracular. No man was more intolerant than he, of precocious loquacity of any kind. Speaking of it in the common intercourse of life, he says—"If the first time I am in company, especially with a young man, he talks incessantly and takes the whole conversation to himself, I shall hardly be brought to have a good opinion of him, whether what he says be good or evil, sense or nonsense. There are some persons, who, one might say, give away so much wisdom in their speech, that they leave none behind to govern their conduct."* Yet this was the man who gave advice to his pupils, when we were among them, which if it had been confined to this subject, as it was not, would have been to this effect—Never let a Presbytery or a Synod pass, in early life, without making your own voice to be heard. The truth is, there are two extremes to be guarded against in this matter—too much speaking, and the fear of speaking at all. The latter, modest young men are apt to think will vanish of itself, after a while. No such thing—It will grow stronger and stronger, the longer you delay. Therefore, the very first time you are a member of a church judicature, take some suitable opportunity to utter a few sentences, well premeditated, and but a few; and do this till the fear of speaking vanishes, as it will before you are far advanced in life. But if you take the opposite course, you will probably be a silent member of church courts till the end of your days—Whether there is less occasion to give such advice to young clergymen now, than there was five and forty years ago, we will not pretend to decide. But having quoted the two Doctors, we leave the reader to judge between them—they do not differ very widely.

At page 384, we find the following sentence—"And hence I have known, again and again, some of the most sober minded and excellent people of my acquaintance, giving themselves up to matrimonial partialities and connexions, so manifestly unworthy of persons in their senses, and so perfectly deaf to all the suggestions of wisdom, that [but for their age] they deserved the discipline of the *rod*, just as much as children at school." We do not think that our friend the professor, really believes that married persons, especially "some of the most sober minded and excellent people of his acquaintance," ever deserve to be literally *whipped*, like "children at school." We would therefore respectfully suggest, that when this sentence is printed in future editions of this work—of which we hope there will be many—the clause we have placed

* Address to the students of the Senior Class.

in brackets be introduced as an amendment.

The whole of Dr. M.'s twelfth letter relates to the subject of female society and marriage; and it is one which all *unmarried* theological students (for alas! some of them are not unmarried) and all unmarried clergymen, of whatever age, may read with great advantage. We so highly approve of the advice given in this excellent letter, that we hate to say a single word in the way of exception. Yet we have, in the preceding paragraph, noticed what we take to have been a small oversight; and we really must enter our dissent from what is said in the following section, pages, 385, 386—

"In reference to this subject, my first leading suggestion is, that THERE ARE SOME CLERGYMEN WHO OUGHT NEVER TO MARRY. While I firmly believe, that the doctrine which enjoins celibacy on the clergy generally, is, as the apostle styles it, 'a doctrine of devils,' and that it has led, and must always lead, to the most enormous evils; I have, at the same time, no doubt, that the minister who deliberately resolves to spend his days as an *Evangelist*, or an *Evangelical Itinerant*, ought, if he can be happy in a single state, to continue in that state. I am of the opinion that neither *Wesley* nor *Whitfield*, for example, ought ever to have married. They were both, indeed, strangely injudicious, in the selection of a partner; but I doubt whether any woman could have been happy with either of them herself, or have made either of them happy, as long as they pursued the course of life to which they were devoted. I think, too, I could name some individuals, now living, in our own country, whose usefulness is greatly extended by their declining to entangle themselves with those worldly cares, which the conjugal relation seldom fails to induce. I know not that *you* have in view any such plan of ministerial labour. If you have, and if you can be comfortable in a life of celibacy, I would advise you never to marry. In this case, you may give yourself more entirely to your work; your movements, however incessant, may be untrammelled; much less will suffice for your decent support, than if you had a family; and thus you may afford essential aid to many congregations, from which you would be in a great measure shut out, if you were bound by domestick ties. There ought to be a few such ministers in every church of large extent. Yet no one ought to be constrained, or even persuaded, to choose this plan of life. Nor should any one adopt it, unless it be the object of his deliberate and devout preference. And even, after having adopted it, for a time, he ought to feel himself at full liberty to retract, and assume the conjugal bond, whenever he is fully persuaded that he can serve the church better by taking this course."

From the broad position taken in the first sentence of this quotation, we entirely dissent; unless the class of those who "ought never to marry," be confined to such individuals (if such there are in the ministerial office) as have great bodily deformities or imperfections, or are the subjects of known hereditary disease, of the most formidable kind—considerations to which Dr. M. does not seem to refer. "Ought not," certainly implies moral obligation; and this we do not, for ourselves, believe that any clergyman is under, more than other men, in reference to marriage; and it is our belief that *no* man or woman is under any such obligation, but in the cases to which we have alluded, and as subject to those considerations of prudence, which ought to be regarded by all without distinction. Indeed, Dr. M. himself seems to come on this very ground, at the close of the section quoted above. Still, we must oppose the opinion, unequivocally expressed by Dr. M., that, "neither Wesley nor Whitfield, for example, ought ever to have married," and that there "ought to be a few such ministers in every church of large extent." We do not indeed go the length of a writer of considerable authority,* who maintains that "it is as much the duty of every man and woman to marry, as it is to eat and drink"—with the exceptions and restrictions that we have already stated. We surely do not think that every clergyman "ought to

* Burgh, the author of "the Dignity of Human Nature."

marry." If there be individuals who really prefer a single life, who can abide in it with comfort and purity, and who believe they can be most useful to the church in such a life, far be it from us to say that they are under a moral obligation to marry. But we do say, that in our judgment, the inclination of no one ought to be, in any wise, controlled, by any of the circumstances that are mentioned in the section we have quoted. We believe that itinerant evangelists, and missionaries of every kind, may lawfully marry; and if so inclined that they ought to marry; and that, if they form a prudent connexion, they may be as useful, and sometimes more useful, than if they had remained in a state of celibacy. That some of the apostles, the original missionaries of the Saviour, and who were placed in quite as trying circumstances as any that occur in modern times, were married men, and that they sometimes took their wives with them on their missionary journeys, is apparent from Scripture (1 Cor. ix. 5). And that those who were not married, had still *power* "to lead about a sister a wife," is distinctly maintained by the great apostle of the Gentiles. A missionary who expects to spend his life in a foreign land, will of course take his wife with him; and those who do not go to distant countries will seldom, if ever, have occasion to be longer absent from their wives and families, than military and naval officers, and many others who follow a sea-faring life. Yet numbers of these, maintain the conjugal relation with happiness to themselves and their partners, and with as much usefulness to society, as men who always remain at home. We do think that a minister who contemplates a missionary life, ought to select a wife with reference to such a vocation; and to apprize her before marriage of what are his prospects, and to ascertain distinctly that she is willing to meet them, and to favour his views and assist his labours. Having done this, he runs no peculiar risk in marrying; for beyond a question, women bear privations and pains and self-denial, better than men. As to Wesley and Whitfield, every body knows, and our author admits, that their wives were not helps-*mete* for them. But we are far from "doubting," with Dr. M. "whether any woman could have been happy with either of them." On the contrary, we believe there were women then in life, who would not only have been happy with either of them, but have rendered their husbands a great deal happier than in fact they were. Such women may indeed be *rarœ aves in terris*. But still, rare as they are, such birds, if carefully sought for and warily approached, may be found, and taken, and caged; and happy will be the missionary who shall have one of them, to cheer, with her sweet notes, his sinking spirits, and to enliven his otherwise solitary and gloomy hours. Whether Lady Georgiana Wolff, will turn out to be a bird of such good omen, remains to be seen —we confess we have our doubts; but if she should, her husband will probably be far more useful as well as happy, than if he had remained unmarried—We forbear to dwell on the obvious consideration, that a married clergyman has some opportunities of usefulness, and some protection against suspicion, that no bachelor can have. Thus, on this delicate, but important subject, we also have "shown our opinion."

Dr. M. has comprised so much in the little volume before us, that it may seem unreasonable to express a wish that he had done more. We can indeed hardly conceive how he should have called to mind all the particulars on which he has given advice to his pupil, unless he had for a length of time previously, been in the practice of minuting down the numerous items which he has come over in his letters. We will

however take the liberty to say, that after reading the book, we wished he had given some detailed advice, in regard to a pastor's duty, in his intercourse with the session of his church; and the use he may make of that important auxiliary, in the instruction and government of his flock. The only reference that we find to any thing of this kind, is in the sixth letter, where it is cursorily mentioned, that one or more elders may, in certain cases, advantageously attend a minister, in his pastoral visitations. But the subject in general, is of much importance in itself, and one in regard to which young clergymen need particular information and counsel.

On a review of our review, it has occurred, that by bringing together all, or nearly all, the faults and omissions which we have discovered, or think we have discovered, in these letters, we may possibly abate the desire which some of our readers might otherwise have, to possess and peruse the volume which we have criticised. We desire therefore to assure such readers, if such there be, that they will contravene our wishes and their own improvement, if they permit the effect we have mentioned to take place. Our remarks have been made, as heretofore intimated, chiefly with the view, that if they are of any worth (of which Dr. M. will judge for himself) they may be used to improve a little, some future edition of this work. But we have not the vanity to suppose that the opinions we have announced are infallible; and if they were, they would only, in a very small degree, detract from the value of this uncommonly useful volume. Since its publication, a very competent critick has remarked, that not only clergymen, but all men of liberal pursuits, may profit much by a careful perusal of these letters. But we hesitate not to say, that every theological student or young minister of the gospel in our country, who shall voluntarily neglect to read these letters, will not have availed himself of one of the best aids that he might have used, for knowing his duty, and for inciting him to its faithful discharge.

Literary and Philosophical Intelligence, etc.

Description of a remarkable Well, by Mr. Meigs, Missionary in Ceylon.—September 28, 1826. Mr. Meigs went this day to visit a celebrated well at Navakeery, about six miles east of Oodooville. The mouth of the well (perhaps I should say *crater*) is about thirty feet square. From the level of the ground to the water, is sixteen feet. The sides of the well, quite to the top, are a solid rock, which has probably been rendered smooth by the hand of man. The shape of the mouth (a square) is undoubtedly owing to the same cause. The water in the well is perfectly clear, and of an excellent quality, both for drinking and washing. A multitude of little fishes may be seen playing in it. The greatest depth of the water is 148 feet and a half. At the depth of 72 feet, the water is perfectly fresh; at 75, a little brackish; and at 78, quite salt. The ground at the mouth of the well lies 42 feet above the level of the sea, which is about four miles distant, in a northerly direction. The depth of the water is affected very little either by the rainy season, or the dry season. Several small buildings have been erected near the well, and a steam engine of ten horse power, has been placed there by the government, for the purpose of making an experiment in cultivating the adjacent lands; for though the region for a considerable distance around the well is at present quite rocky and barren, yet it is capable of being cleared of the stones and cultivated, if plenty of water can be furnished at a cheap rate. The quantity of water thrown out by the engine in a minute, is about four and an half tons; which, as it runs from the well, forms quite a little river. The quantity of water in the well must be very great, and is probably inexhaustible by any ordinary means. At the rate above mentioned, the water has been thrown out for 12 *successive hours*, without lowering the surface of the water in the least degree. The

depth of the water has been already noticed, but it is very difficult to ascertain its extent in a *horizontal* direction. Many circumstances, however, render it probable that it is very great. The water regularly rises and falls every day about one inch. Whether it has any connexion with the sea, it is impossible to say. But if it had, we might naturally suppose that the salt water would be on a level with the water of the ocean, which is not the case; the fresh water extending 30 feet below the level of the water in the ocean. It is but a short time since it was ascertained, that the water at the bottom is salt. This was discovered by lowering an empty bottle, by means of a lead and line, to a great depth, and then drawing out the cork that it might fill. I tasted the water myself that was drawn out from the different depths above mentioned, and found it as stated above. The government have it in contemplation to build a very large reservoir near the well, in which the water will stand several feet above the level of ground, so that it may be easily drawn off in any direction, and at any time, to water any part of the adjacent lands.

At a late meeting of the commissioners and jury appointed to examine the coinage at the Mint in London, the Lord Chancellor stated, that the quantity of gold coined from July 1825, to May 1827, amounted to 10,968,693*l.*; a much larger quantity than had ever before been, at one time, ready to send into the world. The silver coinage manufactured in the same period, amounted to 1,000,599*l.*

Dr. Parr was reported in his own literary circles to be the depository of the authorship of Junius's Letters; and he has been heard with great solemnity to say, that the secret would be known when he was no more. His bequest on the subject is the following, written on the fly leaf of Junius:—"The writer of Junius was Mr. Lloyd, secretary to George Grenville, and brother to Philip Lloyd, Dean of Norwich. This will one day or other be generally acknowledged.

S. P."

The Academy of Medicine, in Paris, has awarded to Messrs. Pelletier and Caventou ten thousand francs, for the discovery of the sulphate of quinine; and the same sum to M. Civiale, for a method of crushing, by means of an instrument, the stone in the bladder, and thus extracting it with more safety and less pain than by other methods. The Academy proposed a prize of one thousand francs for the best essay on the following question: "How far it appears possible to prevent, by mechanical means, the absorption of deleterious substances, and in particular of the rabid virus?"

Register of Pennsylvania.—Thirteen Nos. of a weekly paper, under the above title, have been published in Philadelphia. From the Nos. we have examined, we think the paper highly deserving of patronage. Besides much curious and valuable miscellaneous matter, the portion of the Register which has already appeared, contains some very important and interesting statistical and historical information, respecting the early settlement of Pennsylvania. The editor, Samuel Hazard, Esq., is, we think, peculiarly qualified for the labour which he has so successfully commenced; and we have no doubt that he will furnish an accurate and valuable stock of information to the politician, the historian, and the antiquary.

Religious Intelligence.

In consequence of the space occupied in our pages by the minutes of the General Assembly, and by the reports made to that body, which we have inserted at length, we are considerably in arrear with our readers, in regard to religious intelligence of a general kind. We have however, never forgotten the promise given in the introduction of our work, "that an attempt would be made to give a condensed and comprehensive view of religious intelligence; that the readers of the Christian Advocate may know the existing state of Bible societies, missions, and revivals of religion, without being at the expense and trouble, which many cannot afford, of purchasing and reading the numerous publications, to which those interesting and important objects have recently given occasion." From the cause already stated we

have not been able, especially for the last three years, to give as *recent* information on the subject of missions and missionaries, as we have often wished to do. But take the whole year together, and we believe that no event of much importance in the religious world, will be found to lack its proper announcement in our volume for the year. In the mean time, "the numerous publications" which we mentioned five and a half years ago, have become *innumerable*—so that whoever attempts to read one half of them, will find that he can read nothing else—There is in this particular, as we verily believe, "too much of a good thing."

We are indebted to the Missionary Herald, (in our judgment, by far the best publication of its kind in our country, and yet not always correct, as we shall shortly see,) for the most of the statements in the following abridgment—What we give is indeed only an abridgment, of the abridgment contained in that work—except the part which relates to Spanish America, much of which we have written anew. We have chosen for the present month a summary view of missions and religious associations out of our own country; because what is nearer home is already better known—We shall add a few other articles, foreign and domestick.

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EUROPE.

RELIGIOUS DENOMINATIONS IN EUROPE.

The following estimate of the religious denominations in Europe, said to be compiled from official documents, is extracted from a work recently published in France.

England and Wales,	
Church of England,	6,000,000
Dissenters,	3,000,000
Scotland,	
Presbyterians,	1,500,000
Other sects,	500,000
Ireland,	
Church of England,	500,000
Catholicks,	5,500,000
Presbyterians,	800,000
Carried forward,	17,800,000
Brought forward,	$17,800,000
Methodists, &c.	300,000
Spain, Catholicks,	11,660,000
Portugal, Catholicks,	3,173,300
Austria, Catholicks,	14,000,000
Protestants,	2,000,000
Hungary, Catholicks,	4,200,000
Greeks, Calvinists, Lutherans, &c.	3,646,000
German Confederation,	
Catholicks,	6,700,000
Protestants,	6,750,000
Low Countries, Catholicks,	3,500,000
Protestants,	1,500,000
Prussia, Lutherans,	6,000,000
Catholicks,	4,500,000
Calvinists, &c.	1,000,000
Switzerland, Calvinists,	1,167,000
Catholicks,	580,000
Sweden and Norway,	
Lutherans,	3,550,000
Denmark, Lutherans,	1,700,000
Italy, Catholicks,	20,210,000
France, Catholicks,	30,855,428
Calvinists,	659,000
Lutherans,	280,000
Jews,	51,000
Russia in Europe,	
Greek church,	39,000,000
Catholicks,	8,000,000
Protestants,	2,500,000
Mahommedans,	1,304,000
Turkey in Europe,	
Mahommedans,	7,500,000
Christians,	2,500,000
Total,	206,585,728

Of the above, 112,878,428 are Roman Catholicks, and upwards of 40,000,000 are members of the Greek church.—The Methodists in England are stated at p. 57 of vol. xxiii. to be 231,000; and in Ireland, not to exceed 22,600. The number of Baptist churches in England is estimated to be nearly 900, of which seven-eighths are Calvinistick: the increase during the last 26 years was 309.

PRINCIPAL BENEVOLENT SOCIETIES.

The income of the Societies is given for the year ending in 1827, except where there is notice to the contrary.

In Great Britain.

	Income.
Brit. and For. Bible Soc.	$356,620 00
Naval and Milit'y Bible Soc.	21,613 00
Merch. Seamen's Bible Soc.	2,510 00
Religious Tract Society,	56,163 00
Church Missionary Society,	204,220 00
Wesleyan Missionary Soc.	201,693 00
London Missionary Society,	166,283 00
London Jews Society,	64,256 00
United Brethren,	45,335 00
Bapt. Miss'y Soc. for 1826,	46,800 00
Carried forward,	165,503 00

Brought forward,	$165,503 00
Scottish Missionary Soc.	26,520 00
Glasgow Miss'y Soc. for 1826,	4,460 00
Society for prop. the Gospel, for 1825,	142,293 00
Continental Society, in 1826,	11,946 00
Society for promoting Christian Knowledge,	290,283 00
Hibernian Society,	32,940 00
Irish Society of London,	3,376 00
Home Missionary Society,	
Brit. and Foreign School Soc.	8,350 00
Newfoundland School Soc.	9,416 00
Sunday School Union,	20,230 00
Port of London and Bethel Union,	1,670 00
African Institution, in 1826,	2,456 00
Society for Conversion of Negro slaves, 1825,	13,630 00
Anti-slavery Society,	
Prison Discipline Society,	
Language Institution,	2,700 00
French and Spanish Translation Society,	2,366 00
Receipts of the above Societies,	$1,737,123 00

On the Continent.

German Missionary Society,	
Netherlands Missionary Soc.	
Prot. Bible Soc. of Paris,	$12,055 00
Rel. Tract Soc. of Paris,	1,000 00
Evangelical Missionary Society of Paris,	6,527 00

Not having the means of exhibiting the receipts of Bible Societies on the continent, except those which are mentioned above, an enumeration of them will not be attempted. They are found in Netherlands, Germany, Prussia, Denmark, Sweden, Norway.

It is presumed, that upwards of 700,000 dollars of the receipts of Missionary Societies in Great Britain, mentioned in the above table, were expended on account of missions to the heathen.

The remarks of the Rev. Pastor Diodati before the Bible Society of Geneva, in Switzerland, are worthy of being republished here. Speaking of the present religious state of Europe, he says—

"An excitement respecting religion is manifested so spontaneously throughout Europe, that it appears as if inspired by an unseen power. It now shakes the civilized world. Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement, which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the object, and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague uneasiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavoured to wither and debase the soul, have ended in only making them feel more painfully the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God, and he is now seeking after him. Moreover, when religious opinions have been exhibited, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and at length, how have they become a social interest! Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds."

MISSIONS.

The Societies which have operations in southern Europe, are the following:

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Methodist Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.
British and Foreign School Society.

The *Missionary Societies.*—The stations occupied, and the number of missionaries employed, will be made apparent by the following table.

Stations.	*Missionaries.*	*Printers.*
Malta,	6	2
Corfu,	1	
Zante,	1	
Constantinople,	1	

The *Bible Society.*—The British and Foreign Bible Society employs an agent, Rev. H. D. Leeves, in Constantinople. His transactions in that city and its vicinity have been highly interesting. During 1826, he issued 7,084 copies of the sacred volume, in 14 different languages. The Albanians manifested great joy on receiving, for the first time, the Gospel of Matthew in their own dialect. The printing of the entire N. T. in Albanian, was commenced in January, 1826, and nearly completed in May last. Many villages have

sent deputies to apply, on their behalf, for Testaments, and the Greeks every where receive this sacred boon with enthusiasm. More than 1,000 copies were sent to Missolonghi, before its destruction by the Turks. At Malta, 5,528 copies of the Scriptures have been distributed in 20 languages.—The printing of the Turco-Greek N. Testament, or the N. T. in the Turkish language and Greek characters, has been completed. The N. Testament in Modern Greek, prepared by Hilarion, was in press a year ago; and was soon to be commenced, also, in Turkish with Armenian characters. Hilarion has completed the Psalms in Modern Greek, and was proceeding with the remainder of the Old Testament.

Religious Tract Society.—A few Tracts, in Modern Greek, have been published at the expense of this Society.

WESTERN ASIA.

Societies whose proceedings are reviewed.

American Board of Missions.
German Missionary Society.
London Jews Society.
British and Foreign School Society.

Stations and Missionaries.

Students.	*Missionaries.*
Smyrna	2
Beyroot	2
Jews in Western Asia	4
German Colonies	8
Karass	2
Shusha,	7
Whole number	25

The number of *Jews* in Palestine is thought not to exceed 10,000. In the neighbourhood of Smyrna, they are supposed to be ten times as numerous. In some parts of European Turkey, the number is still greater.—The *German Colonies* have been formed within 25 years, and extend from Odessa along the northern shores of the Baltic, and thence across the Taurida to Saratov and Astrachan: they also cross mount Caucasus, and follow down the Russian frontier, west of the Caspian, to the borders of Persia.

A translation of the Scriptures into the vernacular Armenian has been commenced, with the strong approbation of the Armenians.—It is with regret we are constrained to say, that this mission, which, so far as Armenia is concerned, had been very auspiciously commenced is suspended on account of the Persian war, and the missionaries have recrossed Caucasus to their brethren in the Tartar countries.

SIBERIA.

Society.

London Missionary Society.

Station.	*Missionaries.*
Selenginsk,	3

The mission is in the centre of the Buriats, at a military station south-east of Irkutsk and lake Baikal. *Lamaism*, a reformed system of Buddhism, is the religion of the Buriats.

The New Testament has been translated into Mongolian, a language extensively spoken, and considerable progress made in the Old.

CHINA.

Society.

London Missionary Society.

Missionary, 1

Dr. Morrison is assisted by Afa, or Leang-a-fa, a native teacher, who has embraced Christianity. He has determined to employ his own time chiefly in composing explanatory notes to his Chinese Bible.

INDIA.

Societies.

American Baptist Board of Missions.
American Board of Foreign Missions.
Baptist Missionary Society.
Church Missionary Society.
General Baptist Missionary Society.
London Jews Society.
London Missionary Society.
Scottish Missionary Society.
Society for Promoting Christian Knowledge.
Society for Propagating the Gospel.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Societies for Education.

Missionaries,	151
Stations,	76
Stations in addition to the above, occupied solely by native readers, or schoolmasters,	about 60
Number of assistant missionaries, of European descent,	about 20
Probable number of native readers, schoolmasters, and assistants,	1,000

Mission Colleges.

	Students.
Anglo-Chinese College, at Malacca,	28
Bishop's College, in Calcutta,	11
College at Serampore,	45
College for the Syrians, at Cottayam,	41

Native Colleges, established or patronized by Government.

Mahommedan College in Calcutta, founded, 1780.
Hindoo College, in Calcutta,—1821.
Anglo-Indian College, in Calcutta,
Hindoo College, in Benares,—1794.
Hindoo College, at Agra,
Hindoo College, at Delhi,

Seminaries for educating Native Catechists and Preachers.

These have been established at the following places: viz.

	Students.
By Church Miss. Soc. at Burdwan,	59
By do. at Bangalore,	
By London Miss. Soc. at Bangalore,	13
By do. at Nagercoil,	24
By Church Miss. Soc. at Palamcottah,	34
By do. for females,	32
By do. at Mayaveram,	13
By London Miss. Soc. at Madras,	21
By Church Miss. Soc. at do.	19
By Am. Board of Miss. at Batticotta,	53
By do. for females,	28
By Church Miss. Soc. at Cotta.	

Native preachers are also educated in the several mission colleges.

Mission-Presses.

London Society's Press at Malacca.
do. at Singapore.
Church Missionary Society's press at Calcutta.
Press of Baptist Missionaries in Calcutta.
Serampore Mission press.
Church Missionary Society's press at Surat.
London Missionary Society's press at Surat.
American Mission press at Bombay.
Scottish Mission Lithographic press at Bankote.
London Missionary Society's press at Bellary.
Church Missionary Society's press at Cottayam.
London Society's press at Nagercoil.
Press at Madras, employed by the Tract Society.
American press at Nellore, *Ceylon.*
Church Missionary Society's press at Nellore.
Press at Colombo.
Church Missionary Society's press at Cotta.

A press has been established by Government for disseminating knowledge among the natives.

Books and Tracts printed—

At Malacca, from July, 1824, to July, 1825, nearly	18,000
At Singapore, in 1826, about	25,000
At Calcutta Church Miss. Juné, 1824, to February, 1826, near 6,000,000 pages,	122,344
At Surat, London Miss. Soc. in 1826,	19,500
At Bombay, for 1825, 1826,	60,350
At Bellary, from Oct. 1823, to 1826,	30,000
At Nagercoil, in 1825,	33,500
At Madras, in 1825,	65,500

It will be perceived that the operations of some of the more important presses, as that at Serampore, are not noticed in the foregoing table. At that great establishment, the New Testament has been printed in *thirty-four* languages, and the Old Testament in *eight.*

The number of natives who have joined the different Christian churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The following table presents at one view the admissions to the Baptist native churches, in the successive years until 1822.

1800	2	1812	95
1801	6	1813	112
1802	9	1814	127
1803	14	1815	133
1804	15	1816	85
1805	81	1817	174
1806	26	1818	86
1807	14	1819	54
1808	20	1820	51
1809	80	1821	70
1810	106		
1811	97	Total,	1407

Many of these native Christians have departed in the faith.

The congregations of native Christians, that is, natives who have renounced idolatry, in the neighbourhood of Madras, are estimated, by the Society for Promoting Christian Knowledge, at 20,000 souls.

An intelligent gentleman, who resided many years in India, and who possessed ample means of gaining information, has estimated the number of children in the schools in India at 100,000. If this number includes such as are instructed in the schools established by government, it would leave about 60,000 in the schools connected with the several missions.

The education of native females is rapidly gaining upon the public attention and favour, both among the Europeans and the more intelligent Hindoos. One native had given for this object 20,000 rupees, or somewhat more than 10,000 dollars.

Tract Societies exist at Calcutta, Bombay, Madras, and Colombo.

INDIAN ARCHIPELAGO.

Nearly the whole of this division of the survey is under the authority of the king of the Netherlands.

Societies.

Baptist Missionary Society.
London Missionary Society.
Netherlands Missionary Society.
Netherlands Bible Society.

Stations.	*Missionaries.*
On the Island of Java.	
Batavia,	1
Salatiga,	1
On the Island of Amboyna.	
Amboyna,	2
Banda,	1
Bouro,	1
Celebes,	2
Ceram,	1
Kaybobo,	1
Ternate,	1
Timor.	1
Whole number,	12

Seminary for Native Catechists.

London Missionary Society's, at Amboyna; 18 students.

Mission Presses.

London Missionary Society's press, at Batavia.

Do. do. at Amboyna.

Since the establishment of the press at Batavia, from 60,000 to 70,000 Tracts have been printed. Mr. Medhurst publishes the "Chinese Magazine" monthly, to the extent of 3,000.

NEW SOUTH WALES.

Societies.

Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Missionaries.

To the Aborigines, 3

A Seminary, for the benefit of the children of missionaries in New Zealand, and of young New Zealand chiefs, has been established at Paramatta.

AFRICA.

EGIPT AND ABYSSINIA.

Societies.

Church Missionary Society.
Wesleyan Missionary Society.

Stations.	*Missionaries.*
Alexandria,	1
Cairo,	3
Abyssinian mission,	2

WESTERN AFRICA.

Societies.

Church Missionary Society.
American Colonization Society.
American Baptist Board of Missions.
German Missionary Society.
Wesleyan Missionary Society.

Stations.	*Missionaries.*
Gambia.	
Bathurst,	1
Sierra Leone.	
Freetown,	5
Kissey,	1
Leicester,	
Gloucester,	
Regent,	
Leopold,	
Charlotte,	
Wellington,	
Waterloo,	1
York,	
Kent,	1
Bananas,	
Plantains,	
Liberia.	
Monrovia,	2

There are five European schoolmasters, and 108 native assistants in the schools.

Seminary for Native Catechists.

Church Missionary Society's, at Regent.

The number of learners, in the schools supported by the Church Missionary Society, according to late accounts, exceeds 2,000; and the communicants at their several stations are, in the aggregate, about 500. The Methodist missionaries report 94 members.

The German Missionary Society has appointed six missionaries to western Africa, part of whom are to settle in Liberia, and the rest in the Danish colony on the Gold coast. The American Board of Missions have also resolved on sending a mission to western Africa. The same determination has been formed by the Episcopal and the Methodist Missionary Societies of this country.

SOUTH AFRICA.

Societies.

London Missionary Society.
United Brethren.
Wesleyan Missionary Society.
Glasgow Missionary Society.

Missionaries,	50
European Assistants,	10
Stations,	34

The aggregate number of learners in the schools, at seven of the stations, exceeds 1,000. The aggregate number of members of the church, at four of the stations, is upwards of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about two hundred members. The Madagascar mission has been remarkably prospered. The mission schools on that Island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape Town.

Seminaries for Native Catechists.

London Missionary Society's, at Bethelsdorp.

Wesleyan Missionary Society's, at Wesleyville.

London Missionary Society's, in Madagascar.

Mission Presses.

London Missionary Society's, at Bethelsdorp.
Glasgow Missionary Society's, at Chumie.
Wesleyan Missionary Society's, at Maquasse.
London Missionary Society's, in Madagascar.

ISLANDS OF THE PACIFIC.

Societies.

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.

Islands.	*Stations.*	*Missionaries.*
New Zealand,	5	4
Friendly Islands,	1	2
Georgian Islands,	9	9
Society Islands,	6	4
Paumotu Islands,	1	
Harvey Islands,	6	
Raivavai Islands,	4	
Figi Islands,	1	
Marquesas,	1	1
Friendly Islands,	1	
Sandwich Islands,	6	11
Whole number,	41	31

There are also, 17 European or American lay-helpers in the missions, and about 40 converted natives who are employed as regular assistants.

Mission-Presses.

London Missionary Society's, in the Georgian Islands.
London Society's, in the Society Islands.

SPANISH AMERICA.

General Remarks.

Mr. John C. Brigham and Mr. Theophilus Parvin visited South America, on an exploring mission in 1824, under the patronage of the American Board of Missions. Mr. Parvin, for the most of the time, remained stationary at Buenos Ayres, while Mr. Brigham travelled very extensively through the new formed states; and a very interesting account of the religious state of the country through which he passed, prepared by him, was published in the xxi. and xxii. volumes of the Missionary Herald. Mr. Parvin, on his return to the United States, having been released from his connexion with the American Board of Missions, was ordained by the presbytery of Philadelphia, as an evangelist, in January, 1826; and returned to Buenos Ayres with his wife, the daughter of Mr. Rodney, the American minister who died in that city, together with Miss M'Mullin, whom he engaged to go out as the teacher of a female Academy. An account of his establishment there, may be seen in the January number of the Christian Advocate for the present year. It is erroneously stated in the Missionary Herald, that Mr. Parvin is at present a professor in the University of Buenos Ayres. As was mentioned in the article of the Christian Advocate to which we have just referred, he resigned that professorship in the summer of last year. Another error of the Herald, which it may be proper to correct, is, "that Mr. Lancaster is now residing" at Caraccas and Colombia, for the purpose of establishing Lancastrian schools, under the patronage of Bolivar. Mr. Lancaster returned to this country in the autumn of last year, and for several months past has been teaching a school, on his favourite plan, at Trenton in New Jersey. We had a short interview with him in October last. He did not receive such encouragement and patronage in South America, as to induce him to remain in that country. Yet it may be hoped that his labours there will eventually be useful, in leading to the establishment of schools on his system. The truth is, that the agitations which have been renewed in most of the recently formed republicks on the southern part of our Continent, have, for the present, clouded the prospects of that speedy advance in knowledge, morals and true religion, which seemed to be opening on that interesting region, two years since. Still, there is reason to expect that ere long, an effectual door will be opened for the spread of pure religion, in large sections of that country. There is a thirst for knowledge which cannot be repressed; there is a demand for the sacred Scriptures which cannot be refused; universal education is desired and encouraged; the press is becoming untrammelled; and there is, except in the Brazils, a growing disposition to grant a free toleration in religion, which must eventually become dominant. In the mean time, copies of the Bible, to a considerable amount, in the languages of the country, are constantly forwarded from Britain and the United States; and measures are adopted to increase the number largely. The Missionary Herald mentions, as operating on the religious state of Spanish America, the following

Societies.

British and Foreign Bible Society.
American Bible Society.
London Religious Tract Society.
American Tract Society.
British and Foreign School Society.
French and Spanish Translation Society.
Wesleyan Missionary Society.
Baptist Missionary Society.
Mission at the Bay of Honduras.—Two Missionaries.

To which we add:

The Board of Missions of the General Assembly of the Presbyterian Church in the United States; by which pecuniary assistance has already been granted for the support of a missionary and coadjutor with Mr. Parvin. Mr. Parvin has been dismissed from the Presbytery of Philadelphia, with the expectation of uniting with his colleague Mr. Torrey, and a Mr. Brown from Scotland, to form a presbytery at Buenos Ayres; and the Board of Missions are making exertions to raise funds and adopt measures, to carry on missionary operations as extensively as possible, in our sister republicks of Southern America. We add, as follows, from the Missionary Herald.

The three following paragraphs are taken from the London Missionary Register, which has furnished much of the information contained in this survey.

"It is noticed in the last report of the British and Foreign Bible Society, that, on the western coast of South America, a captain of a vessel had distributed, in twelve months, more than 1000 copies of the Spanish scriptures; at Arequipa, another captain found a great desire to possess them; and a correspondent at Valparaiso writes that wide fields were opening for the exercise of the Society's benevolence.

"It may be proper here to advert to a circumstance which seems to have made a considerable impression on the minds of the people. The captain of an English vessel on the coast of Peru had given Spanish Bibles to some inhabitants of Arica: one of these was seized by an ecclesiastick hostile to the circulation of the Scriptures, and committed, by the order of the governor, under the priest's influence, in the most publick manner, to the flames: search was made for other copies, but the people concealed them. A furious hurricane coming on suddenly the next morning, and such an event having never been before known, as the wind is habitually very moderate, the inhabitants, under the terror of this visitation, while their town was kept in almost total darkness for several hours by clouds of dust, had leisure to reflect on the outrage publickly committed on the preceding day. The effect of these reflections the captain thus describes—

"'A universal inquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all that I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica, and was informed of this outrage against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know *why that book should be destroyed;* the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance.'"

A Bible Society has been formed in Colombia, another in La Guayra, and another in Buenos Ayres: but the National Societies of Great Britain and the United States are the principal sources, from which that vast continent shall, for the present, derive the waters of life. The society of the former country in its twenty-second year, devoted nearly 15,500 dollars towards the dissemination of the Scriptures in this part of the world.

The ancient Peruvian translation of the New Testament has been completed, and there is a prospect of obtaining a version in the Guarina, a language extensively spoken in Paraguay. Another in the Aimara has been undertaken at the charge of the British and Foreign Bible Society.

Other Books and Tracts.

There has been, within a few years, an increasing demand for printing materials in Buenos Ayres, Colombia, and Mexico. The importation of Books has also increased.—The London Tract Society has sent 16,000 of its publications, and the American Tract Society is following the example. The Committee of the former Society say—

"There is every encouragement to prosecute this department of labour: no books are prohibited: all publications are openly sold at the bookstores; and there appears a strong disposition, manifested by most persons of influence, widely to disseminate moral and religious truth, that the spiritual darkness, in which the minds of the people have been so long enveloped, may be removed."

The French and Spanish Translation Society are translating Milner's and Scott's History of the Church of Christ into Spanish. In relation to this measure, a British senator has remarked—

"Such is the strong desire of the more enlightened Spaniards to possess and circulate this work, that the Mexican Legation have already given more than one hundred pounds toward the undertaking. They are extremely anxious to know the truth; a respectable member of the legation said, with much warmth, a few days since, that they had been kept in ignorance upward of three centuries, and

now they were determined to know the truth for themselves."

GUIANA AND WEST INDIES.

Societies.

Baptist Missionary Society.
Church Missionary Society.
Gospel-propagation Society.
London Missionary Society.
Netherlands Missionary Society.
Scottish Missionary Society.
Slave-conversion Society.
United Brethren.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Whole number of stations, 89.—Of missionaries, 106.

The Baptist mission at Kingston in Jamaica, has more than 2,000 communicants.—At one of the Moravian stations in Jamaica are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051:—total, 3,055. The Moravians have about 24,000 negroes under their care.—The Wesleyan Methodists have in connexion 4,918 free coloured people, and 17,692 slaves;—total, 22,610.

NORTH AMERICA.

Societies.

American Board of Foreign Missions.
American Baptist Board of Foreign Missions.
American Methodist Episcopal Society.
United Brethren.
Wesleyan Missionary Society.
Bible and Tract Societies, &c. &c.

Missions.	*Stations.*	*Missionaries.*
Cherokees,	12	13
Choctaws,	9	3
Chickasaws,	5	4
Creeks,	2	1
Osages,	4	4
Other Indian missions included in the survey of last month,	11	9
Red River,	2	2
Labrador,	4	14
Greenland,	4	12
Whole number,	53	62
Assistant missionaries, chiefly under the American Board of Missions,		50

General Summary.

Number of missionary stations, (exclusive of 60 stations in India occupied by converted natives)	335
Number of ordained missionaries,	478
Assistant missionaries, chiefly among the American Indians,	104
Mission colleges,	4
Seminaries for educating native catechists, &c.	19
Missionary printing establishments,	32
Learners in missionary schools, at least,	170,000
Native assistants, chiefly school-teachers, about	1,600
Numbers who have renounced idolatry in consequence of the missionary efforts which passed in review, at least	300,000
Members of mission churches, the number not known, but not less than	25,000

Missionary Perils.

The following paragraphs are from a letter addressed to Mr. Loomis, of the Sandwich Island mission, and dated at Canton, China, Nov. 25, 1825.

In so long and intricate a journey as ours, it is impossible to recount the dangers, to which we have been exposed both seen and unseen. But I shall mention one or two. We touched at New Zealand; and owing to the imprudence of our captain, the natives rose upon us, took us and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliverer, had a few years before instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

In making a tour in Java, we were in imminent danger from the rebels of that country. Immediately after our arrival, a large party of Javanese declared war against the Dutch government, with a determination to rid themselves of all foreigners. When we reached the city of Tolo, there was no way by which we could return to Batavia but near the seat of rebellion. The road lies over innumerable wooden bridges across deep ravines; and we had much reason to fear that the rebels might have made a de-

scent upon the road, and cut the bridges so as to make them fall under our carriage upon dry pits in the road, filled with sharp piles at the bottom, and covered over to deceive and entrap us, as they had done at some places in the neighbourhood. But we escaped and got safely to Batavia, travelling with all speed. We had not reached that place more than two days, when news came that the rebels had made a descent upon the main road, burnt and destroyed the post houses for a considerable distance, and intercepted all communication, sparing none—not even the English, who are generally esteemed in Java.

While at Batavia, the dreadful fever raged, to which that place is subject—and multitudes were carried off—but it was not suffered to come nigh us.

In going from Batavia to Singapore, we had to pass the straits of Banca and Riho. These places abound with pirates, and the vessel in which we were obliged to take passage was so small, and miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also God was our defence and our shield; and we reached our place of destination in safety.

In travelling by land, our carriages have been broken down and overturned; but no harm has overtaken us. Oh, for hearts to trust, to love, and adore Him, who is so full of compassion and so gracious.

[*Missionary Herald.*

The Report of the Young Men of the City of Philadelphia, associated for the distribution of the Holy Scriptures; read the 28th of Feb. at a general thanksgiving meeting in the Sixth Presbyterian Church.

In commencing our report, we must take occasion to express our gratitude to Him, who distributeth blessings as he will, that He has assigned us such a work to do, and has given us the will and ability to do it: our operations, it will be borne in mind, have been confined to the city proper.

At the meeting on the 10th of January, a two-fold resolution was adopted—that every family in the city be visited, whether supposed to possess or to be destitute of a Bible; and that the work be completed if practicable by the first of the ensuing March. If we may judge by the representations of the respective ward committees, the first of these resolutions has been strictly complied with: on the latter we are now to present our final report.

A few French families are still destitute; of these an accurate account has been taken, and their wants will be supplied, so soon as copies in the French language can be obtained. With these exceptions, if such they may be called, the work is believed to be completed; and had there been a supply of Bibles, it would have been completed at a much earlier period.

A few families, on professedly religious principles, manifested an unwillingness to receive a copy of the Scriptures, when the committees made the first visit to ascertain the destitution; but by far the greater number, even of these, did not scruple to accept a Bible when it was afterwards offered to them. Kind treatment was experienced for the most part, and an interest and sympathy was expressed in the object we had in view. Those cases which were not of this description, we willingly refer to the period "which will try every man's work of what sort it is." One instance is mentioned of a poor woman, who expressed herself as having prayed for a Bible for some months, without knowing, until the committee accosted her, how her petition was to be answered. Such cases tell doubly.—They indicate on the one hand, that "the effectual fervent prayer of the righteous availeth much:" and they indicate secondly, that the benevolent enterprises of a publick character are often the result of a spirit of prayer, that is known only to the heart-searching and secret-seeing eye. The Bibles distributed in the wards respectively, are as follows:

New Market, 365—Pine, 201—Dock, 145—Walnut, 50—Chestnut, 94—High Street, 53—South Mulberry, 146—North Mulberry, 203—Lower Delaware, 259—Upper Delaware, 133—North, 126—South, 80—Middle, 100—Locust, 239—Cedar, 220—Total number, 2414.

These copies were distributed for the most part gratuitously. It was enjoined on the committees severally, to dispose of the copies at cost price, or for whatever could be obtained; but the entire proceeds from sales do not exceed $40. Indeed it was to be presumed, that those who at all prize the Bible, where a copy is to be purchased at so moderate a rate, would be previously supplied. Those on the other hand who do not care for a Bible, although able to purchase it, were not likely to contribute much for its attainment. In many respects it is a hopeless matter to confer a Bible on an individual who does not prize it; but that such a man needs it, is evident, and that he may be benefited by it, is possible.

Agreeably to the wishes of the Philadelphia Bible Society, our aim has been

to supply only destitute *families*. In a few cases, however, we deviated from our instructions on this head. When servants and apprentices evinced a desire to possess, and were willing to purchase a copy, alleging that they were excluded from the use of the only copy in the family, we did not dare to refuse.

The destitution, as will be seen, far exceeded our calculations. It was greatest in those parts of the city which are inhabited by people of colour. Multitudes of these persons are unable to read; and in such cases, our "bread" has been "cast" emphatically "upon the waters," but even here we are not without hope of "finding it, though it be after many days." The same spirit of Christian enterprise which prompted to the dissemination of the Scriptures, will suggest the propriety of having an organized corps, similar to that now in existence in Ireland, who will go round and read to the ignorant that Bible which is now in their hands; so that it may prove no longer a "dead letter, but a life-giving spirit." The children moreover of these ignorant parents have access to instruction, through the fidelity of "the dangerous American Sunday School Union!" The work of supplying the destitution in this city has been accomplished, with a facility that may well put us to shame, for not having determined on it much sooner. The committee of arrangement met weekly to receive reports from the respective ward committees, and to ascertain that the work progressed uniformly. The respective districts managed their own affairs—on the principle, that different modes suit different persons and places. Yet (as in our political compact) we have been confederated, so as to encourage all and to fetter none; and we have derived, we believe, the like benefits, freedom without anarchy, and power without tyranny. With the plenary acknowledgment, that we are but "unprofitable servants," and with the sincere desire and confident hope that "the knowledge of the Lord shall cover the earth as the waters do the sea," we close by bidding "God speed" to all, in every place, who are engaged in the distribution of the Holy Scriptures.

By order of the Young Men's Association.

JOHN H. KENNEDY, *Chairman.*

We copy from the Lansingburg Gazette of the 25th of March, the following article.

OBITUARY.

"DIED—On Monday evening, the 17th instant, at his residence, in this village, the REV. DR. SAMUEL BLATCHFORD, D.D., in the 61st year of his age, and the 41st of his ministry. He was a scholar of brilliant acquirements, and a sound divine—as a persuasive and eloquent preacher he was surpassed by few, if any, in our country—and was in full possession of all those endearing virtues and Christian graces, which adorn and beautify the human character. He was sincerely beloved and esteemed by all who knew him. He died in the bosom of his church, in the full faith and hope of a glorious resurrection. The following biographical sketch of this venerable divine, furnished us by an esteemed correspondent, cannot be uninteresting to many of our readers:—

DR. BLATCHFORD, was a native of Plymouth, England—received his education at Hammerton Academy—emigrated to America in 1795, and in 1804 was installed Pastor of the United Presbyterian Churches of Lansingburgh and Waterford. This office he filled until his death, a period of 24 years;—and it is no small testimony to his worth to say, that he retained during the time the attachment of his people undiminished, and has left behind him a name that will long be cherished with affection and regard. He was a tender husband, a kind father, and warm friend. He was a patron of learning, and a zealous advocate for the charities of the day. To decision of character, he united the urbanity of a gentleman—the accomplishments of a scholar, and the virtues of a Christian. He possessed sound judgment and an extensive knowledge of human nature. These he employed in subserviency to the peace and happiness of his people. As a theologian, his knowledge was comprehensive; and by merit alone he rose to distinction in the Church. —Whilst he guarded against innovation, both in doctrine and

preaching, in the full belief of the fundamental truths of the Gospel, with persuasive force he preached Christ crucified as the sinner's only hope. During his illness, which was protracted and painful, he exhibited Christian fortitude and resignation, seldom equalled. And to all who visited him, he testified of a Saviour's love, and exemplified the efficacy of a Christian's hope."

The preceding article is too short and general, to do justice to the character of so eminent and excellent a minister of the gospel, as Dr. Blatchford confessedly was. We hope that some one of his numerous friends will furnish us with a memoir, more worthy of one of the most influential men in the Presbyterian church. To us his memory is indeed precious; and we wish it to be embalmed in the pages of the Christian Advocate.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Alexander Henry, Esq. from the Mite Society of Bridgeton, W. J. for the Contingent Fund	$ 10 50
Of Rev. Dr. John M'Dowell, from two individuals in the First Presbyterian Church in Elizabethtown, each $162.50, for the New York and New Jersey Synodical Professorship	325 00
Of Rev. Alexander Heberton, contributed by members of Allentownship Congregation, for do.	20 00
Of United States Branch Bank in New York for one year's income of the Nephew Scholarship	175 00
Of Rev. Thomas J. Biggs, for six months' interest of the Kennedy Scholarship,	75 00
Total	$605 50

The Treasurer has received of the Rev. John H. Kennedy, a collection in the Sixth Presbyterian Church, "It is to be devoted to the South American Mission now contemplated." 20 75

View of Publick Affairs.

EUROPE.

The latest European advices, to which we have had access, are from Liverpool, to the 26th of February, from London, to the 24th, and from Paris, to the 9th of the same month.

BRITAIN.—A ministry has been organized in England, of which the Duke of Wellington is the head. The British cabinet, as officially announced, is as follows:—

Lord Bathurst, President of the Council, in place of the Duke of Portland; Lord Lyndhurst, Lord Chancellor; Lord Ellenborough, Lord of the privy seal, in place of the Earl of Carlisle; the Duke of Wellington, First Lord of the Treasury, in place of Viscount Goderich; the Hon. Henry Goulburn, Chancellor of the Exchequer, in place of Mr. Herries; Lord Beresford, Master of the Ordnance; Mr. Peel, Secretary of State for the Home Department, in place of the Marquis of Lansdowne; Mr. Huskisson, Secretary of State for the Colonies; Earl Dudley, Secretary of State for Foreign Affairs; Lord Melville, President of the Board of Control, in place of Mr. C. Wynn; Mr. Grant, President of the Board of Trade, and Treasurer of the Navy; the Earl of Aberdeen, Chancellor of the Duchy of Lancaster, in place of Lord Bexley; Mr. Herries, Master of the Mint, in place of Mr. Tierney; and Lord Palmeston, Secretary of War.

The Duke of Wellington, having accepted the post of First Lord of the Treasury and Prime Minister, has resigned the command of the army. The duties of the office

are to be performed by a commission, to consist of Lord Beresford, Sir George Murray, and Sir Herbert Taylor. Sir Charles Wetherill is to take the post of Attorney General.

Parliament was opened by commission on the 20th of January. The royal speech, as delivered by the Lord Chancellor, states—that all foreign powers give assurances of their desire to remain in amity with England, and to preserve the peace of Europe—that his majesty, having long seen with concern the conflict between the Ottoman Porte and the Greeks, and having been earnestly entreated by the latter to interpose his good offices to bring about a reconciliation, had first consulted with the Emperor of Russia for the purpose, in April, 1826, and afterwards had entered into a treaty with him, and the court of France, on the 6th of July, 1827, for the pacification of Greece—that the collision which took place between the Ottoman and combined fleets, in the port of Navarino, was "wholly unexpected by his Majesty;" and that "notwithstanding the display of valour by the combined fleet, his Majesty deeply laments that this conflict should have occurred with the naval force of an ancient ally"—that he "still entertains a confident hope that this untoward event will not be followed by farther hostilities"—that his Majesty would maintain the national faith pledged in the treaty with Russia and France, but would earnestly endeavour to preserve the repose of Europe—that the independence of Portugal being secured, his Majesty had given orders that the British forces in that country should be immediately withdrawn—that the estimates for the current year had been prepared, with all the regard to economy which the public service would permit—that although there had been a diminution in some branches of the revenue, the amount on the whole did not disappoint previous expectations—that there had been a considerable increase in the export of British manufactures, and that this was producing a continual abatement of the late commercial difficulties. The speech then concludes with the usual assurances of reliance on parliament, and his Majesty's solicitude for the happiness and prosperity of his people—We have endeavoured to give every leading idea contained in the speech, because it is usually considered as exhibiting the most authentic statement of the facts to which it refers, and as indicating the views and wishes of the existing cabinet. When a response to the speech was moved, there was but little speaking, either in the house of Lords or Commons. In both, however, the manner in which the battle of Navarino had been mentioned, and the acknowledgment of the Turk as an "ancient ally" were made the subject of some strictures. But the response, drawn up of course by the friends of the ministry, was carried without a division. Since that period, there has been a good deal of altercation and explanation among the *ins* and the *outs*. The present is what is usually denominated a *tory* ministry: and there is so much difference of opinion among the members, who compose it, that it appears likely it cannot long be kept from dissolution. In the mean time, the prospect of war with the Turk, notwithstanding the peaceful aspect of the royal speech, seems to increase. The latest accounts both from Britain and France, represent war as probable, and indeed as all but unavoidable. The London Courier, a ministerial paper, it is said, "admits the impossibility of preserving peace between the allied powers and the Sultan." The latest London date we have seen, which is Feb. 24th, exhibits the following article—

"The accounts from St. Petersburgh are to the 30th ult. The news of the Duke of Wellington having had orders to form a ministry, had reached St. Petersburgh, and had created a great sensation.

French papers to the 21st inst. reached us by express. Their contents confirm all that had been announced respecting the sudden change in the policy and conduct of the Porte; the banishment of British, French, and Russian subjects, and the appeal to the religious fanaticism of the people. These measures had been agreed on immediately after the battle of Navarino, but had been suspended in consequence of the active negotiations which followed that event. They have now been adopted, we are told, 'on account of the departure of the Ambassadors from Constantinople.' In vain did the ministers of the neutral powers interfere; even the Austrian internuncio was cavalierly told 'that the Porte would have it so.' The anger of the Sultan extended itself to the Musselmen; for it was said that Tahir Pacha, who had fought at Navarino, had been beheaded."

Lord Cochrane had suddenly and unexpectedly returned to England, having no longer any object to attain in behalf of the Greeks. The Duke of Wellington had stated in the house of Lords, that it was the intention of the government to introduce a corn bill, founded upon that which had been rejected last year. Numerous petitions for the repeal of the test and corporation acts, were before parliament. A letter had also been addressed to Sir Francis Burdett, by the Secretary of the Catholicks in Ireland, requesting him to present to parliament the general petition of the Irish Catho-

licks; and to this letter the Baronet had returned a favourable answer. It appears that Picton and Sidney, in the province of Nova Scotia, have, by an order in council, been declared to be Free Ports, and also Montego Bay in Jamaica.

FRANCE.—On the 5th of February, the Session of the French Legislature was opened in form by the king, surrounded by all his family, chief officers of his household, his ministers, and grand officers of the crown. He delivered in person a speech, of which the following is the substance. He declared that he came "to make known the situation of France"—that the relations of France with foreign powers was amicable and satisfactory—the affairs of Turkey and Greece alone excepted; and that as to these, he entertained the hope that he and his allies would be able to settle the controversy "without the necessity of having recourse to arms"—that the unexpected battle of Navarino was an occasion of glory for the arms of France, and "a brilliant pledge of the union of the three flags"—that the support of a French army in Spain had been burdensome to the French, but that the burden would very speedily be removed, by withdrawing the French troops from that kingdom—that a vigorous blockade of Algiers continued, and would be continued, till due satisfaction for Algerine aggressions should be received—that the French flag "in distant regions, and under the dominion of infant governments" [we suppose the South American Republicks are intended] had "suffered some aggressions," but that reparation was expected for the past, and care would be taken to prevent the like in future—that the domestick affairs of France, as well as her foreign relations, were in a desirable state—that there had been a temporary diminution of income, for which it would be necessary to provide, but that "a severe and extensive economy" should be used—that the army would be gratified by his "calling his son to act in the military promotions"—that the increasing commerce and industry of France required "more numerous outlets," and that an additional minister, to superintend these concerns, it was his wish should be appointed—that religion and education, although intimately connected, required "a separate direction," and that he had ordered a division to be made—that it was his wish to support the national charter granted by his brother, and which he had sworn to maintain; and that he should be watchful to see that the legislative operations were carried on in harmony with that charter—that "some high questions of publick administration had been pointed out for his attention," which he had ordered to be examined with a view "to bring out the truth." The address then closes with the customary declaration of his devotion to "the happiness of France," and of his reliance on the chambers to second his endeavours. It is said that this speech "was heard with a lively interest, and followed with prolonged acclamations." It appears that there is a decided majority in both chambers, opposed to the measures of the late ministry; and in favour of opinions and proceedings *qualifiedly* liberal. Our nation's friend, General La Fayette, had been very ill of pleurisy, but was recovering. In consequence of his sickness, he had not been able to take his seat in the chamber of deputies. On the whole, it appears that the progress of arbitrary measures, both in reference to politicks and religion, has received a serious check in France; and we cannot but hope that a still greater melioration is at hand.

SPAIN.—We have nothing of much moment to report, in regard to this unhappy kingdom. The late insurrectionary movements seem, for the present, to be put down. But the kingdom is still greatly agitated, and miserably impoverished. Bands of robbers have obstructed the approaches even to the capital—One distinguished horde has, it is said, been lately broken up. The king had been ill of the gout, but was stated to be convalescent. The French troops were leaving Spain, and Cadiz was to be garrisoned by a Spanish military corps.

PORTUGAL.—The Princess Regent opened the Portuguese legislature on the 2d of June; she said "that a great deal remained to be done before the political fabrick could be considered as completely consolidated;" spoke favourably of Don Miguel; said that Spain had acted with good faith, and that party spirit was nearly extinct. An article dated Lisbon, Jan. 23d, which appears to have been taken from a Paris paper, contains the following information. "We have just received despatches from the infant Don Miguel, of a very unsatisfactory nature, relative to the queen, to the marquis Loulle, and to the Infanta Donna Maria, his wife. It seems that Don Miguel will not quit England till the queen his mother shall have left Portugal. As to the marquis Loulle, we are again assured that he is also to set out with the princess, before the arrival of the infant. It is certain that the preparations are resumed, which were suspended, on board the English frigate which is to conduct them to London. But the most general opinion is, that the queen will set out for Rome on board the frigate." Either in pretence, or in reality, Don Miguel has abandoned his mother's arbitrary views; and will not assume the crown till she shall have left the kingdom. His pre-

sent professions are decisively in favour of the existing constitution. We do not understand that his marriage with his niece is yet consummated: a marriage which no dispensation from the Pope, can render other than *incestuous*. The insurrections in Portugal appear to be quieted, and as elsewhere observed, the British troops are leaving the kingdom.

Russia.—Under one of the latest dates we have seen, from a London paper, we observe the following article: "A demand is said to have been made by the Russian government for a port in the Mediterranean.—The British government, it is added, hesitate in acceding to this demand; and it has been suggested that Russia would probably take forcible possession of Milo, an island and harbour well calculated for the purposes of the Czar."—If the junction of the Russian fleet with that of England, in the late battle of Navarino, has awakened a spirit of cupidity for a naval station in the Mediterranean, Britain will pay dearly for her alliance. We rather suspect, however, that this article is merely a manufacture of a London paragraphist. Yet the cordial union of three such powers as Britain, France, and Russia, all inordinately proud and ambitious, would, if long continued, be a new thing under the sun. He who rules among the nations, may use this union to humble, perhaps to destroy, the Mussulman power, and then permit it to end, as such things have usually ended, in a bitter quarrel among the allies themselves. It is stated that an entire change has taken place in the Russian ministry. The particulars are not known, further than that it is said to have been occasioned by a difference of opinion in regard to a war with Turkey.

Turkey.—It must be admitted that the Sultan Mahmoud has acted with consummate policy. His intentions were apparently pacifick for a considerable time after the destruction of his fleet, and he detained the ministers of the allied powers far beyond their expectations and wishes. In the mean time, he exerted all his influence and exertions to prepare for war—covering the whole with the pretence? (and doing it so as to make it believed by the negotiators) that his dignity and the spirit of his people demanded these measures. Since the departure of the ambassadors, he has made that circumstance an ostensible reason for measures still more warlike, and preparations for hostile operations still more efficient; and yet without a declaration of war. He has closed the Bosphorus against the flags of all nations; he has detained the vessels of the allied powers, and put their cargoes into a state of sequestration; he has provisioned his capital with grain taken by force from vessels in his port; he has refused all mediation from neutral powers; he has declared that he will not accept the terms of the allied powers for the pacification of Greece; and by a most inflammatory proclamation addressed to the religious feelings of Musselmen, he has called them all to arms—a hundred thousand Kurds are said to be on their march for Europe; he has struck terror into the minds of all Europeans resident in his dominions, and has seized and probably strangled a rich merchant of Scio; he has, in a word, converted his capital into a military camp, and done every thing but proclaim war—Perhaps he wishes to provoke such a declaration from the allied powers, before he makes it himself. These measures of the Sultan, taken in connexion with the treaty which exists between England, France, and Russia, seem to render war inevitable. Yet we shall look for peace till war is proclaimed. But it really seems as if a bloody conflict was at hand; and if so, the convulsion of all Europe will probably be the consequence.

Greece.—It is stated, with apparent authenticity, that 15,000 of the Egyptian troops have left Greece, and that but 8000 remain; and that these are in a starving condition. The Greeks still carry on military operations, and General Church, it is stated, is besieging Missolonghi. The ruling powers in Greece have published a proclamation prohibiting the capture of any more vessels by their cruisers, denouncing piracy in the severest terms, and forbidding their vessels, not employed in blockades, to put to sea at all. The fortress of Scio is reported to have fallen into the hands of the Greeks; but this wants confirmation—The devastations which the Turks have made in Greece have produced indescribable distress; and we hope the exertions of Dr. Howe in our country, to obtain for them some farther relief, will be successful.

ASIA.

One of the latest papers received from London, contains the following article. "By accounts from Madras of the 18th of October, it appears that hostilities have been commenced against the Rajah of Kolapore. Kolapore is situated in the province of Bejapore, and distant about one hundred and eighty miles south of Bombay, and nearly five hundred miles north-west of Madras. A strong ghurry, hitherto deemed impregnable, had been reduced by the British forces."—We regret that war has again been proclaimed against a native prince of India. We cannot avoid the suspicion that

British cupidity is deeply concerned in these conflicts. When will humanity and religion put an end to the needless sufferings of the inhabitants of India! It also appears, that in the island of Java, after a cessation of hostilities for a time, active warfare had again commenced, between the native forces and the Dutch troops.

AFRICA.

We extract the following interesting article from the United States Gazette of the 27th of March:—

"Capt. Nicholson, of the United States navy, who has recently returned from Africa, gives, in a letter to Mr. Clay, a very flattering account of the American colony at Liberia, which he visited in returning from the Mediterranean.

The colonists, with most of whom Capt. N. conversed, and of whom there are 1,200, are quite content with their situation, and do not desire to return; and eight of Capt. N.'s crew, after being on shore a few days, applied for, and received their discharge, in order to join their brethren. These eight were coloured mechanics, and possessed of nearly two thousand dollars.

The soil in the possession of the colonists is rich, and will produce a superabundance for the support of the colony, as well as for external commerce. Sugar, cotton, coffee, rice, and various trees and plants, yielding valuable dyes, and medicinal gums, can be cultivated with success.

The colonists were not only *content*—they were *happy*; and appeared to enjoy that rational freedom which their present situation secured. They have turned their attention to agriculture, and already raise 100 hogsheads of tobacco per year. Indeed, the soil will produce any thing which a tropical climate will allow to arrive to maturity."

It appears that the enterprising and dauntless missionary Wolff is determined to set out for Timbuctoo, in the character of a travelling servant to a kind of mercantile caravan. His object is to carry the gospel to some of his Jewish brethren, who are said to dwell in that city; and to endeavour to plant Christianity there. He leaves lady Georgiana with a new born infant daughter—It appears that she is not opposed to the enterprise, but favours it.

AMERICA.

The last month has afforded us less news of importance from our own continent, than from the continents of the old world. Warfare is yet carried on, but without much activity, between the Emperor of Brazil and Buenos Ayres. Colombia, under the auspices of Bolivar, appears to be improving—The Liberator, when last heard from, was at Bogota; and was ready to pledge himself that in the province of Caraccas all difficulties should be settled within a year—In the mean time, the whole country is under martial law. Mexico is yet agitated by the conflicts and commotions produced by the banishment of the natives of old Spain—That measure is likely to be effected, and the government appears to act with efficiency. In Guatimala the intestine war still rages· and the English consul has been murdered by one of the natives, a servant in his family, with a view to seize his wealth. The murderer however has been taken, and the remains of the consul have received funeral honours. From the other republicks of the South, no news has reached us within the month. In the United States, nothing disturbs the public tranquillity, unless it be the controversy about our next president; and this is chiefly a newspaper and congressional controversy. Still it is one which we think all good citizens should endeavour to abate, and not to inflame. It interferes, in some instances, with private friendships; and the slanders which are circulated on both sides, and we think about equally on both, are prejudicial to morals, and hurtful to national character. Let every citizen enjoy his opinion and exercise his rights; and looking to an overruling providence to give the result most beneficial to our common country, let us quietly await the issue.

*** The IV. No. of *The Presbyterian*, with some other articles, unavoidably omitted in our present number, may be expected in our next—The engraved likeness of the late venerable Joseph Eastburn, which accompanies our present No., will, we think, be pronounced a very good one, by all who remember his appearance in the last ten years of his life, during which the portrait was taken, from which the engraving has been made.

THE

CHRISTIAN ADVOCATE.

MAY, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p. 152.*)

Mr. Eastburn enters into partnership—character of his partner—situation of his workshop, and conversations in it—his long and unabated struggle with adverse worldly circumstances—his conduct and sufferings in several seasons of pestilence—his kind attentions to the afflicted family of Dr. Sproat—the way providentially opened for his deliverance from worldly embarrassment, and for his becoming a religious teacher—plan for his services in the Northern Liberties of Philadelphia—he departs from that plan, and remarks on the subject.

Near the time of his being rebaptized, Mr. Eastburn entered into partnership, in the cabinet-making business, with Mr. Peter Lesley. A brief notice of this worthy man ought to have a place in this memoir. He was not only the partner and particular friend of Mr. E., but the remembrance of him is too grateful to the writer to admit of passing him by, without some memorial. During the six and twenty years, in which the memorialist sustained the pastoral relation to the second Presbyterian church of Philadelphia, Mr. Lesley was the sexton of that church. He was a man of great modesty, integrity, industry, and piety. His industry and prudent management of his affairs, enabled him, under the divine blessing, to provide, in a very reputable and comfortable manner, for a numerous family; and by a careful attention to the duties of his station, and a uniform disposition and endeavour to oblige, he acquired a respect and esteem, which men of a more elevated rank do not always merit or obtain. The piety of Mr. L. was marked by simplicity and humility; he was "an Israelite indeed, in whom there was no guile." Such were his lowly thoughts of himself, that he sometimes needed counsel and encouragement to preserve him from despondence. He was truly devout; and no other neglect of his duties as sexton is recollected to have been ever laid to his charge, than that he was, occasionally, so engrossed by the services of the sanctuary, that he did not sufficiently notice the strangers who entered the church. If there was truth in this charge, of which the writer is doubtful, who that knew the cause, would not readily excuse, if they did not commend the man, whose devotion to his God produced a temporary forgetfulness of his fellow worms? This humble and exemplary Christian, died in the faith and hope of the gospel, March 31, 1816, at the advanced age of 79 years.

Mr. Eastburn was, for a long time, the clerk of the church of which Mr. Lesley was the sexton; and a small wooden building, in front of, and connected with, the base of the steeple, by which the church edifice was then adorned, furnished

the workshop, in which these partners in manual labour pursued their occupation, with unceasing activity. The number of hours in the day, during which they toiled at their trade, was greater than usual. Mr. Eastburn once told the writer, that a man, who valued himself on his skill in the cabinet making business, came from the country to the city, under the idea that city mechanicks had easier times than their country brethren. He applied to Messrs. E. & L. for employment as a journeyman. Employment was offered him, on condition that he should work the same number of hours in each day as his employers. The offer was gladly accepted; but in less than a week, the journeyman declared that "he could not stand it to work as they did," and left their service. This workshop was, for several years, the resort of many who wished to converse with Mr. Eastburn on the subject of religion generally, or on the state of their own souls in particular. He conversed and laboured at the same time; and the observations he made, and the advice he gave, in these circumstances, were, in many instances, highly useful.

He was always fond of children, and seldom failed to gain their affection and confidence in return. From a school almost adjoining his shop, he was daily resorted to by a number of these youthful visitants, whom he supplied with little blocks, the remnants of the wood in which he wrought; and sometimes permitted them to build their tiny fabricks on the floor of his shop, while he watched an opportunity to say something to them, which he hoped they might remember with advantage. The following short dialogue between him and the writer's eldest son, then a child about six years old, may serve as a specimen of his conversations on these occasions—"Mr. E. Well Robert, you seem very busy—If you live, what business do you expect to follow? what do you expect to be? Robert. Why Mr. Eastburn, you know what my Pa is? Mr. E. Yes, your Pa is a minister of the gospel. R. Well, I intend to be a minister too. Mr. E. Ah, my dear, if you intend to be a minister, you must first be a good man. Remember that; for you had better be a chimney sweeper, than a minister of the gospel, if you are not a good man." It is known that a number of individuals of unquestionable piety, now living, attribute their first religious impressions to the affectionate admonitions and instructions which in their childhood, or early youth, they received from this faithful servant of the Lord Jesus. His earnest prayers were doubtless constantly offered, in behalf of those who received his counsels; and we know the declaration, that "the fervent and effectual prayer of a righteous man availeth much."

After the close of the revolutionary war in 1783, till the establishment of the Federal government of the United States in 1788, and, in a degree, for several years afterwards, there was a most deplorable stagnation of almost every kind of business. The produce of the soil was indeed abundant, but there was scarcely any foreign commerce; and in consequence of this, and the circulation of a paper currency, the precious metals had almost entirely disappeared—They had either left the country, or were hoarded up by a few individuals. For the wares of mechanicks, especially, the demand was very small, and the price unusually low. Mr. Eastburn's circumstances, in common with those of many others, became, from this cause, much straitened. But another cause increased his embarrassment. He had borrowed money to purchase a lot of ground, and on it had erected the house in which he lived till the time of his decease. The labour of building the house had, to a considerable extent, been performed by his own hands. But

the lot was not paid for; and although his creditor never pressed him for the debt, yet he dreaded its increase; and to prevent the accumulation of interest, and to support a wife, now exceedingly infirm, and his son, then a boy, exertions and management, of no ordinary kind, were required. The writer well recollects the sympathy which he felt for this exemplary man, in witnessing the incessant labours, pursued both early and late, by which he endeavoured to avoid debt, and to afford to a valetudinary wife the accommodations which she needed, and which he never suffered her to want. This struggle with adverse circumstances was not abated, till it terminated in complete success. It is believed that his debt, if not annually diminished, was always kept stationary, till it was ultimately cancelled, in the manner that will presently appear. In the mean time, the debtor, with an humble but cheerful trust in the providence of God, seized every opportunity that offered, to serve the Saviour whom he loved, and to engage in those spiritual exercises in which he delighted. Unless detained in his shop to prepare a coffin that was urgently demanded, he never failed to attend a weekly religious service of the congregation to which he belonged, and which was celebrated in a private dwelling, as well as every publick service performed in the church, on the evenings of secular days. He often also, after the fatigues of the day and a part of the evening, visited, conversed, and prayed with the sick.

In the manner above described, Mr. Eastburn passed his life, till the occurrence of the memorable pestilence, which spread terror and desolation through the city of Philadelphia, in the year 1793. On that occasion, the city was soon abandoned by a large majority of its inhabitants; but the senior pastor of the Second Presbyterian church, with the clerk and sexton, remained at their posts. The then junior pastor of that church, the writer of this memoir, having, with his wife, suffered among the first subjects of the disease, and while yet in a state of imperfect convalescence, was called by a singular providence into the country, where he remained, with his family, till the calamity had subsided. But never, while memory remains, can he forget the distress of that awful period. Many of his dearest friends and most esteemed parishioners were hurried to the grave. Among the rest, his venerated and beloved colleague, with his wife, two of his children, and an amiable daughter-in-law, became the victims of this awful scourge. Mr. Eastburn did not escape a severe attack of the prevailing pestilence; but his life was spared—spared in rich mercy, not only to those to whom his after ministrations in the gospel were so eminently blessed, but to many who, during the pestilence, were destitute of every other friend and helper. The family of his aged, endeared, and deeply afflicted pastor, received his most assiduous attentions. To them, as a relict of that family still in life, has recently and with much emphasis, expressed it to the writer, "he was like a good angel." He visited them daily, to inquire after the state of their health, or more commonly the state of their illness; to take charge of their concerns, and to provide for their wants, as if they all had been his own—His own indeed they were, for affection and sympathy made them such. As one after another of this mourning family, fell before the destroyer, Mr. E. was still present, to see that the corpse was decently laid out, the coffin prepared, and the funeral rites performed, with all the respect which the urgency of the times would permit. Such were his attentions and exertions, unabated and undismayed by disease and death, which stalked on every side, till, as the concluding

part of his sad employment, he deposited in the house appointed for all living, the mortal remains of his beloved pastor, and those of his wife.

It appears from the diary of Dr. Sproat, a part of which has been published, that for a considerable length of time after the general prevalence of the yellow fever, and the flight of the citizens, he met a few of the pious people of his charge who remained in the city, both on the Sabbath and on some other occasions. On all these occasions, without its being testified particularly to the memorialist, he has no doubt that Mr. Eastburn took a leading part; and also in rendering, in a more private way, every service, both of a spiritual and temporal kind, to the sick and the dying. His own attack was before the disease had attained its widest spread; his recovery was speedy and perfect; and he afterwards retained his health, till health was restored to the city at large.*

Mr. Eastburn passed through three other seasons of desolating pestilence, which occurred in Philadelphia, in the successive years of 1797, 1798, and 1799—Those with which the city was visited in 1802 and 1803, were comparatively slight and partial. Of these, that of 1798 was not less fatal and terrifick than the one of 1793, of which we have taken a more particular notice. In 1798, Mr. E.

* The following extract from the writer's printed sermon on the death of Dr. Sproat, with the accompanying notes, will serve to illustrate some of the facts referred to in this part of the memoir.

"The painful infirmities of age, under which Dr. Sproat laboured for a considerable time before his death, he bore with a cheerful fortitude. Since the twenty-third day of August last, he had been looking for death, and ripening for it with uncommon speed. On that day he completed half a century of years in the character of an ordained minister of the gospel; and thenceforward, to the time of his death, the larger portion of his waking hours were spent in the immediate acts of devotion, or of devout meditations and aspirations of soul.(*) He endured the severe distress which was inflicted on his family without the least repining.(†) At the funeral of a dear son he might with peculiar propriety use the language, for he eminently possessed the spirit, of Job.(‡)

"His death was easy, and he was rational to the last. A short time before he expired, and after he had lost the power of speech, being asked if he felt the supports of religion, he answered by the signal of lifting up his hands and his eyes to heaven.

"The respect which was shown to his remains, at a time which precluded it in almost every other instance, was a proof of the high esteem in which he was held."(§)

(*) "This is confirmed not only by the observation and testimony of those who were most about him, but by what appears in his own diary. This diary exhibits one of the most instructing views of the exercises and temper of a Christian, especially when under affliction, that perhaps has ever been seen.

(†) "His eldest son with his wife, and his youngest daughter, died within the space of a month. The doctor himself, and Mrs. Sproat, were added to the number in less than a month afterwards.

(‡) "Enfeebled and trembling with age, the Dr. followed the corpse of his son to the grave, and after it was deposited, leaning on his staff, he pronounced only these words,—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Amen!

"(§) During the late distressing scenes which were witnessed in this city, the almost universal mode of conveying a corpse to the grave was in a hearse or a cart; and the attendants consisted only of the person who drove the carriage, the grave digger, or a negro hired for the purpose, and, in a few instances, two or three mourning friends. But in the case of Dr. Sproat, there was a procession and bearers of the dead;—which, as it was more striking to the beholders, in the circumstances in which it happened, than the most splendid funeral that perhaps the city ever produced, so it was a much stronger proof of the affection which was felt for the deceased, than the greatest parade, in ordinary times, can possibly be. The pious people who had met at the church for prayer, formed a procession of about fifty persons, and some religious negroes voluntarily offered themselves to carry the bier."

suffered more severely, from the prevalent malignant fever, than he had done five years before—It brought him in appearance to the verge of the grave. The faithful and vigilant nursing of his infirm wife, was the principal means, under the divine blessing, of preserving his valuable life. He had in this illness a very earnest desire to depart, and to be with his Saviour. "But I could not obtain my discharge," was the language which he used, in speaking to the writer of his feelings and views at this period; and this language carried in it more meaning than he could have thought of at that time. He was not "discharged," because he had yet to render services, in the church militant, of the most important kind. He had not yet had an opportunity to sound the gospel trumpet, in that publick manner in which he afterwards did, and for which hundreds, perhaps thousands, will bless God to all eternity.

The providential dealings of the Father of mercies with his dear children, are often such as they do not understand at the time; and which astonish them on the review. The exertions, and anxieties, and privations of Mr. E., in the seasons of yellow fever through which he passed, were certainly great, and at times exceedingly trying; although it is believed that he suffered little, perhaps nothing, from the fear of death, as a personal concern. Yet he not only suffered extremely by disease, especially in 1798, but the scenes of human misery with which he was surrounded, and which in many instances admitted of no relief, were distressing beyond description. The toil he endured both by night and by day, in making coffins for the dead, and in visiting the diseased and the dying, were burdensome in the extreme. Above all, the multitude of immortal beings, (sometimes a hundred in a day) whom he saw passing into eternity, the most of them ignorant and many of them vicious—must have produced on a mind like his—always sympathetick, and always deeply impressed with the realities of that unchanging state of happiness or misery on which death sets its seal—feelings which nothing but the grace of God, added to much natural fortitude, could have enabled him to endure. These, notwithstanding, were the very dispensations of providence which were made to contribute to his future comfort and usefulness—which brought him into that sphere of action in the church of Christ, to which he had long been looking as an object of intense desire, and which he had often resigned as hopeless. The avails of his mechanical business, of which the making of coffins is always a very profitable part, were such, (although he took no undue advantage of the necessities which pestilence created) that he not only cancelled all his debts, but accumulated a little capital, which enabled him afterwards to live without labour, to make all his ministerial services perfectly gratuitous, to do many charitable acts while living, and to provide for the support of a preacher in the mariner's church at his death. In another and a still more important respect, were the desolations of pestilence made instrumental in opening the way for his preaching the gospel. They produced a demand for his services, which it was not easy, if it had been lawful, to resist. To be prepared for an uninterrupted narrative of the several steps by which this was brought about, an account of the manner in which he passed the various seasons of pestilence that have been noted, has been given at once; and has carried forward the story of his life, as connected with these events, to a period from which we must now look back for several years.

The church to which Mr. East-

burn belonged was collegiate. The congregation worshipped in two places, and in those the two pastors preached alternately. Each of these congregations, of course, on the death of one of the pastors, and till the settlement of another, would be deprived of half the supply of the publick and regular preaching of the Gospel; or else, a portion of ministerial labour was to be taken from one, at the expense of the other. The Northern Liberties of the city contained one of these congregations, which was yet in an infant and very feeble state, and had contributed, and could contribute, but little to the support of the gospel. It was therefore made a question, on the death of Dr. Sproat, whether the attempt to establish a Presbyterian church in that place, and at that time, ought not to be abandoned. This idea was resisted by the remaining pastor; but it seemed neither practicable nor proper to resist the opinion, that his services should be chiefly, and almost wholly, given to that congregation which was fourfold the more numerous of the two, and from which nearly the whole pecuniary expenses of the collegiate church had been, and must still be, defrayed. The remaining pastor, who was the present writer, and who must now speak of himself and his agency much more frequently than he could wish, gave as much attention as he could to the feeble congregation; but it was without a regular supply for six years in succession. It was mournful and embarrassing to witness this destitution; and to hear applications for religious instruction which could not be complied with. To afford some relief, the pastor resolved, that, in addition to the occasional services which he might be able to render to this part of his charge (for such he still considered it), he would open a weekly meeting for religious exercises, on the evening of the Lord's day, and commit the conducting of it, subject to some general directions from himself, to Mr. Eastburn.

The plan for the exercises of this meeting was as follows—The children and youth of the congregation were to be the principal objects of attention. They were to come together in a large school-room, to repeat to Mr. E. the Westminster Shorter Catechism, with the hymns and forms of devotion prepared for children by Dr. Watts—the forms of devotion somewhat modified, and reprinted in a primer-like form, for the occasion. The parents of the children were invited, and any others who chose were permitted, to attend at these meetings; and after prayer and singing, the children were to repeat their catechism, hymns, and prayers, to Mr. E. and he was then to make such explanatory remarks on the catechism as he thought proper, and to address, first and principally to the children, and then to their parents and other attendants, such exhortations of a practical nature, as he judged would be for edification. These exercises were to be followed by prayer, and to be concluded with singing a hymn or psalm, with the doxology. Such was the plan adopted by the pastor—adopted without consultation with others, and for which, if he deserved the blame to which a few of his ministerial brethren saw fit to subject him, it cannot be denied that it belonged to him exclusively. The sequel will show, that it did lead to some abuse; but that abuse was speedily and completely corrected; and the issue was unquestionably of the most salutary kind. Certain it is, that the pastor was entitled to no praise or commendation whatsoever, for being, as he undoubtedly was, the chief instrument of introducing Mr. E. to the wide field of usefulness which he afterwards entered; for there was not, at that time, in the mind of the pastor, any conception that such a result would be produced. He had no expectation that Mr. E. would

do more, or go farther, than teach the children and youth, and exhort and pray with them and their parents, agreeably to the plan that has been specified; and he supposed that even this would be no more than a temporary measure. In a word, all that ensued was unforeseen and unexpected; and the pastor only acted on the several emergencies which subsequently occurred, as his sense of duty dictated at the time.

The original plan appeared evidently to be attended with a divine blessing. Since the writing of this memoir was commenced, word has been sent to the writer, that one or more Christians of distinction, trace their conversion to the instructions, and exhortations, and prayers, which, in youth, they heard from Mr. Eastburn, in the school-house at Campington. The pastor attended these meetings on a few occasions at the first, to afford his countenance and aid in executing the plan he had devised. He finds in his diary for January 31st, 1796, the following entry—"In the evening I went and drank tea at Mr. Eastburn's, and went with him to the society at Campington—The people were very solemn, and the children appeared to be much affected." This was no peculiar occurrence—It was only a single instance of what was usually, and almost uniformly witnessed, at these interesting meetings. So interesting indeed, they soon became, that the school-house would not contain the numbers of which they were composed, and they were therefore transferred from that house to the church.

It was natural for Mr. E. when he found a crowd of attentive listeners at these meetings, originally intended chiefly for children and youth, to make his address to the adult part of his audience longer and more particular than he did, or perhaps ever thought of doing, at the first. Many of his hearers, moreover, had no regular connexion with any religious society: some of them seldom, if ever, attended any other place of worship, and were not only extremely ignorant of the fundamental doctrines of the gospel, but, till now, utterly careless, in the matter of their souls' salvation. On seeing a crowd of this description, attentive and serious, who could censure him for extending his address to them, into a discourse, equal to a sermon in length? But his error was, and it must not be disguised, that he gradually diminished his attention to the youthful part of his audience; till at length he almost, or altogether, passed them by—took a text, and made as regular a discourse as he was capable of, to the promiscuous assembly which filled the small church in which his addresses were made. It was at that time, and it still is, the conviction of the writer, that Mr. E. would probably have done more good, had he adhered to the original plan, with no other change than a lengthening of the concluding address; instead of suffering that address gradually to supplant the catechetical instruction, and special pious admonition of the young.

This change of plan, which was made, and for some time continued, without the knowledge or suspicion of the pastor of the church, was, when he became acquainted with it, the cause of considerable uneasiness. It was also disapproved by the most discreet and judicious members of the congregation; but it was extremely popular in the neighbourhood of the Campington church, and with some others who resorted to it statedly, on the evening of the Sabbath. The writer recollects, and indeed has found the time noted in his diary, that with a view to ascertain from personal observation, whether, besides their irregularity, there was any thing exceptionable in the addresses of Mr. E., he attended one of these meetings, and took care to mingle with the crowd, in such a manner as not

to be observed. The experiment satisfied him fully, that the discourses of Mr. E., although in a measure immethodical and unconnected, were still sound in doctrine, and well calculated to benefit his hearers. Under this conviction, and considering the destitute state of the people, and the influence which Mr. E. had over them, no interference was attempted—It was believed to be not only injudicious, but, in the circumstances of the case, absolutely inconsistent with Christian duty. It was also expected, that when an additional pastor of the collegiate church should be chosen, which was then believed to be near at hand, and which shortly after took place in fact, these irregular exercises would, in that place at least, be terminated as a matter of course.

(*To be continued.*)

An Address to the Young Men of the City of Philadelphia, who were associated for the distribution of the Scriptures: Delivered on the 27th of March, 1828, *by the Chairman.*

"By the good hand of our God upon us," my Christian friends, the object is now secured, for the attainment of which we were associated. The "cords of love," I trust, will still bind us together; but the peculiar relation we have of late sustained to each other, is now about to terminate. I know you will bear with me on the present interesting occasion, while I give some plain directions for our personal perusal of the Sacred Volume; and while I advert, in few words, to the benefits of which we may each partake, by making it "the man of our counsel." The subject is in unison with the feelings which the present meeting must call into exercise: Nor do I know how I can better express my cordiality towards those with whom I have been associated, or can more profitably present my *acknowledgments*, for the honour of presiding over this brotherhood.

We have been engaged and been prospered in the distribution of the Holy Scriptures. This fact would seem to indicate, that we are all thoroughly and profitably versed in those Scriptures; and yet it is a *possible* case, that some of us may love and read the Bible but little, and a *certain* case, that none of us prize the Bible too highly, or peruse it too frequently.

We have disseminated *copies* of the Bible; we shall be severally judged by the *principles* of the Bible; and accordingly as these are engraven on our hearts, and manifested in our conduct, will be our acquittal or condemnation, at "that day."

Of applause for the zeal and disinterestedness manifested in this matter, I have nothing to offer—Let me rather improve the golden opportunity, by presenting to notice some particulars—

1. As to the *mode* of reading the Bible to profit.

Obviously, the Bible must be *searched*. The Scriptures are not inaptly compared to a mine of precious ore: This mine must be wrought. The Bible must be perused attentively, seriously, statedly, perseveringly: its several parts must be understood, must be pondered on, must be compared. This work claims, and merits, the exercise of our understandings, of our affections, of our memories. Diligence and patience are necessary for the attainment of all bodily, or mental, or spiritual blessings.

We must peruse the Bible with *candor*—we must be sincerely willing to embrace and to profess the truth. We must go to the Bible for instruction; not to prescribe the meaning, but to ascertain it,—determined to believe its doctrines, and to comply with its injunctions. If the language of the Scriptures must be made to harmonize with

preconceived opinions and preindulged practices, it will only serve to abet error, and to augment delusion, and to rivet the bonds of iniquity.

The Scriptures ought to be read *practically*. We ought to regard the Scriptures as addressed to ourselves; and to inquire into the bearing of the several parts on our particular cases. I do not plead for a blind application of the Scriptures (such as has sometimes been made) in order to ascertain character and to determine the path of duty. We contend for an *intelligent* application of the Scriptures; for such an application as accords with the spirit and language fairly interpreted. Those Scriptures which are "given by inspiration, are profitable not merely for doctrine, but also for reproof, and for instruction in righteousness." The promises and the threatenings of the Bible are to be applied to ourselves; not indiscriminately indeed, but wisely, accordingly as we possess, or lack, the traits of character to which they allude. Is a sample of piety or of apostacy on record? We ought, after comparing circumstances, to be stimulated by the one, and to take warning from the other. In its histories we ought to mark the footsteps of Him who "led Joseph like a flock," and let our love be enkindled, and our faith strengthened, by calling to mind, that "He is the same yesterday, to-day, and forever."

Humility and *prayerfulness* are necessary to the profitable perusal of the Holy Scriptures. That we ought to be humble while engaged in prayer, is admitted on all hands; but all, it is to be feared, are not equally sensible of the necessity of this spirit to a profitable perusal of the Bible. In the former case we address our Maker; in the latter case, He addresses us: and if humility be seemly in that, it is surely not less so in this. The Pharisees, through the pride of their hearts, misunderstood the plainest language of the Old Testament. God "will give grace to the humble, and the meek will he guide in his way." From pride of heart and of intellect, as from the fabled cave of Æolus, issue those desolating heresies which sweep over the face of Christendom. "Open thou mine eyes that I may behold wondrous things out of thy Law." Such was the petition of one who became "wiser than his teachers," by the perusal of the Scriptures; and they who would attain to the like heavenly wisdom, must seek the same heavenly influence.

In fine, we must *love* the Bible, otherwise we shall neither read it diligently nor to profit, and can have no true love to the *God* of the Bible. "O how I love thy Law, it is my meditation all the day long! Thy word is sweeter to me than honey or the honey-comb! Thy word is more precious to me than thousands of gold and silver!" These verses express the feelings of the man "after God's own heart," and they must express our feelings, before we can be savingly and thoroughly benefited by reading the Holy Bible.

2. Let me now call your attention to some of the *advantages*, resulting from the proper perusal of the Scriptures.

The truths of the Bible are mainly instrumental in the renovation and sanctification of the soul—than which no greater or more lasting benefit can be conceived. But we shall waive for the present the consideration of this principal blessing, and dwell on those of a secondary character. In a gold mine the precious metal is the chief object of search, but the diligent workman cannot fail to secure others that meet and merit his notice.

The most ancient and best authenticated *history* extant, is in the Bible. The truest *philosophy*, that which gives the most rational and

satisfactory account of the origin of all things, is in the Bible. The best system of *politics* is that of the Bible. Analyse its political principles; or if you prefer it, contemplate the *results* of those principles, witnessed in communities where the Bible is most extensively circulated, and most sincerely believed, and most sacredly practised. The best code of *morals* is in the Bible. We are here required on strictly philosophico-religious principles, to "keep the *heart* with all diligence," resting assured of corresponding "issues of life." In the Bible is the "golden" and universally applicable rule—"As ye would that others should do to you, do ye even so to them." The sublimest strains of *poetry* are those of the Bible. It is replete with "thoughts that breathe, and words that burn:" its imagery is simple, instructive, affecting, and heavenly. The historian therefore ought to prize the Bible, as well as the philosopher, the politician, the moralist, the poet. Longinus, among the pagans, could see the literary merits of the Bible; while Milton, and Newton, and Locke, and Boyle, and Johnson, and Jones, could find in it much to quicken genius, and to gratify taste. As a *literary* production, therefore, we claim for the Bible the very highest place.

Of *spiritual benefits*, resulting from the proper perusal of the scriptures, we may advert briefly to two classes.

1. The person who is most assiduously and prayerfully intimate with his Bible, will have the most clear and consistent views of Christian *doctrine*. He will be "rooted and grounded in the faith," and in no danger of being "tossed to and fro by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Let no one be alarmed at the mention of doctrines. These indeed, as sometimes exhibited in [illegible] systems of theology, are like naked skeletons, unsightly and frightful. In the "lively oracles," as in the living subject, the roughnesses are clothed and beautified with flesh and skin. Of so firm, and yet kindly an aspect, will be the practico-doctrinal system, of him who loves, and meditates on, and prays over his Bible.

2. This individual will have the most satisfactory views of Christian *duty*. He will comprehend clearly the various relations he sustains in life, and the duties resulting from those relations: and he will cultivate those feelings, and exhibit, on *principle*, that deportment which his situation demands. He will understand that "God is a spirit," and that worship, to be acceptable to Him, must be rendered "in spirit and in truth." The duties which he owes to his fellow men, he will discharge, from "conscience towards God."

This person will have much *knowledge*. He will know much of *himself;* of his helplessness, of his sinfulness, of his inexcusableness. He will know much of *God*, of His holiness, of His justice, of His goodness, of His truth, of His mercy. He will know much of the *Saviour*, of the freeness, of the fulness, of the suitableness of his "great salvation"—He will learn much of "the height and depth, and length and breadth of the love of God, which passeth knowledge."

Oh my Christian hearers, what a book is this Bible! A book suited to all persons, ages, nations, conditions! How plain its directions! How alarming its threatenings! How precious its promises! How well fitted to reclaim us, to guide us, to comfort us, to sanctify us! Blessed is the people who have it, and who read it, and who love it, and who practise it! Peace be upon these, even upon all the Israel of God! Amen!

Extract from a Protestant French Miscellany, now published in Paris, entitled Archives du Christianisme.

We have, for some time past, been wishing to introduce into the Christian Advocate, some extracts from the "Records of Christianity," edited by the Rev. M. Monod, jun., which we regularly receive from Paris. We had even translated, some months since, a considerable part of an extended essay; but we could not insert it, without omitting something, which seemed to demand, without delay, a place in our pages. It is our intention, however, to recur, occasionally, to this excellent work, for the instruction and entertainment of our readers. For the present month, we have determined to give the following paper—and we have selected it, because it shows the arts and assiduity of the Roman Catholicks, in making proselytes; and at the same time exposes, shortly but strikingly, the real character of that distorted and perverted Christianity which they teach, and the reception of which they nevertheless represent as essential to salvation. On the very day on which we write this, we have received a communication from a very intelligent correspondent, giving us information of the artifices by which the Romanists are endeavouring to extend their influence, and make proselytes, in every part of the United States, and in none, perhaps, more than in the State of Pennsylvania. It appears that their favourite plan at present is, to get female education, as extensively as possible, into their own hands—having found, it seems, that a well educated Catholick lady, married to a Protestant, seldom fails to make a convert to Popery of her husband. If Protestant parents, who put their daughters into Roman Catholick institutions, were merely to suffer the disappointment and distress, which they often do suffer as the consequence, the evil would be small; for they really deserve the pain which they bring upon themselves. But alas! it is an evil which is attended with consequences, lasting as eternity; and we must and will do all in our power to correct it.

The number of the *Archives* from which we take the following paper, is that for the month of March, 1827.

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"THE INFLUENCE EXERCISED BY HENHÖFER [A DISTINGUISHED PROTESTANT MINISTER] UPON A YOUNG MAN, WHO HAD EMBRACED THE CATHOLICK RELIGION.

"We inserted in our number for June, 1826, a letter written from Steinegg, relative to a young Saxon, born and brought up in the evangelical religion, who, after having embraced Catholicism at Vienna, through the instigation of the Redemptorists,* has, by the counsels of Henhöfer, re-entered the bosom of the church which he had quitted, without ever having thoroughly understood its doctrines. A paper of great interest has been communicated to us, relative to this event, from which we extract the following details.

"Maurice B*** was born at Dresden, of parents in easy circumstances. After having addicted himself to study for some time, he preferred the learning of a mechanical business;† and according to a custom very common in Germany, he soon quitted his native city, that he might follow his trade as a stranger. The piety of his family had made scarce any impression upon him. His ideas of religion

* This is the name of a proselyting sect among the Romanists. Ed.

† This is never considered as reproachful, but honourable, in Germany. Even the sons of the present Emperor are all mechanicks. The archdukes are carpenters and cabinet makers, and the crown prince is a weaver. Ed.

were very superficial; and the raillery which he heard against the Christian religion, made a stronger impression on his mind, than any reasoning of which he was master, could make in its favour. A sermon, however, on which he attended at Stuttgard, touched his conscience and excited reflection. He felt that he was a sinner, but perceiving that he was incapable of making satisfaction for his offences, he sought only to shake off his concern, by plunging into dissipation. After having been a sojourner in several large cities, he was desirous of seeing Vienna, and arrived there in the beginning of 1824. Here, new lapses into sin augmented the agitation of his soul, and made him very sensibly feel the necessity of seeking the consolations and supports of religion. Having fallen sick, he was carried to an hospital, the religious direction of which was entrusted to the Redemptorists. They entered into conversation with him, and having remarked the unsettled state of his mind, they endeavoured to fix it, by giving him to read books of Catholic piety, and by representing to him the Romish church, as the only asylum where he could find peace and salvation. They succeeded; and on the 2d of May following, a few weeks after his recovery, B*** solemnly abjured Protestantism in the church of the Redemptorists, and in the presence of a numerous assembly. They also persuaded him to renounce his mechanical profession, and to devote himself anew to study. He obtained board and lodging in a convent; and his imagination being greatly excited, by every thing that was passing, both in the house and the neighbourhood, he at length desired to be received into their order. Before he was admitted to commence his noviciate, they subjected him to a sort of trial, by enjoining on him to go on a pilgrimage to *Maria-Zell*, in Styria, three days journey from Vienna. He not only went there, but to increase his mortification, he imposed it on himself, to eat nothing but dry bread through the whole route. On his return he was admitted, and followed strictly all the observances that were prescribed to him; such as to flagellate himself three times a week; to wear upon his body a hair cloth, containing a fillet of iron, armed with sharp points; to fast entire days, &c. Although born a Protestant, he acquired such a mastery over his own mind, that he was disposed to believe and to do every thing that was required of him; conforming himself in this respect to the rule of his order, which demanded that the novitiate should be obedient in all things to his superior, even when the requirements of that superior were opposed to the dictates of the novitiate's own conscience, and appeared to him contrary to the commandments of God and of the church. His zeal gained for him the good will of the *religious;* and as the organization of that convent did not admit, that the education of candidates for the priesthood should be perfected there, they resolved to send him to the department of the Lower Rhine, that having finished his studies in a convent which the Redemptorists* had there, he might, without further delay, be consecrated a priest. He obtained, but not without difficulty,

* "The journal which announced the suppression of this convent, said that it belonged to the *religious*, denominated *Ligorists*. But that is the same order as the *Redemptorists*. It was founded by *Alphonse de Liguori*, who was beatified in 1816, by Pius the VII. The pieces relative to his beatification form five volumes in folio."—To this note, by the editor of the *Archives*, we add from Johnson's Dictionary—"BEATIFICATION—a term in the Romish church, distinguished from canonization. *Beatification* is an acknowledgment made by the Pope, that the person beatified is in heaven, and therefore may be reverenced as blessed: but it is not a concession of the honours due to saints, which are conferred by canonization."

permission to pass by Dresden, that he might see his parents. The grief which his change of religion yet caused them, and their earnest solicitations that he would not become an ecclesiastick, could not shake him. He quitted them more confirmed than ever in his resolution; not suspecting that a few days afterwards he would renounce it. On the 25th of March, 1825, as he was going on foot from Psorzheim to Wilferdingen, a peasant accosted and entered into conversation with him. Having apprized the peasant that he was going into France, there to pursue his studies, the peasant assured him that it was at the foot of the cross of Jesus Christ, that he might better learn wisdom; and he continued from that moment to speak to him, with simplicity, but with energy and conviction, on the things of religion. Having cursorily named the pastor Henhöfer, the young man, who had often heard his friends at Vienna violently oppose this man's heresies, became, on that very account, the more curious to know more about him. He therefore willingly accepted the proposal of the peasant, to accompany him to his dwelling, to read the confession of faith which Henhöfer had published. The reading of it filled him with incertitude. The principal doctrines of the Romish church are, in that little book, refuted by Holy Scripture; and B*** perceived that, without having become a Protestant, he had ceased to be a Catholick.* To free himself from his doubts, he resolved to go to Graben, to consult Henhöfer himself. To him he explained his situation, and in what manner he had acted. Henhöfer at first refused to enter into his concerns; but perceiving that the young man was truly and most earnestly desirous to know the truth, he entered into a discussion with him, and pressed him so closely with arguments, that he left him no resource but that famous axiom —"so the church teaches, and we must believe the church." The reasoning which Henhöfer made use of to combat this axiom, appears to us so clear, and so original, that we think we shall do well to give it entire.

"Figure to yourself, said he, Jesus Christ represented in a picture, such as the scripture shows him to us, full of love, of charity, of compassion for poor sinners. This would be not only his likeness, but also the very emblem of primitive Christianity, as the apostles received it, and as they transmitted it to the original church. A great number of passages in the gospels exhibit Jesus Christ to us, such as I have now indicated him to be— Matt. ix. 12, 13, and xi. 28. Luke vii. 36. John iv. 32—34, and viii. 1—11, &c. But after some time, this likeness of the Saviour was altered, by putting in place of those lineaments of his face which expressed love, lineaments of severity; which gave Jesus Christ the appearance of a judge, indignant at men, and irritated because they had slighted the benefits of redemption. The consequences of this change were great; inasmuch as from that time repentant sinners could not know their Saviour, but as thus represented; and as seen in the midst of lightnings and thunders, such as he appeared on Mount Sinai; and they no longer dared to approach him. They felt indeed the necessity of pardon, and the conviction that salvation could be found no where but in him alone, and this caused them to search for the means of appeasing him: and not taking the Bible for their guide, but directed by their imagination only, they addressed themselves to his mother Mary, and looked to her, as being in the presence of her son,

* Some of our readers may need to be informed, that *to doubt* any thing which the church of Rome enjoins, is to cease to be a member in good standing with that church.

attributing to her the office of an intercessor, and a mediatrix between them and him. They worshipped her; to her they erected churches and chapels; new forms of devotion were invented for her; they made pilgrimages, and recited prayers to her, on strings of beads made for this purpose; her worship became more important than that which they rendered to Christ and to his heavenly Father. It was not long, moreover, before these sinners believed that they needed a greater number of intercessors. To Mary, therefore, they joined saint Joseph, saint John of Nepomucène, saint Petronille, the eleven thousand virgins, and other saints, who they supposed were high in favour with Christ; believing that by their merits they might appease his anger, and render him propitious. The picture which at first exhibited Christ alone, was now so surcharged with the images of all these saints, that it was scarcely possible to distinguish that of the Saviour among them—And here it is, said Henhöfer, that you have the emblem of the Christianity of following ages, and the Christianity of the Romish church at the present time. For a long time, the changes that had been made occasioned no complaint, or if complaint was made, it was without any effect. At length Luther came. He considered attentively the disfigured representation; he studied the Bible to find out how the picture was originally made; and he afterwards declared boldly that as it had been daubed over and disfigured, it was necessary to cleanse it from the foul additions which had been accumulated on it. As no good answer could be made to this declaration, the ecclesiastics confined themselves to the reply—that what he proposed was a task that belonged to the bishops, and not to him. Luther waited; but seeing that no body put a hand to the work, he resolved to restore the picture himself—Accordingly he effaced Mary and the saints; and again you saw there nothing but the likeness of Jesus Christ. By effacing the expression of severity, and putting in its place that expression of charity which the picture originally had, he showed the Saviour such as he is in fact, full of mercy and of love. Tell me now, said Henhöfer, which is *the true Catholick church*—Is it that which exhibits a representation of Christ, and an emblem of Christianity, according to its ancient simplicity, and which we now denominate the Evangelical church? or is it rather that which preserves a disfigured representation, and an altered emblem, and which is called the Roman Catholick church? Which is the most ancient church? Which ought we to believe?—that which has the original picture, or that which has the picture surcharged?

"B*** conversed a long time with Henhöfer, and after that returned to Carlsruhe, at which place Henhöfer recommended him to some pious persons. He resolved to do nothing precipitately; not to go into France as was his first intention, but to remain some time at Carlsruhe, there to employ himself in his former mechanical occupation. On Thursday of the holy week, he returned again to Graben, where he heard Henhöfer preach on the Lord's supper. That sermon gave him much new light, and one on Good Friday, on those words of St. Peter—'Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed' (1 Pet. ii. 24) was still more useful to him. He perceived the nothingness of that doctrine of the Catholic church, which relates to the expiation which we make for our own sins, and the pretended merits by which we may gain heaven; his heart, drawn toward the Lord, was deeply affected with the great love

with which Christ had loved him—him a sinner—in dying for his redemption. He attended, as often as he could, on the sermons of Henhöfer; and he was freed more and more from the darkness in which he had been enveloped. The conversations, likewise, which he had with Christian friends, contributed to strengthen his conviction of the truth. But that he might not act inconsiderately a second time, he resolved to write to an ecclesiastick at Vienna, whose influence with him had been great, and for whose character he retained a profound esteem. To him he wrote a letter which we have read, in which he laid open his doubts, and asked the advice of this ecclesiastick.—That letter has remained without an answer. B*** has since returned to Dresden, to his family; and on the 15th of October, 1825, he was received anew, by the pastor Leonhardi, into the bosom of the Evangelical church, in the presence of his parents and his friends."

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VIII.

Objections considered.

Dear Sir,—You are already apprized that objections are made against a change from Presbyterial to Synodical representation. There may be more than I have heard or conjectured. But what improvement has ever been proposed, against which there was no objection? Nothing valuable can be accomplished, in church or state, without opposition—not only from wicked men, but from those who are good, acting under the influence of mistake, or prejudice.

I have heard several objections occasionally made to the proposition advocated in my letters to you—some of them are entirely without foundation, and all of them more specious than solid. I verily believe there can be no good objection to the change—But if it should seem to others that some difficulties are connected with the proposal, it should then be seriously inquired—on which side the difficulties are the greatest, and which plan would, on the whole, best promote the interest of the church?

It is necessary to mention only a few of the objections which have been made, such as—leaving some presbyteries without any representation—difficulty of making reports and transmitting collections—increase of expense and difficulty in prosecuting appeals—and cherishing a kind of aristocracy. Will you examine these in order?

It is said that some presbyteries will be without any representation, and larger presbyteries may continually prevent smaller ones from having a delegate. This, it is affirmed, will leave some sections of the church perpetually without any adequate representation.

This objection cannot be true in fact. The Synod is not a representative body, but the consolidation of all the presbyteries within its limits. The delegates of the Synod would be as truly the representatives of the whole and every part of the consolidated Presbytery, as any delegate is now the representative of the whole and every part of a particular presbytery. This would be so in name and in fact, which is enough to set aside the objection—but this is not the only answer. There can be no difficulty in alternating the delegation among the presbyteries of the Synod. I would think a part of the annual delegation from the Synod should be so alternated, that all the

presbyteries may be justly and numerically represented. This would be a rotation calculated to secure satisfaction to the churches, and respectability to the highest judicatory. But if it were admitted that the objection is founded in truth, it is competent to answer—the evil objected would be much less than those which it would remove—and it is wise to prefer the least of necessary evils. But the admission is not necessary—the objection is not founded in fact.

It has been objected, that reports of presbyteries could not be so easily and correctly made, and collections could not be so readily and regularly transmitted. This objection might be fully admitted as to fact, and yet it would furnish no argument against the change. A little more difficulty in transmitting reports and collections, can be no solid objection to a plan which is calculated to secure the general good. But I can see no more difficulty than now exists. Every presbytery might as readily prepare the statistical report and narrative of the state of religion—the same means of collecting for the several funds of the Assembly might exist as on the present plan—and the clerks and treasurers of presbyteries could easily place them all in the hands of the delegates, or forward them otherwise to the Assembly. On this account there need be no objection to either plan—but it may be said the collections would be lessened, and a failure of reports be more likely to occur. I think otherwise. The Commissioners' fund might be lessened, but it need not be so large when the delegation would be much diminished—but the other funds would be more likely to receive efficient aid than on the present plan—and the reports would be more likely to be regularly and punctually made. The responsibility would be the same—more readily felt—and urged more strongly by its importance. One remark will be sufficient to intimate the reason of this view. The increased respectability and influence of the Assembly, together with the enlargement and importance of the church, would increase the interest felt by individuals and lower judicatories in the proceedings of that highest court—and I think we might expect such management of the Assembly's funds as to induce more confidence and an increased exertion.

As to the prosecution of appeals, I have heard the allegation that it would be more difficult and expensive. Of this I have no apprehension, nor do I believe it reasonable to anticipate such a result. Let the same provision be made for appellants and respondents to be heard in the Assembly as now exists, and there can be no more difficulty. When an individual now appeals he is very seldom a member of the Assembly; of course the difficulty and expense of prosecuting his appeal would be just the same in either case. But when the appeal is taken by a presbytery, the case may occur on the proposed change in which the appellant will have no delegate in the Assembly. In such case there might be a little more expense in prosecuting the appeal, unless it were committed to some member of the court to prosecute it to an issue. At the most, the only difference would be the amount received by a delegate for his travelling expenses—and I think such cases would be rare.

But admitting the whole as fact—that the prosecution of appeals would be a little more expensive—I am far from thinking this a sufficient objection to authorize an opposition to a plan so necessary on general principles. Beside, it is a question worthy of consideration, whether an appellant, or party, ought ever to be a member of the court which is to deliberate and decide on his case. My mind would rather be in favour of having no persons belong to the court interested in the case

to be tried—but since such is substantially the fact in deciding every case, inasmuch as all parties are excluded from voting, the difficulty is not a formidable one. What I more particularly intend by my preference is, that the merits of every case tried before the Assembly would be more fully and ably presented to the view of the court, if no reliance were placed on any member of the judicatory, except for judgment in the case. A proper and constitutional selection of persons to manage the case would be made, with reference to that object alone. Order and despatch would be better secured, by having no interested members of the court to urge business out of its proper course, or perplex the judicatory in the preliminaries of the case. But however this matter may be disposed of, the objection must be of small importance, since the cases in which the difference in expense would exist at all, must be a very small proportion.

The most formidable objection which I have heard named is, that the plan will serve to cherish a kind of *aristocracy* in the church—especially in the ministry. Now, Sir, if I believed it would tend to such a result, or introduce disparity among the ministers of Christ, I would oppose the plan at all hazards. I cannot consent to more than one order of men in what is called the sacred office—believing as I do, that bishops, teaching elders, and ministers of the word, are different names of the same office. While I would resist a distinction in the grade, I would resist every thing which would lead to it in fact, though it should want the name. This is a point on which my mind has long been settled—and I am fully convinced that no small portion of the evils which the church has experienced for centuries, has arisen from the unhallowed distinctions introduced into the sacred office. But I see not how this objection can lie against the proposed plan of representation. No distinctions of nobility can belong to the plan, for reasons so obvious that I need not mention them.

There is a distinction in talent, age, and experience, between those who are equal in office, which cannot be prevented. And every attempt to interfere with the superior influence of the more wise and judicious members of a church court will prove useless, or injurious to the interests of the church and her ministry. I freely confess to you, Sir, I hope to see the Assembly possess more talent and wisdom, than it has ordinarily possessed for several years past. Why should it not? Can there be any good reason for setting men of less acquirements and discretion to judge the most important concerns of the church? I repeat in substance, what I have before intimated, the high importance of this court to the whole church; and the vast importance attached to the business, often coming up to be discussed and settled, demand the concentrated wisdom and talent of the church. But is this aristocracy? Is it aristocratical policy to select the ablest men of the country as her representatives in the national council? If it be so, I would our Congress were more aristocratical. But no sober reflecting mind would consider this aristocratical in state policy—and why should it be feared in the church?

But there is no monopoly of talent, or wisdom, in any class, or age, of ministers—no nobility in the church. The number of men in the sacred office, possessing not only piety, orthodoxy, and experience, but wisdom and talent, is so great, that no one selection of representatives could claim, or expect any exclusive precedence in the delegation. But the election of delegates will be in the hands of synods, where every thing like disparity in office, and aristocracy, must of

course be resisted. The system proposed has not the shadow of disparity, which can be made to bear upon the case. It proposes to employ a representation of wisdom and talent, to transact the most important concerns of the church. The selection is to be with synods, instead of presbyteries. Are synods more likely to err in selection than presbyteries? Are they more liable to cherish aristocratical feelings collectively, than the same men would be, if associated in smaller bodies? I confess my amazement was great, when I heard the thought suggested, as an objection to the proposed change. I am still astonished to hear it gravely insisted on, by some men of discernment. But strange as it at first seemed to me, I am convinced this suggestion has strong hold of many minds. It will have its influence, where you would suppose no such thought could be entertained.

As is commonly the case, however, the real and paramount objection, though strongly felt, is seldom, or never named. The real and the only formidable obstacle in the way of a speedy change, is the estimate in which the privilege of attending that important judicatory is held. Almost every minister in the Presbyterian church highly values this privilege, and feels reluctant to diminish it in any degree. Adopt this plan, and the prospect of every minister attending the highest court, within a given period, is greatly diminished.

I know, my dear Sir, it is a high privilege to be a member of that body—and it is perfectly natural that every Presbyterian minister should desire often to attend the Assembly. Viewed as a privilege merely, I should not wonder if every man opposed the measure operating its diminution. But it is not a mere privilege—it involves high responsibility, most important duties. To investigate and decide cases of immense interest to the church in the name of Christ, is more than a mere privilege. If any man should ever tremble under a sense of great responsibility, it is the member of our highest ecclesiastical court, acting in the name of the Lord Jesus Christ. If in any case of human agency regard should be had to public good, the organization and regulations of the General Assembly present a strong case. I would forego the privilege of attending the highest judicatory of the church, for the sake of sending those better qualified to discharge the important trust—so should every conscientious man. But it is often, if not always, the case, when privilege and honour are concerned, applicants are numerous, and men are tenacious of their rights—and when labour and responsibility are demanded, many shrink from them, and are ready to shift the burden upon others. This, you know, is often illustrated in the Assembly—men are anxious for the privilege to occupy a seat in that court, but are often found reluctant to take their portion of the labour. To me it would seem that cool deliberation and careful examination of the subject, would convince every rational mind of the futility of all the objections compared, with the importance and necessity of the change. I feel prepared to say, without hesitancy, the existence of the Assembly and integrity of the Presbyterian church conceded and preserved, the proposed measure *must* be soon adopted. If I had no other argument except the *necessity* of the measure, it is *stern* enough to lay every objection and prostrate all opposition. My hope is, that the subject will receive the early attention of the Assembly, and the serious examination of every officer in the Presbyterian church. Whether it will be introduced into the next Assembly is uncertain, but it ought to be discussed, and the whole plan arranged this spring, and sent down for the consideration of the Presbyteries. It must soon come

before the Assembly, and I trust Providence will make the plan successful and effective, in preserving for years the integrity and peace of the Presbyterian church.

Thus I have submitted to you my views on this important subject, in sufficient extent for you to judge of their character and bearings. If they shall have led you to a careful examination of their object—and their publication in the Advocate shall have led others to examine it, my expectation will be answered.

Yours, truly, Φ.

April, 1828.

THE NARRATIVE OF "THE SECOND SPIRA, OR THE DEATH-BED OF A MODERN FREETHINKER," AN IMPOSITION.

(*Continued from page* 166.)

In *Simpson's Plea for Religion*, published first in 1802, *The Second Spira** is warmly recommended to the perusal of the publick. "The *Honourable* FRANCIS NEWPORT," says that author, "who died in the year 1692, was favoured both with a liberal and religious education. After spending five years in the *University*, he was entered in one of the *Inns of Court*." Mr. Simpson, after giving a brief account of the apostacy, sufferings, and death of the pretended N——t, together with a very short extract from the work itself, concludes with the following remarks. "It may be much questioned whether a more affecting *Narrative* was ever composed in any language, than the true history of this unhappy gentleman's last sickness and death. It is greatly desired that men of all denominations would give it a serious perusal."*

In 1805, it was republished in the Christian Observer, as a communication from a correspondent, who subscribes himself V. D. under the following title—

THE DEATH-BED OF A MODERN FREE-THINKER, EXEMPLIFIED IN THE LAST HOURS OF THE HONOURABLE FRANCIS NEWPORT, SON TO THE LATE LORD NEWPORT.†

In a note subjoined to this title, the correspondent observes,—

"When I first thought of sending you the affecting history which I now inclose, it was my intention to have omitted the name of the unhappy person who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end; I can no longer, therefore, have a motive for concealment."

To the time of his illness, Nov. 30, 1692, as mentioned in the narrative, it is added in another note, —"This date corresponds to the account given of this person in the English Peerage."

In 1806, it was republished from the Christian Observer, in the General Assembly's Magazine, or Evangelical Intelligencer. This was probably the first time that it was inserted in an American publication. How often it has been republished in Europe, since its appearance in the Christian Observer, I do not know: in the United States it has passed through several editions, and has frequently been circulated as a tract. The last im-

* It is only in a note that Mr. Simpson informs us that this narrative is sometimes called *The Second Spira;* nor do I recollect to have seen this title prefixed to any edition of it, since that of Mr. Wesley, in 1758.

* Simpson's Plea for Religion. Lond. 1802, p. 11 and 12.

† From this edition all those of a subsequent date appear to be taken. It is pretty nearly the same with that of Mr. Wesley, though it omits the argument for the immortality of the soul, which he has retained.

pression of it that I have seen, is in this form, and published by the American Tract Society. It is there entitled,—

"THE DEATH-BED OF A FREE-THINKER; EXEMPLIFIED IN THE LAST HOURS OF THE HON. FRANCIS NEWPORT, who died at Westminster, Dec. 8, 1692."*

That many excellent men have believed in the truth of the narrative whose history I have thus traced, cannot be doubted. But opinion is not testimony; nor ought we to be surprised, at not finding them acquainted with the facts relative to its first publication. None of them, in all probability, ever heard of Sault, of Dunton, or of Dunton's *Life and Errors*. Both Sault and Dunton, indeed, were great dealers in politicks and the news of the day, and Dunton was extensively known as a bookseller; yet the fame derived from such pursuits, by men of no extraordinary talents, was not such as to be likely to outlive them.†

From reading the note of the correspondent just alluded to, in the Christian Observer, one might think, if there was no other source of information, that he was in possession of all the facts, from first to last, connected with the history of this narrative. His utter ignorance of them, however, cannot be denied, if my judgment of the note be correct, without involving his integrity. Dunton, who was on the spot, who was its publisher, who made it his business to investigate the matter, and who must have known as much about the truth as any other man, if we except Sault and the pretended Mr. Saunders, was most unquestionably better acquainted with the facts, than one who wrote a hundred and twelve years after their occurrence. It certainly required no great effort of intellect, or of investigation, in Mr. Simpson, to change the "Hon. Fr. N——t," the name of the alleged sufferer, into the "Honourable Francis Newport." But how did the correspondent find that he was son to the late "LORD NEWPORT?" Of this he has not given us the slightest proof. Let us attend to the note from which it is pretended that proof is derived. It affirms that the date mentioned "corresponds to the account given of this person in the English Peerage." But where, I would ask, is this account to be found? I have consulted two works on the subject, and have been able to find nothing in either of them, to warrant such an assertion. And if some book of Peerage did state that a Francis Newport, son to a then late Lord Newport, died in London at that very time, it would be nothing to the purpose. The similarity of the names would not identify the persons. Dunton's testimony must therefore decide the question.

If the narrative had been true, there is every reason to believe that he must have known it, and, to save himself from censure, would not have hesitated to publish it. Few men, judging from his writings, as well as from his general character, possessed more independency of disposition, or were less regardless of consequences.

Nor do I believe that any man in the present century has had a better opportunity of knowing the truth on this subject than Dr. Clark; and none, certainly, has been more directly led to seek the information than he was, in drawing up his Memoirs of the Wesley Family. And what is Dr. Clark's testimony?—that it was "a forgery." If Dr. Clark was a man who could suffer his feelings for a moment to biass his judgment, his attachment to Mr. Wesley would have disposed him to think more favourably of a work which the founder of his church believed to be true; and yet he has

* The No. of this Tract is 142.

† Dr. Johnson, speaking of the Athenian Society, calls it "a knot of obscure men."—*Life of Swift.*

not hesitated to express both his unbelief and utter disapprobation of the whole story.

In what way it was ascertained by the American Tract Society that the subject of this narrative was the "Hon. Francis Newport," and that he "died at Westminster, Dec. 8, 1692," I pretend not to say. The officers of that society are all in our own neighbourhood, and can answer for themselves.

Does not the narrative itself, I would now ask, bear internal evidence of falsity? Not a syllable is inserted in it that will prove the contrary. We are not told in what university the "five years" were spent; nor where he entered himself "to study the law;"* nor the name of an individual of his friends, or of his acquaintance, of the "three or four divines" who visited him in his illness, or of the physicians who attended him; not a word is said concerning either the place of his residence, or the place of his death. Had the narrative been true, there seems to have been no motive to conceal the names of all the parties; or, if there were, there is every reason to believe, that some of them would have disclosed their knowledge of the facts.

And why, I would ask, should the Rev. Mr. Saunders not write the narrative himself? Why send the memoirs to Sault? Had there been any truth in the story, he, doubtless, who was an eye-witness to the scene, and who was so prominent a character in the sick man's room, was the fittest person to draw it up; and his character as a clergyman would have been the most likely to obtain for it a candid reception with the publick; particularly as he could at any time, should the facts be disputed, call upon a number of creditable witnesses to testify to their truth.

From the facts I have now stated, there cannot be a reasonable doubt, that the narrative in question is an entire forgery. Much of the evidence is direct and positive; and that which is presumptive is of the strongest character; nor have I been able to meet with a single incident that could, in the most indirect way, subvert the truth of this assertion. I have been particular in collecting the facts, because I know that the fabricated narrative is believed to be true. Nor does this appear strange, when we reflect on the difficulty, after the republication by Mr. Wesley, of ascertaining the facts in relation to it. The sources of information lie within the reach of very few. Dunton's "Life and Errors" is a book which, in this country, is extremely scarce. The Memoirs of the Wesley Family is a recent publication; and though it has been pretty extensively circulated in the society to which its writer belongs, is as yet but very little known to other denominations of Christians. The easiest, and the most rational way, to account for the numerous editions of The Second Spira, is to suppose that none of the editors of them, at least since Mr. Wesley, knew any thing about the history of the work, and took it for granted that it must be true, because they had never heard that its veracity had been called in question.

PHILOSOPHY SUBSERVIENT TO RELIGION.

(*Continued from page* 169.)

Essay XII.

Continuation of the subject—Of the Principles of Action in the Human Constitution.

The desire of knowledge is a distinct and original principle of our constitution. Knowledge is regarded as intrinsically excellent and desirable, independent of the

* Mr. Simpson says, "in one of the *Inns of Court*," but gives no proof.

numerous and important advantages to which it may be subservient. This may be proved by many obvious considerations. The interest we take in the acquisition of knowledge, in different subjects, is far from being proportioned to its apparent utility. Without any thought of the purposes to which it may be applied, the discovery of truth, the acquisition of knowledge, often gives exquisite delight. The mathematician will devote the most intense application to the solution of a theorem; and if he succeed, his satisfaction may indeed be heightened by a view of the uses to which the solution is applicable, but it will be exquisite without any regard to them. It cannot be supposed, that the pleasure enjoyed by the astronomer upon the discovery of a new star, or by the chemist upon the discovery of a new substance, arises solely from the apparent utility of the discovery. Nor can it be thought, that the interest which every one feels in knowing the events of ancient times, and of future times, is excited and directed entirely by a conviction of the utility of this knowledge. It cannot, I think, be disputed, that our curiosity about many questions relating to almost every branch of knowledge, is independent of their apparent connexion with any of the great practical purposes of life. Indeed so far as our inquiries proceed from curiosity, so far all regard to utility is necessarily excluded: and on the contrary, so far as they are prosecuted with the view of gratifying other desires and propensities of our nature, so far the desire of knowledge, or the principle of curiosity, is excluded. In many instances, however, they meet in the same direction; and knowledge is regarded not only as an ultimate object of desire, but also as the means of gratifying other original principles of our constitution. It is this beautiful harmony between the different parts of our nature, so deserving of our admiration, which gives all the plausibility they possess, to those shallow systems of human nature, in which it is attempted to deduce all our actions from the operation of one single principle. Our admiration of the intellectual attainments of different persons, is not regulated by their apparent utility. We admire the superior knowledge of the astronomer and the mathematician, more than we do that of a mechanick or husbandman; although the utility of the latter is by far more immediate and obvious. The former, besides its utility, is perceived to be liberal and splendid, suited to the noble powers and dignity of the human understanding. On the contrary, we pronounce a man's curiosity frivolous and impertinent, not merely because it is directed to subjects unconnected with the great purposes of life, but also because it is directed to subjects which are trivial in their own nature, and unsuitable to the dignity and capacity of the human mind. In fact, it is one of the great purposes of life to gratify the laudable desire of knowledge, which the Creator has implanted in our souls. A correct view of our constitution suggests this; the highest excellence and happiness of our nature require it. The perfection of man consists not in eradicating or superseding any of the original principles of his constitution, but in directing them to their proper objects, and in regulating them according to their just value and authority.

It is important that this principle of our nature should receive due cultivation, and a proper direction. If neglected, the mind must remain in a state of childish imbecility and ignorance: if improperly directed, it degenerates into an impertinent curiosity about trifles, or about things with which we have no concern. Some partial or general acquaintance with a subject is necessary to awaken curiosity, as well as to fix the attention, and assist

the memory. The want of interest, which many discover in regard to subjects of the highest importance, is owing principally to their ignorance. Some measure of information must be communicated, if we wish to excite curiosity and stimulate inquiry.

Great care is also necessary that this principle of our nature be rightly directed and regulated. The desire of knowledge of some kind, is certainly very common; but in too many instances it is exercised in a way which is neither honourable, nor innocent. Many persons are very inquisitive about the frivolous and often slanderous reports of the neighbourhood, who discover little interest in matters of the highest importance, a knowledge of which gives dignity and worth to the mind. Such a perversion ought to be carefully guarded against in ourselves, and prevented so far as possible, in others. The most solicitous care is demanded from those who have the charge of forming the minds of others, that a principle so active and so common, may receive a direction at once innocent, ennobling, and useful.

It deserves observation also, that men of very acute minds and indefatigable industry, not unfrequently discover an interest in the subject of their inquiries, which to all others appears utterly disproportioned to its importance. To determine the minutest points connected with their respective studies, often commands a zeal and labour which, it would seem, were suitable only to matters of immediate and universal concern. Indeed the interest and value which one class of inquirers attach to the peculiar subjects to which they have devoted their chief attention, almost always appear disproportioned and extravagant, to those whose studies have taken a different direction.

A knowledge of the fact, that the importance of the objects of the understanding, like the apparent magnitude of the objects of sight, is increased by the nearness of our view, suggests the necessity of employing caution and judgment in regulating our inquiries. By neglecting to do so, we are in danger of wasting our time upon the most trivial matters, to which our thoughts may have been accidentally turned, under the apprehension that they are of transcendent value; or if the subject should be deserving of attention, we are still liable to spend too much time upon its minute and unimportant details, to the neglect of other things, of which we cannot safely remain ignorant.

It ought, however, to be remarked, that this tendency of the human mind, although liable to run into a ridiculous and injurious extreme, is, when judiciously managed, of eminent advantage. By concentrating our attention, and securing constancy and perseverance, it conduces to the highest attainments in our pursuits. Valuable acquisitions are not usually made in any branch of knowledge, without an ardour of mind and a steadiness of purpose, which nothing but a high estimation of its value can produce. The general interests of science require that some at least, should be masters in each of the several departments, into which human knowledge is divided. But this, from the limited capacity of man, and from the condition of human life, cannot be expected, except from an attention in some measure appropriate and exclusive.

The desire of knowledge is not essentially of a moral nature. It is a part of our intellectual frame, belonging both to the good and the bad. It is, however, one of the principal characteristicks of man, and that by which his nature is raised above the lower animals. In the judgment which we form of it in particular instances, our opinions will be influenced by the nature of

the subject about which it is conversant. When directed to what is excellent and useful, it is universally considered a liberal and dignified principle of action; but it is susceptible of debasement, by being employed about things low and unworthy.

As a principle of action, it is often exceedingly powerful. To gratify his curiosity, the ardent and enterprising observer of nature will traverse the globe, readily undergoing every toil, and encountering every peril, by land and by sea. We admire his ardour and intrepidity, whilst we lament the dangers and misfortunes to which they often expose him. Few are ignorant of the fate of Pliny the naturalist, whose curiosity, by prompting him to take a near view of the eruption of Mount Vesuvius, cost him his life.

This principle of our constitution, although excellent and useful in itself, is liable to great and dangerous abuse. When irregularly exercised, it often leads to what is sinful. The desire of knowledge is mentioned, among the motives which induced our primitive mother to transgress. When to gratify this propensity, we neglect the duties of our station; when it prompts us to search with an intrusive inquisitiveness into the affairs of others; and especially, if it be permitted to lead us, like the men of Beth-shemesh, to pry into the ark of the Lord, or like Pompey, to penetrate the secret recesses of his temple, it then becomes the motive to trangression and sin. Too often has presumptuous man attempted to pass beyond the veil, by which the wisdom of God has concealed from our view the mysteries of his nature and his counsel. Let the unhappy end of Pompey, whose misfortunes are dated from that rash act, let the exemplary punishment of the men of Beth-shemesh, warn us against indulging an irreverent curiosity, in relation to the secret things of God.

If our minds be enlightened by divine teaching, this principle of our nature will find its most useful employment, its most pleasing gratification, in the study of the Holy Scriptures. These venerable writings furnish a record of events, the most interesting and wonderful; an exhibition of truths, the most delightful, momentous, and sublime; and from them we may obtain, to a certain extent, that gratification of our curiosity in regard to the future, which will in vain be sought from any other quarter. Let the inquisitive minds of youth, instead of corrupting their principles by the seducing romance, or expending their ardour upon matters of inferior moment, be directed to the writings of prophets and apostles. The diligent study of these writings, from the abundant variety, and inexpressible importance of the things which they contain, will, with the blessing of God, afford a satisfaction incomparably superior to whatever the most successful pursuit of mere human science can impart; and will also, in the most effectual way, promote the other high interests of our being, both for the present life, and for that which is to come.

THE PRESBYTERIAN.

No. IV.

In our last number we gave a summary view of the arguments by which *ministerial parity* is established from the New Testament. We at the same time stated, that what was then given was "only a summary." We propose in our present number to lay before our readers, a little more in detail, the evidence that the New Testament knows nothing of diocesan episcopacy; and consequently that, whatever be its origin, it is not of divine appointment. This is radical in the present con-

troversy. We are not very solicitous to ascertain at what precise time diocesan episcopacy was introduced into the church, if it be once settled that it was not till after the time of the apostles. If it is clearly apparent that the inspired writers left the church with a perfect equality in rank among those who were to preach the gospel, administer its sacraments, and perpetuate its ministry, then the Presbyterian church stands, in this fundamental particular, on the firm basis of a divine appointment, and prelacy is left to a merely human origin: and we verily believe it may be clearly and conclusively shown, that such was indeed the fact.

In proving this fact, we avail ourselves of the aid of Dr. George Campbell, whose learning and candour will be admitted by all who are not themselves deficient in these qualities. It will be seen, at the close of the following extract, that he was no bigot; that he was not—as we have declared that we are not—disposed to enter into controversy with those who prefer episcopacy as a matter of expediency; and that he was not even of the mind of those who believe that the whole Presbyterian system "*perfectly* coincides with the model of the apostolick church." But he contends earnestly, and we think triumphantly, that, after the apostles, there were, in the primitive church, no officers superior to presbyters. The corroboration of the scriptural evidence, from Clement and Polycarp—two apostolick fathers—strikes us as worthy of particular attention.

The extract we give, is the concluding part of Dr. Campbell's fourth lecture on ecclesiastical history. It touches some of the same points that are mentioned in our last number, but we could not separate these from the rest, without weakening the argument. The Dr. had previously been breaking a lance with the learned Henry Dodwell, a most strenuous advocate for prelacy, relative to the true meaning of a passage in Tertullian. He then adds as follows:—

"But to return from this digression to those fixed officers or ministers, whom the apostles assigned to the churches which they planted; beside some general names used promiscuously in Scripture, such as ἡγουμενοι, διδασκαλοι, ὑπηρεται, λειτουργοι, guides, teachers, ministers, officers, and perhaps a few others, there are three terms more frequently applied to them, which are, επισκοποι, πρεσβυτεροι, διακονοι, bishops or overseers, presbyters or elders, and deacons or attendants. Now the doubts that have arisen are chiefly concerning the two first of these names, επισκοποι and πρεσβυτεροι; and the question is, whether they are names for the same office, or for different offices. This, at least, is the first question; for it must be owned, that there have been some strenuous advocates for the apostolical origin of episcopacy, who have entirely given up the argument founded on the names. As to the last title of the three, διακονοι, it is allowed on all hands, that it is the name of a different office, though commentators are not entirely agreed as to the nature and extent of that office.

"That the terms επισκοπος and πρεσβυτερος, are sometimes used promiscuously in the New Testament, there is no critick of any name who now pretends to dispute. The passage, Acts xx, is well known. Paul, we are told, v. 17, 'from Miletus sent to Ephesus, and called the elders of the church' τους πρεσβυτερους της εκκλησιας. In the speech he made to them, when they were convened, he has these words, v. 28: 'Take heed, therefore, to yourselves, and to all the flock over which the Holy Ghost hath made you overseers,' επισκοπους, bishops, is the term in the Greek. Here there can be no question that the same persons are denominated

presbyters and bishops. Pretty similar to this is a passage in the epistle to Titus, ch. i. The apostle says, ver. 5, 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders, πρεσβυτερους, in every city.' Ver. 6, 'If any be blameless,' &c. Ver. 7, 'For a bishop must be blameless,' επισκοπον. Here, unless we will say that the apostle argues very incoherently, he must mean the same thing by *elder*, at the fifth verse, and *bishop*, at the seventh. In like manner the apostle Peter: 1 Peter v. 1. 'The elders, πρεσβυτερους, which are among you, I exhort,' &c. Ver. 2, 'Feed the flock of God which is among you, taking the oversight thereof,' επισκοπουντες, discharging the office of bishops. The truth is, the word επισκοπος was properly the name of office, and πρεσβυτερος was a title of respect, borrowed from the Jewish custom, (which was, indeed, analogous to that of other nations,) of calling not only the members of the sanhedrim πρεσβυτεροι, elders or senators, but also the members of the city councils.

To all this, indeed, the common answer is, that most of the names of offices are, in scriptural language, not so uniformly appropriated to the particular offices, as not occasionally to be applied to others, agreeably to the etymological import of the words. Thus the term διακονοι is applied to the apostles themselves. John calls himself πρεσβυτερος, elder; so also does Peter; and Christ is styled eminently both apostle and bishop. To the same purpose it is urged, that sometimes in the Old Testament the *high priest* is called simply the priest. It would, however, be much more to the point, if a passage could be named wherein an ordinary *priest* is styled *high priest*. The superior order, it is universally admitted, includes the inferior, but this does not hold conversely. Now, in the first passage above quoted from the Acts, it is manifest, that the ordinary pastors of Ephesus are styled bishops; for in no period of episcopacy, according to the present acceptation of the word, was there a plurality of bishops in one city and church. It is indeed affirmed, that in one passage, 2 Cor. viii. 23, the term *apostle* is applied to those who were of a lower order than the apostles properly so called. It is, however, observable, that the expression there used, is αποστολοι εκκλησιων, apostles, or messengers of the churches, not apostles of Jesus Christ, or apostles simply, without any addition, which are the common expressions used for those who were selected to be the principal promulgators of the faith. And it shows, that Theodoret, who lived several hundred years after, was very much puzzled where to find the origin of the office of bishop, as the word in his time implied, when he imagined he discovered it in a phrase which occurs but once in the New Testament, and of which the application is extremely doubtful. But the short, though full reply, to the aforesaid answer, is this: It is not denied, that those terms urged by the objectors, are, on certain occasions, used with greater latitude than in the ordinary application. Nevertheless, the ordinary and peculiar application is supported by so many clear passages of sacred writ, as to be rendered quite indubitable. On the contrary, one single passage from the apostolical writings has not yet been produced, in which it appears from the context, that the two terms πρεσβυτερος and επισκοπος mean different offices.

"Nay, we can say more than this, which may be called a negative and presumptive proof only, that there is the strongest positive evidence which the nature of the thing can admit, that in those writings the two terms uniformly mean the same office. The apostle Paul, in the directions he gave to Timothy, about the proper supply of churches with

suitable ministers, takes particular notice of two orders, and no more. One of them he calls bishops, and the other deacons. Now if by bishops he meant what in modern style is so denominated, those who have the charge of many presbyters, it is astonishing that he should not think it of importance to give any directions about the qualifications of presbyters, who had the immediate inspection of the flock; at the same time that he is very particular in regard to the qualifications of deacons, though their order has ever been allowed to be much inferior to the other. And if (as even some friends of episcopacy have admitted) he here means by bishops only presbyters; that an office of so great importance as the bishops, (if it was a different and superior office) should have been entirely overlooked, is no less surprising. Further, in support of this argument, that there were but two orders then established, let it be observed, that Paul, in addressing the Philippians i. 1, expresses himself in this manner; 'To all the saints at Philippi, with the bishops and deacons.' All commentators of any name, except Dr. Hammond, of whom I shall take notice afterwards, agree, that by bishops here is meant the ordinary pastors or presbyters; for it is almost universally allowed, as I had already an occasion of hinting, that when the distinction came to be established, there was never more than one bishop in a city, or church. And as true it is also, that then there was no city which had a church, and not a bishop. Now if there was a bishop, in the modern sense, at Philippi, when the apostle wrote that letter, it looks a little strange, that he who was the chief of that Christian society should be the only person that was neglected by the apostle on that occasion. The arbitrary suppositions that have been framed, in order to elude the force of this argument, as they are without even the shadow of evidence, can merit no regard. On the other hand, it is remarkable, and may serve, if possible, to convince the most obstinate of the futility of those suppositions, that in the epistle written by Polycarp to the same congregation, about sixty years after, we find mention only of those two orders, the presbyters and the deacons; and no more allusion made either to a vacancy in their number, or to any spiritual superior, present or absent, than was made by Paul in his letter to them so long before. Now whether we call their pastors *bishops*, with the apostle, or *presbyters*, with Polycarp, is a matter of no consequence, as it is evident that both speak of two orders only among them, and not of three; and wherever one of these names is employed, the other is dropped, this being the surest evidence which the nature of the thing admits, that the words were synonymous.

But I observe further, that the sacred penmen, in speaking of, or to particular churches, if the spiritual instructors and guides of the people be mentioned at all, always mention them in the plural number, which, though it may be compatible with some little difference in rank or precedency, can scarcely be thought compatible with so material a difference as that of office or trust. Thus the apostle to the Thessalonians, 1 Thess. v. 12, 'We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you,' ἰδεναι κοπιωντας και προισταμενους και νουθετουντας. It is remarkable too, that the term προισταμενος, as every other name implying direction, or government, came afterwards to be appropriated to the bishop; with whom, according to the doctrine of high church, the whole authority over the congregation was originally lodged. The presbyters could do nothing but as they happened to be authorized or commissioned by him. The use of such terms here, in the plural, when the apostle was address-

ing the members of one single church, shows, that the application was very different, and that matters were then on a very different footing. In the Acts also, it appears very plain, that all the stated pastors are always considered as coming under one denomination. Thus we are told of the apostles Paul and Barnabas, Acts xiv. 23, that, when journeying together, they ordained elders, πρεσβυτερους, in every church. This is, indeed, the common title given to the ministers settled in particular churches throughout that book. When a collection is made for the poor Christians in Jerusalem, it is sent τοις πρεσβυτεροις: and if the pastors of any church are sent for, that they may receive proper directions, it is τους πρεσβυτερους. In the fifteenth chapter, where we have an account of the consultation held at Jerusalem, about the Mosaick ceremonies, the ordinary pastors are no less than five times, to wit, in verses 2d, 4th, 6th, 22d, and 23d, distinguished by this appellation from either the apostles, or private Christians, or both. Nor do we find a single hint in the whole book of any thing like different classes of πρεσβυτεροι. The name επισκοποι occurs there but once, which is in the place above quoted, where it is applied to the same individuals, who, in the same chapter, are termed πρεσβυτεροι.

In regard to the imposition of hands, which is considered by many as a necessary attendant on ordination, we find this also, 1 Tim. iv. 14, attributed to the presbytery. The word πρεσβυτεριον, though it occurs sometimes in the New Testament as applied to the Jewish sanhedrim, or council of elders, is found only in the passage now quoted, applied to a Christian council. The sense of the word πρεσβυτερος, as well as the application of the word πρεσβυτεριον, in other places, to a convention of those called πρεσβυτεροι, determines the sense of the word in this passage. And, indeed, all Christian antiquity concurs in affixing this name to what may be called the consistory of a particular church, or the college of its pastors.

"It must be remarked by every person who gives due attention to the apostolical writings, that the custom then, if not uniformly, was, with very few exceptions, to give a plurality of teachers to every church. The state of the Christian community at that time, which consisted almost entirely of new converts, men and women, who had been habituated to principles and practices very different from those they were to be instructed in, beside the more imminent dangers to which all Christians, but especially the pastors, were then exposed, rendered this precaution absolutely necessary. They had, by this means, a probable ground to expect, that if some of the teachers should fall a sacrifice to the malice of their enemies, some would escape their fury, and that in every church a timely opportunity might thus be found of supplying their vacancies, so that the congregations should never be entirely destitute of pastors.

"To what has been adduced from sacred writ, I shall add two very ancient testimonies: one of them is from the most respectable remains we have of Christian antiquity, next to the inspired writings. The piece I allude to, is the first epistle of Clemens Romanus to the Corinthians, as it is commonly styled, but as it styles itself, the epistle of the church of God at Rome to the church of God at Corinth. It is the same Clement whom Paul (Philip. iv. 3,) calls his fellow-labourer, and one of those whose names are in the book of life. There we are told, chap. xlii. that 'the apostles having preached the Gospel in countries and towns, constituted the first fruits of their ministry, whom they approved by the spirit, bishops, and deacons of those who should believe." And in order to satisfy us that he did not

use these words in a vague manner for church-officers in general, but as expressive of all the distinct orders that were established by them in the church, he adds, 'Nor was this a new device, inasmuch as bishops and deacons had been pointed out many ages before; for thus says the Scripture, *I will constitute their bishops in righteousness, and their deacons in faith.* The passage quoted is the last clause of the 17th verse of the 60th chapter of Isaiah. It is thus rendered in our version: 'I will make thine officers peace, and thine exactors righteousness.' Whether this venerable ancient has given a just translation, or made a proper application of this prediction, is not the point in question. It is enough that it evinces what his notion was of the established ministers then in the church. And if (as no critic ever questioned, and as his own argument necessarily requires) he means the same by bishops with those who, in the Acts, are called πρεσβύτεροι, whom the apostles Paul and Barnabas ordained in every church, and whom Clement, in other parts of this epistle, also calls πρεσβύτεροι namely, the ordinary teachers, it would seem strange, that the bishop, properly so called, the principle officer of all, should be the only one in his account, of whom the Holy Spirit, in sacred writ, had given no previous intimation. Nay, do not the words of this father manifestly imply, that any other office in the church than the two he had mentioned, might be justly styled a *new device* or invention? Dr. Pearson, in his Vindiciæ Ignatianæ, insists much, that whenever any of the fathers purposely enumerate the different orders in the church, they mention always three. If the above account given by Clement is not to be considered as an enumeration, I know not what to call it. If two were actually all the orders then in the church, could he have introduced the mention of them, by telling us he was about to give a list, or catalogue, or even to make an enumeration of the ecclesiastical degrees? Is this a way of prefacing the mention of so small a number as two? It is this writer's express design to acquaint us what the apostles did for accommodating the several churches they planted, in pastors and assistants. And can we suppose he would have omitted the chief point of all, namely, that they supplied every church with a prelate, ruler, or head, if any one had really been entitled to this distinction?

"If it should be urged, that under the term ἐπισκοποι both functions of bishop and presbyter are comprehended, it is manifest, that, as it was the writer's scope to mark the different offices established, as being predicted by the prophets in the Old Testament, there cannot be a stronger indication, that there was then no material, if any difference, between them, and that they were properly denominated and considered as one office. The appellatives also by which they are denoted, are invariably employed by him in the plural number, as being equally applicable to all. It is said in chap. i. τοις ἡγουμενοις ὑμων ὑποτασσομενοι, submitting to your governors or guides. It is remarkable also, that the word ἡγουμενος, here used in the plural of all their pastors, is one of those terms which came afterwards to be appropriated to the bishop. Nay, since it must be admitted, that in the New Testament, as well as in the ancient Christian monument just now quoted, the words ἐπισκοπος and πρεσβύτερος, are not occasionally, but uniformly, used synonymously, the very discovery, that there was not any distinctive appellation for such an office as is now called bishop, is not of inconsiderable weight to prove, that it did not exist. We know that every other office, ordinary and extraordinary, is sufficiently distinguished by an appropriate name.

"But I cannot help observing further concerning this epistle of Clement, that though it was written with the special view of conciliating the minds of the Corinthians to their pastors, commonly, in this letter, called presbyters, some of whom the people had turned out of their offices, or expelled, απο της επισκοπης, from their bishopric, as his words literally imply, there is not the most distant hint of any superior to these πρεσβυτεροι, whose proper province it was, if there had been such a superior, to inspect their conduct, and to judge of it; and whose authority the people had treated most contemptuously, in presuming, without so much as consulting him, to degrade their presbyters. It was natural, it was even unavoidable, to take notice, in such a case, of the usurpation whereof they had been guilty upon their bishop, the chief shepherd, who had the oversight of all the under shepherds, the presbyters, as well as of the people, and to whom alone, if there had been such a person, those presbyters were accountable for their conduct. Yet there is not so much as a syllable in all this long letter that points this way. On the contrary, he argues from the power with which those presbyters themselves were vested, and of which they could not be justly stripped, whilst they discharged faithfully the duties of their office. I will appeal to any candid person who is tolerably conversant in Christian antiquities, whether he thinks it possible, that in the third century, such a letter, on such an emergence, could have been written to any Christian congregation, by any man in his senses, wherein there was no more notice taken of the bishop, who was then, in a manner, every thing in his own church, than if he were nothing at all. And that there was so great a difference, in less than two centuries, in people's style and sentiments on this article, is an uncontrovertible proof, that in that period things came to stand on a very different foot. This epistle of Clement, who was a disciple of Paul, appears, indeed, from one passage, to have been written so early as before the destruction of the temple at Jerusalem, and, consequently, before the seventy-second year of Christ, according to the vulgar computation. And if so, it was written before the Apocalypse, and, perhaps, some other parts of the sacred canon. Nothing, therefore, that is not Scripture, can be of greater authority in determining a point of fact, as is the question about the constitution of the apostolical church.

"The other testimony I shall produce is that of Polycarp, who had been a disciple of the apostle John, and must certainly have written his epistle to the Philippians a considerable time before the middle of the second century. He also takes notice only of two orders of ministers in the church, enjoining the people, chap. v. to be subject to their presbyters and deacons, as to God and Christ. He could go no higher for a similitude; nor could he decently have gone so high, had he known of a higher order in the church. Not a syllable of the bishop, who, in less than a hundred and fifty years after, would have been the principal, if not the only person, to whom their subjection would have been enjoined by any Christian writer. Let it be observed further, that, though, in chap. v. he lays down the duties and qualifications of deacons, and, in chap. vi. those of presbyters, wherein every thing befitting judges and governors is included, and, through the whole epistle, those of the people, there is no mention of what is proper in the character and conduct of a bishop.

"I shall remark here, by the way, that there is one very ancient author, Ignatius, who also comes within the denomination of the apostolick fathers, whose writings are supposed to have intervened between

those of Clement and those of Polycarp, and whose authority is strongly urged on the opposite side. Of him I shall have occasion to take notice afterwards. I shall here only add, in regard to Polycarp, that what has been now observed of his epistle to the Philippians, is a full confutation of that hasty assertion of Dodwell, that the Christian writers, posterior to Ignatius, most accurately observe even the distinction of the names; to wit, of bishop and presbyter, of which he had been speaking. His words are, 'Juniores autem Ignatio scriptores christiani et nominum distinctionem observant accuratissimam.' It is evident from the above quotation, that Polycarp knew of no Christian minister superior to the presbyters. If the bishop was of a different order, and yet included in the term, he has been as little observant of accuracy in the distinction of the names, as of propriety and decency in his injunctions on this head.

"But there are other topics from which the episcopate has, by its warmest patrons, been supported, and which it will be proper to examine particularly in the following lectures. I shall in these also endeavour to trace (as far as at this distance of time it is practicable) the outline of the apostolick church, and inquire into the origin and progress of subordination in the pastors. It will be observed by the judicious and the candid, that what has been advanced does not affect the lawfulness, or even, in certain circumstances, the expediency of the episcopal model; it only exposes the arrogance of pretending to a *jus divinum*. I am satisfied that no form of polity can plead such an exclusive charter as that phrase, in its present acceptation, is understood to imply. The claim is clearly the offspring of sectarian bigotry and ignorance. In regard to those polities which obtain at present in the different Christian sects, I own ingenuously that I have not found one of all that I have examined which can be said perfectly to coincide with the model of the apostolick church. Some, indeed, are nearer, and some are more remote; but this we may say with freedom, that if a particular form of polity had been essential to the church, it had been laid down in another manner in the sacred books. The very hypothesis is, in my opinion, repugnant to the spiritual nature of the evangelical economy. It savours grossly of the conceit with which the Jews were intoxicated of the Messiah's secular kingdom, a conceit with which many like-minded Christians are intoxicated still."

We propose, in our next number, to give the sequel of Dr. Campbell's argument, to which he alludes in the concluding part of the foregoing extract.

Review.

Not being furnished with an original article for this department of our work for the present month, we have selected the following short review from the Christian Observer of December last. It contains information relative to the deplorable destitution of the means of religious instruction, in one of the largest and wealthiest dioceses in England; and some other intelligence and remarks, which will be interesting to a portion of our readers. But the character and sentiments of Bishop Sumner, as made known in this article, have been our chief inducement to give it a place in our pages. What a contrast between him and

his charge, and bishop Burgess and his catechism—as exhibited in our February number! Although we do not believe, with the Reviewer in the Christian Observer, that "the church of England" is either a "pure," or an "apostolical church," yet if all its bishops held the sound evangelical sentiments, and possessed the catholick spirit, manifested by bishop Sumner, they should never hear a word of censure or complaint from us. We love to see a man "fully persuaded in his own mind," and decided and steadfast in his attachment to the church to which he belongs. But we believe that this is perfectly consistent, not only with allowing the same privilege to others, but with cherishing toward them the most fraternal feelings, as partakers, in common, of the blessings and benefits of the gospel. This alas! is not the spirit of our Hobarts, and Ravenscrofts, *et id omne genus.* When shall we hear from them the appellation of "Protestant dissenting *brethren*," applied to the ministers and members of our church, and the declaration that they rejoice, "yea and will rejoice," that by us Christ is preached—preached in such manner that souls are saved, although not in exact conformity with that church order, which they most approve? For ourselves, we can most truly affirm that such is our feeling towards them—It gives us unfeigned pleasure to hear, as we do frequently hear, of souls won to the Saviour, by the missionaries and other faithful ministers of the Protestant Episcopal church in the United States.

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A Charge delivered to the Clergy of the Diocese of Llandaff, in September, 1827, *at the Primary Visitation: By Charles Richard, Bishop of Llandaff.* 1827.

Fraught with evils as is the system of Episcopal translations; tending as it does to make the clergy, whether in the possession of high stations, or the expectancy of them, "time-servers," politicians rather than ministers of Christ; severing them from attachments which they may have formed; tearing asunder pastoral and episcopal ties; rendering useless the local information which they have acquired; breaking up their well-laid plans of diocesan improvement, or perhaps discouraging them from acquiring such information, or forming such plans; it has still one compensating merit, that it gives an opportunity for advancing to stations of wider influence and larger utility those who have proved themselves eminently faithful and well-qualified in more retired, and less extensive, spheres of episcopal jurisdiction. Upon this principle we felt the greatest satisfaction in announcing the translation of such a prelate as Bishop Sumner, to such a diocese as Winchester. To say nothing of the vast extent, the large patronage, and the magnificent revenues of this diocese, it is now a matter of history, that, during the long occupancy of Bishop North it had been most grievously neglected. That prelate rose to his exalted station, not from his merits, whatever they might be, as a theologian or a pastor, but as the brother of a prime minister of England; and as all parties, including the bishop himself, doubtless viewed the appointment as purely political, it is not to be wondered at, that from it accrued but few fruits of ecclesiastical or spiritual utility. Bishop Tomline, though we are no advocates for some of his "elementary" views of Christianity, and no warm admirers of his episcopal course, was still a man addicted to theological studies, and who was impressed with a sense of the necessity and importance of the Christian ministry; but he did not arrive at Winchester till his health and energies were too much exhausted to allow of his carrying fully into practice

any effective plans of discipline which he might have formed, or intended to execute. Bishop Sumner comes, therefore, to this vast and important diocese, not "to enter into other men's labours," but to cultivate a soil, much neglected, to say the best, and, we fear we may add, overgrown in many parts with unsightly and noxious weeds. We rejoice to state that he comes to it in the vigour of life, and after having given, during his brief incumbency at Llandaff, the most ample proofs of piety, and zeal, and wisdom, and diligence, and affection, in the discharge of his momentous functions. It is not our habit to trespass upon the personalities, whether laudatory or otherwise, of private life; but a prelate of the Church of England is so far publick property, that we do not overstep the line of propriety in stating, from every private, as well as publick source of information, that never perhaps did a prelate, in so short a time, attract to himself a greater portion of reverent affection and esteem throughout the diocese committed to his care; that never were plans of the highest utility better devised, or more prudently, diligently, and efficiently, begun to be carried into effect. The lamentations at Llansanfread, and in other parts of the diocese of Llandaff, at the departure of Bishop Sumner, have resembled rather the disruption of the private ties of long-formed friendship, than the technical congratulations or condolences of official life. We say nothing of the confidence and esteem with which his lordship was regarded by the pious and the faithful among his clergy; but it is doubly to his praise that he had remarkably succeeded in attracting, not only the respect, but even the affection of those—for in every diocese, and in every pale, such there are—whose irregularities he was obliged to restrain, whose indolence he felt it his duty to reprehend, or whose slumbering energies he had endeavoured to stimulate to exertions becoming a faithful minister of Christ, and a pastor in the pure and apostolical Church of England. New churches were beginning to be erected in the more destitute parts of his diocese; new daily schools, Sunday schools, and even infant schools,—all of which were much needed, notwithstanding all that may have been achieved in reference to these objects by the two preceding prelates,—were beginning to spring up on every side: the parishes were beginning to be better supplied with resident ministers and more frequent services; the laity were beginning to feel more effectively the salutary spiritual influences of an Established Church operating upon them; among the clergy themselves, a spirit was extending, which augured well for their increased zeal and pastoral activity; and, what may be viewed as a test of all, the necessities of the heathen were not forgotten, for by his lordship's exertions some of the poorest districts were beginning to collect funds to assist our ancient chartered society in "propagating the Gospel in foreign parts." We notice these circumstances with a view to show what valuable blessings a wise and faithful prelate may confer upon the diocese under his charge; how beneficial an influence, even in these degenerate and lawless days, he may acquire, notwithstanding the impatience of the publick as respects all ecclesiastical rule. And we mention these particulars with the more pleasure, partly because we know, though it would be invidious to specify names and localities, that similar exertions, attended with similar effects, are in progress in other dioceses; partly because we rejoice that plans and purposes which have been found so beneficial in the West, will now be transferred to a far larger sphere in the South; and, not least, because we

have reason to believe that the new prelate of Llandaff is fully prepared to carry into maturity the plans of his predecessor; and, we doubt not, with the same wisdom and diligence which have characterized his academical government, and which have raised Oriel college to the highest rank for talent and good conduct of any society in his own or any other university.

But to the charge before us—and an admirable charge it is. Some sermons and charges tell men about religion;—others, we wish we could say the large majority, are calculated, by the blessing of God, to make them religious. Of this latter class is the episcopal address now before us. The Right Reverend author does not *merely* prove, or *merely* exhort; though he does both—but he feels, and he makes others feel also. And this, in truth, is the very test of useful preaching; for without it, all didactics, even the didactics of Christianity itself, fall frigidly on the ear, and never penetrate to the heart. Our French neighbours well expressed the matter when they said of Bossuet and Fenelon, "The one proves religion; the other makes you love it."

We remember the goodly anecdote of a young clergyman applying some years ago to a prelate, since deceased, for advice as to procuring the just respect of his parishioners. "You are quite right," said his lordship, "to wish to stand well with your parishioners: I would, therefore, urge you to be decorous in your conduct, and to cherish a proper degree of self-respect. Take care also to *dress* in such a manner as to keep up their respect. I recommend you *to wear hair-powder and silk stockings, for the common people think much of such matters.*" The anecdote, as we have said, and as the tonsorial portion of the advice indicates, is of some years' standing; and the reader is at liberty, if he will, to consider it as wholly apocryphal. But the moral is still applicable. "Decorum and self-respect," rather than Scripture piety and pastoral affection, are often the substratum of the advice given to the younger clergy. The external decoration of the head is indeed not mentioned; and perhaps credit is taken for recommending its internal furnishing: but even this is but a small part of a complete clerical apparatus; or rather, we should say, it is not solely the apparatus which is needed, but the ability and the willingness to make use of it for the glory of God, and the salvation of the souls of men. And this, we may add, can never be promoted by charges confined to mere matters of professional etiquette, or professional law and custom, or external professional propriety. "My son, give me thy *heart*," is the language of our Creator; and especially is this first great sacrifice necessary in a minister of Christ, whose duty and whose privilege it is to "spend and be spent" in the service of his God and Saviour, and for the temporal, the spiritual, and the eternal interests of his beloved flock.

Bishop Sumner opens his charge in a strain of conciliating affection and esteem, very different from the *procul-esto* common places of official condescension. Addressing his clergy as "reverend," to show his respect, and as "brethren" to show his heart-felt attachment to them, he trusts to find "some chord of kindred feeling within their breasts;" for, says his lordship,

> "The obligations of our relative situations are essentially reciprocal. We owe each other mutual love, mutual confidence, mutual forbearance. As much as lieth in us, we must share each other's burthens, and aim at interchanging such good and friendly offices as are worthy of members of an household of faith which is at unity with itself." p. 1.

Having alluded to the advantages of episcopal visitations, when rightly conducted, his lordship adds:

> "Think not, on the one hand, that I come among you for the purpose of

placing a check on such wholesome zeal as may tend to win souls to Christ; or, on the other hand, that I am desirous of imposing on you new and heavy burthens, which neither the order of our church, nor the pastoral vows into which you have entered, oblige you to bear. The truth is, as the clergy of another diocese were told nearly a century ago, 'It is very little in my power either to increase or lessen your duty. Our blessed Master hath fixed it; you have undertaken it: and were I to release you from ever so great a part of it, I should only bring guilt on myself, without acquitting you at all. The injunctions of the New Testament, infinitely stricter than any of men, would continue to bind you as firmly as ever.'"—Bishop of Oxford's (query, what Bishop?) Second Charge to his Clergy, p. 3.

His lordship proceeds to notice the peculiar duties which attach to the clergy, in reference to the present state of publick opinion. The diffusion of knowledge, and other causes, conspire, justly remarks his lordship, to bring the clergy "before a tribunal always keen and searching; but not, I fear, always candid and charitable in its verdicts." His lordship, we fear, may have had additional proof of this last position since it was penned. He may have seen how ready are envy and party spirit to misconstrue motives and actions the most pure and laudable; and how little will even the broad shield of character avail to restrain the wanton outrages of a venal press, though happily it *will* avail to prevent the better part of the publick judgment being eventually or extensively misled.

His lordship, however, does not complain of the Argus-eyed jealousy with which the clergy are watched. He would not recal the days in which they were regarded with superstitious reverence. "Respect," he says, "must be deserved before it can be won;" and "it will rarely be long withheld where it is fairly due;" but after all, he adds, a minister's great source of appeal is to Him who reads the heart; who knows his motives and his difficulties. "It is a small thing to be judged of man's judgment: he who judgeth us is the Lord."

His lordship next adverts to the answers returned to a series of questions which he had sent round to his clergy. These questions, his lordship observes, embrace some points not usually noticed, and omit others of a routine nature, with respect to which abundant information had been already collected. We have seen these questions, and should have long since detailed the substance of them in our pages, had we not considered the intercourse between an individual bishop and his clergy as in some measure of a private nature. The chief heads of the information required will be seen from the summary of the details in the bishop's charge; and they are of great importance in reference to the moral and spiritual statistics of the parishes in the diocese. The questions were admirably drawn up, and would form an excellent basis for similar inquiries in other ecclesiastical districts. To some of them, as, Have you a Sunday school; the number of scholars, &c.? or, Have you a daily school, &c.; or, an infant school, &c.? his lordship judiciously added, *seriatim*, the very stringent interrogation, "*If not, why?*"

His lordship laments the want of church accommodation in some parts of his diocese, particularly the mining districts, where a large population is often rapidly built up to be almost as rapidly dispersed when the mines are exhausted. To meet the wants of such migratory neighbourhoods, his lordship suggests that there should be a fund to maintain a suitable number of clergymen, who might move with the moving population. In the mean time, his lordship had intended to license suitable edifices, where necessary, for the temporary performance of Divine worship; a measure which, we doubt not, would prove of great utility.

On the appalling subject of non-residence, his lordship states, that there are but one hundred glebe houses in the diocese, of which many are untenantable by a clergyman. In consequence, in a great degree, of this inconvenience—added, no doubt, to the poverty of the parishes and other less excusable causes—there are only ninety-seven parishes with a resident minister, either incumbent or curate, while one hundred and thirty-seven are destitute of this benefit. We cannot but tremble for the church, and mourn over the neglected souls of her professed members, while we peruse such statements.

But the most injurious pluralities in the diocese of Llandaff, are not those of benefices but of curacies. His lordship had therefore matured a plan, as far as possible to have two Sunday services in every church; and to allow of no clergyman's supplying more than two parishes. He also recommends, in such cases, a week-day service.

His lordship laments the small number of the congregations and communicants in many of the parishes. In three parishes, containing 936 souls, there are only twenty-two communicants and fifty attendants at church. In other places the average congregation is scarcely a fortieth of the population. In a diocese containing 150,000 souls, the communicants are reported at only 4134, and the church-goers at 19,169. The clergy, in their answers to the queries, ascribe this defect mainly to "the activity of the Dissenters, or the indifference of the people to all religion." But whose fault is this? His lordship affectionately, yet plainly, impresses on his clergy, that if the Dissenters are more active than themselves, the blame and the punishment will be theirs, and that in such a case the friends of religion must rejoice, that notwithstanding every way "Christ is preached," and the souls of men are not left utterly to perish in ignorance and irreligion.

His lordship most scripturally epitomizes as follows, what he considers to be "the great truths of the Gospel."

"The corruption of human nature, the gratuitous offer of salvation through the merits of Christ alone, the necessity of daily renewal by that Spirit which helpeth our infirmities, the obligations to personal holiness of heart and action, with all the collateral points to which these fundamental principles lead, should be, in my judgment, the outline of your doctrinal divinity. Nor will it be sufficient to deliver these truths in a crude and abstract manner. They should be pursued through their practical bearings on human conduct, and urged with a close and faithful application to the various relations of life, by exemplifying the fruits of the Spirit in the graces of the Christian character, with all those particular details of which the Epistles afford so many instances." pp. 18, 19.

From preaching, his lordship passes on to schools. The detail is painfully meagre. Of daily schools there are only thirty-nine, and of Sunday schools sixty-six. There are 141 parishes without schools of any description. It is an unaccountable fact, that Bishop Watson, twenty years ago, gave in the report of schools in this diocese, at more than twice the present number.—We pass over various other particulars in the charge; such as the duty of peaceableness of conduct towards "the members of the Romish Church, and our Protestant dissenting brethren;" the importance of catechising; and the promotion of congregational singing; to give the Right Reverend author's solemn conclusion.

"I will only remind you, in conclusion, that there is something still wanting, when every care has been taken for the better ordering of the palpable and visible worship of God amongst us,—something without which it will be as a body without a soul—the form and semblance of Christianity without its power and substance. I take for granted that every provision has been or will be made for the decency of our outward religion—

more frequent opportunities of assembling together in publick afforded—the truth preached, as it is in Jesus—our flocks duly visited—their wants inquired into—their Bibles multiplied—the sick attended without waiting for a summons—the church carried, as it were, to those who from age or distance are unable to be present at the publick ministrations. But all this and more may be done, without arriving at the mark of real devotion, or promoting the worship of God in spirit and in truth. The church may be regulated externally, but that which is within may yet remain unsanctified and impure. That God's blessing may prosper our ministry, it must be begun, continued, and ended in prayer. 'Except the Lord keep the house (and more especially his own house, the temple of the heart, wherein the Holy Ghost has promised to dwell), their labour is but lost that build it.' In the spirit of prayer, therefore, let us intreat of God, for our people, that, according to his promise, he will be always with his church, even to the end of the world, and that 'the abundant grace might, through the thanksgiving of many, redound to the glory of God.' For ourselves, that we may be enabled to render up our account with joy, and say, if possible, with the great Shepherd of souls himself: 'Of those whom thou hast given me, have I lost none.' And may 'the Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer before him for all estates of men in his holy church; that every member of the same, in his vocation and ministry, may truly and godly serve him, through our Lord and Saviour Jesus Christ.'" pp. 27, 28.

SHORT NOTICES OF RECENT PUBLICATIONS.

LETTER FROM A GENTLEMAN IN BOSTON TO A UNITARIAN CLERGYMAN OF THAT CITY. *Second Edition. Boston: T. R. Marvin, Printer, 32 Congress street,* 1828.

THE occasion of writing this letter is stated by the author as follows—

"EXPLANATORY NOTICE.

"In the month of August last, in the course of conversation with an esteemed clergyman of the Unitarian denomination, I stated the reflections that had arisen in my mind, as to religious truth and practice, and the course I was pursuing in re-examining the doctrines of Christianity. In November, a letter was received from him, inquiring the result of my investigations. To this letter the following reply was made. A copy having been preserved, it was shown to several friends, belonging to the Unitarian denomination, who had made inquiries how far I had altered my religious views, and to some of opposite sentiments. Manuscript copies were solicited with an importunity which could not well be resisted. The letter thus becoming known to a considerable number, the writer was urged to consent to its publication. He wished simply to do what should appear to be his duty in the matter; and therefore submitted the decision to friends, in whose judgment, and purity of intention, he had a right to repose entire confidence. Yielding to their advice, he now permits the letter to be printed.

"Although the religious sentiments of a private individual may not generally be of sufficient importance to be laid before the public, there are two reasons, which have operated on the minds of the writer's friends to advise to the present publication. The first is, that for several years past he has been, according to his means, an active member of the Unitarian denomination; and it is thought to be his duty, as it is his pleasure, to endeavour to promote an entirely different system. If his testimony, as to the efficacy of the two systems, can be of any avail, he is willing to give it. He indulges the hope, too, that those with whom he has formerly concurred, many of whom have acknowledged that a similar course of thought has passed through their minds, will be led to a review of their sentiments.

"The second reason is, he learns that his motives have been misrepresented; and it is his wish to give a frank and full exposition of them.

"A few verbal corrections have been made, and one fact omitted. The letter is affectionately commended to the consideration of candid inquirers after truth, with the writer's devout aspiration to the Father of Lights,

"'If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.'"

After a very courteous and even affectionate introduction, the writer of this letter proceeds to state to his friend, who it appears had been likewise his religious teacher, the manner in which he had been led to renounce the Unitarian system, and

to embrace the leading orthodox doctrines. He says—

"For many years I have seen, that the Unitarian denomination did not give equal evidence with the Orthodox of their spirituality and liberal giving. I have been persuaded, from my own observation, that they did not, in an equal degree, consider themselves as stewards, and their property as consecrated to the cause of Christianity; and that they were greatly deficient in a devotional frame of mind. Believing, however, that their opinions were true, I apologized for the seeming contrariety of their practice (as I have always been forced to do,) by imagining it resulted from an unknown principle of human action, which another age might develope. I derived my knowledge of the Orthodox opinions chiefly from Unitarian writings, the glaring defects in Orthodox Christians, and the extravagant language occasionally used by individuals among them; and did not converse with opponents, so much for improvement as for victory, or attend in a candid state of mind upon their preaching. During the present year, I have seen and heard of so many instances of lax conduct in Unitarian professors of Christianity, and witnessed so many misrepresentations of the motives, actions, and opinions of the Orthodox, that I have often paused, and made the mental inquiry, Is it possible that truth can produce so much erroneous practice? In examining myself, too, I have been conscious that my own religious affections had been languid and feeble. At length the thought occurred to me, Is it not possible that the principles of Unitarianism may be unsound? for our Saviour said, 'By their fruits ye shall know them.' I resolved on reviewing controverted topics, reading the Scriptures more attentively, being more constant and interested in devotional exercises, attending upon Orthodox preaching occasionally, and observing the effects of both kinds of preaching and other means of religion upon the community. Thus I aimed to acquire such information as would enable me to answer, to my own satisfaction, the inquiry of Pilate, 'What is truth?'

"The result is, my mind is convinced that the arguments used in support of the Unitarian faith are less sound than I had apprehended; that the representations of the present prevailing Orthodox preaching, opinions and practices, by their opponents, are mainly incorrect; that the Orthodox opinions and preaching produce more benevolence of character, mildness of temper, inward piety, and devotion to the cause of Christianity; that they more accord with the Scriptures, with the wants of man as a sinner, and as an accountable, immortal being; and that a sad prejudice exists in the minds of Unitarians, in regard to the motives, opinions, feelings, and efforts of the Orthodox. I found, too, that my own feelings became more engaged on the subject of religion; that I had lost all bitterness in discussing religious matters; that I read the Bible with increased delight; felt a much higher satisfaction in prayer, a tender and more anxious concern for the spiritual improvement of my family, my friends, and those around me; that my religious faith had been more a speculation of the mind, than a subject dear to the heart; and that there was a meaning in the words, 'Believe in thy heart,' to which I had been almost an utter stranger.

"I will notice several characteristicks of a Christian, in which I think you will agree with me, that the Orthodox far exceed the Unitarians."

The "characteristicks" in which the writer supposes that his friend and former pastor would agree with him, "that the Orthodox far exceed the Unitarians," we can only enumerate, without adding, as we wish we could, the proofs and illustrations—They are, 1. *Prayer.* 2. *Observance of the Sabbath.* 3. *Use of Money.* 4. *Religious Instruction.* 5. *Seriousness.* 6. *Missions.*

In regard to doctrines, the letter writer explains the new views which he had acquired of *Regeneration, election, the vicarious satisfaction of Christ, the Trinity, and the future punishment of the wicked.* After some additional remarks, tending to show the practical influence of the Orthodox system as superior to that of Unitarians, the writer concludes with entreating his friend "to review the arguments in support of Orthodoxy," and with a short prayer—"I pray God (he says) to guide and enlighten you and myself into the knowledge of the truth as it is in Jesus, that we may attain to the salvation of our own souls, be preserved from hindering the salvation of any under our influence, and contribute to the extension of practical, vital Christianity."

It was to be expected that this letter would produce what the French would call *a great sensation*, in the Unitarian brotherhood of Boston; and such we understand to have been the fact. Several replies have been made to the letter; and Unitarian liberality has manifested itself, in some very severe animadversions on the writer—one of which, it is believed, will help the cause of orthodoxy more than the letter itself. As a copy-right has been taken out for this little publication, we wish the author would send a good number of copies to several parts of our country, where we think they might do

much good—and among the rest not forget Philadelphia.

BARNABAS; OR, THE SON OF CONSOLATION: *Exemplified in the Life and Character of the Rev. Joseph Eastburn, late Pastor of the Mariner's Church, Philadelphia; who departed this life January 30, A. D. 1828: a Sermon preached in the Mariner's Church aforesaid, February 3, 1828, by A. H. Dashiell, A. M. Philadelphia: Printed by T. S. Manning, No. 11, South Sixth Street.* 1828.

THE author of this discourse, in a notice prefixed, apologizes for its imperfections, from the short period allowed for its preparation. In our judgment it needs no apology. We heard it when delivered, and then thought, and continue to think, since seeing it in print, that it is, in all respects, creditable to the author; who, we are glad to find, continues to minister to the mariners of Philadelphia, in place of "the good man" whose character he has pourtrayed, and whose death he has endeavoured to improve.

The text of the sermon is Acts xi. 24. "For he was a good man, and full of the Holy Ghost and of faith"—and a more appropriate passage of holy writ could not have been selected for the occasion. We doubt not this discourse will be read extensively and with much interest, and we hope with much edification too, by seamen. Nor need its beneficial influence be confined to them. It is fitted to do good to all who shall give it a serious and candid perusal. We give, as a specimen of the discourse, a part of the introduction.

"Already, my friends, have you anticipated the application of my subject; and in the very announcement of the text, He was a good man—heart hath said to heart, that man was JOSEPH EASTBURN.

"Every tongue pronounces him a *good man.* Men of every class, of every denomination, pronounce him a *good man.* The world, which for sixty years, has scrutinized his life, pronounces him a *good man:* and Christians endued with spiritual discernment, who have entered into his closest intimacies, and marked his conversation in all the varying circumstances of his 'public haunts and private ways,' concur, with heart and voice, in confirming the publick testimony: whilst the Master himself owns it true, in the application of his own infallible rule,—'by their fruits ye shall know them.'

"I come not, this morning, to make out a laboured panegyric upon our departed friend and benefactor; nor to offer the incense of adulation before the shrine of his good name. He would ever have blushed to hear praise that was not his own; pained to the inmost soul, that honour due unto God, should in the smallest degree be ascribed to a frail creature like himself: insulted would be his memory, if any thing false were uttered—and I who uttered it, would be found 'a liar before God,' and an intruder into the place consecrated to truth. But I cannot speak his praise as I would. Had I the talent, my brief hour would fail, long before I could introduce one moiety of the facts, from which his character has acquired that extraordinary ascendancy in the esteem and affection of thousands. Instead, therefore, of the fleeting notice that is taken in the tribute of this day's solemnity, and those traces that will exist in the remembrance of all who have known him, I trust some pen, like unto that which has recorded the saintly exercises of Brainerd, the holy enterprise of Henry Martyn, or the devout fervours of Fletcher, will relate the doings of Joseph Eastburn amongst mariners; that his name may be blessed upon earth, long after the tongue that now speaks shall be silent in death, and the hand that may write shall have mouldered into dust. Yet will I now speak that which I believe; and testify of that which I have seen."

Literary and Philosophical Intelligence, etc.

M. Kunkel is occupied in editing Meidani's Arabick Proverbs, amounting to about six thousand; many of them are furnished with valuable commentaries by Meidani himself, and among them will be found many important notices on the history and philology of the ancient Arabs. Professor Hamaker of Leyden had announced the same intention.

Professor Olshausen of Kiel, now living in Paris, where he is studying the ancient Persian idioms, intends to publish Zoroaster's works in the original language, with a translation; it will be one of the most important undertakings which has for many years been executed.

Among the literary reports of the day, it is mentioned that a Selection from the Papers, Correspondence, &c. of the late Mr. Constable, of Edinburgh, is likely to be published. Much that is curious and interesting must have been deposited with

one who had so much intimate intercourse with the world of literature.

The fourth and concluding volume of Mr. Godwin's History of the Commonwealth, will soon appear in England.

Egypt.—The prospectus has been circulated of a French Journal, to be published at Alexandria, and to be called, "L'Echo des Pyramides." It seems, however, that some difficulty has been experienced in obtaining the pasha's consent to the undertaking.

The first number of a monthly journal, entitled, "The Propagator of Animal Magnetism," has recently appeared in Paris. It contains some very curious cases, in the cure of which that species of remedy appears to have been applied with wonderful effect. It is not to be denied that the doctrine, controverted and ridiculed as it has been by some very learned physicians, has lately gained considerable ground in France.

A work, in five octavo volumes, called "The Eloquence of the United States," containing some of the finest specimens, from the beginning of the American revolution to the present time, has lately been published at Middletown, Connecticut. The style of its execution is highly creditable.

Mr. Warden has presented to the French Academy his work entitled "Researches into the Antiquities of the United States of North America," and has accompanied the presentation with some very interesting details, adding several notices, not less curious, of the monuments of Palenque, in the ancient province of Guatimala. The first of these antiquities, hidden for so long a time in the thick forests of the New World, consist of considerable works, which extend from the south shores of Lake Erie to the Gulf of Mexico, and along the Missouri to the Rocky Mountains. These monuments, of various form and size, and the objects of antiquity discovered up to the present period, comprehend, 1. fortifications; 2. tumuli; 3. parallel earthen walls; 4. subterraneous walls of earth and brick; 5. openings in the earth, which have been called wells; 6. rocks with inscriptions; 7. idols; 8. shells belonging to other countries; and 9. mummies.

There died in France, in 1827, eleven peers of the realm, of whom one was a field-marshal; twenty-two lieutenant-generals: twenty-four major-generals; five bishops; two sub-prefects; two consuls; six deputies of the late chamber; one of the chamber not yet assembled; fourteen deputies of former chambers; four members of the national convention; eleven presidents of courts of justice; one advocate-general; three attorneys-general; seventeen judges; one counsellor of the court of accounts; seven members of the Institute; five painters; twelve literary characters, including one female; five dramatic authors; four composers of musick; eight actors; and five actresses.

It appears from a table of the deaths in the Russian empire, in 1827, that among the individuals deceased of the masculine sex, professing the Greco-Russian Religion, there were 818 of 100 years old; 33 above 115; 24 above 120; 7 above 125; and 1 of 160.

Distances at which sounds are heard.—I recollect of being, many years ago, at the west end of Dunfermline, and hearing part of a sermon then delivering at a tent at Cairneyhill. I did not miss a word, although the distance must be something about two miles. It was the late Dr. Black of Dunfermline who preached, and who perhaps has seldom been surpassed for distinct speaking and a clear voice. The sound was such as I should have expected, in favourable circumstances, at a quarter of a mile. The wind, which was steady, but moderate, came in the direction of the sound. There are some miraculous stories of sermons being heard at many miles distance; but I did not view it in that light. I was riding westward, and at length saw the Doctor finishing his sermon, otherwise I should have doubted whether he had been at such a distance. Whether the sound had run along the road, as in a tube, I cannot say. I recollect little of what sort of road it is; part, I think has pretty good dikes, which might guide and confine the sound, aided by the wind. Some gaping ploughmen may surely be heard calling to their horses more than two miles; and, were fishwives in the open country, their eloquence would probably extend still farther. Unfortunately, most people, when they call loud, are not intelligible. In Scripture, there seem to be instances of persons being heard from far, speaking from mountain tops, but perhaps they used a trumpet.—

H. M.

The editor of the Christian Advocate was assured, about five-and-thirty years ago, by an old gentleman then living, and who had been a great admirer and a frequent hearer of the celebrated George Whitefield, that this distinguished evangelist, when preaching, as he frequently did, in Philadelphia, from the steps of the old court-house, in Market street, at its intersection by Second street, was sometimes heard at Cooper's Ferry, on the opposite side of the Delaware—the distance about a mile and a quarter.

It was not affirmed that any thing like a whole discourse was heard; but that single words, and even whole sentences, were at times distinctly audible. Yet so soft and melodious was his powerful voice, that it made no painful or unpleasant impression on the organs of hearing, of the nearest by-standers.

A New Monkey.—The *London Weekly Review* says, in describing the "Chimpanza," an enormous ape, recently discovered in Southern Africa,—"This enormous monkey inhabits the coast of the Gulf of Guinea. Its height is sometimes greater than that of man; it has a small *beard* and *mustachios;* and is exceedingly pugnacious. It lives, in *some measure, in society;* at least, *numerous individuals of the species congregate together*, to plunder the negroes and carry off their wives. It builds itself a hut, *makes love to the negresses*, and drives away those who approach its dwelling, by pelting them with stones. *Several young ones have been tamed, and found to possess great imitative talents.*"

Great Fall of Rain at Bombay.—In a letter from Mr. Scott, *jun.* of Bombay, he says, that, during the first twelve days of the rainy season, 32 inches of rain fell, and that then all the roads became like rivers. In England, the average fall for the whole year is 32 inches,—the quantity which fell at Bombay in the course of twelve days.

Religious Intelligence.

In the Christian Advocate for the months of January and February last, we inserted two letters from Mrs. Graves at Bombay, and a part of her journal, relative to the establishment of female schools in India. The association of ladies in Philadelphia then mentioned, sent a remittance for the support of these schools by Captain George D. Blakie, of the American ship Pacifick, to whom the following letter was directed. It is delightful to observe the interest which the commanders of American vessels are beginning to take in the sacred cause of missions—among these, Captain Blakie seems to be second to no one. To the influence of our Mariner's churches we must, in great part, attribute this co-operation of seamen, in extending the empire of the Redeemer.

Bombay, 28th Sept. 1827.

My Dear Sir,

Your very acceptable favour, commenced at sea, and finished at Madras, was duly received by me. Accept many thanks for your kind remembrance of me and mine. Surely goodness and mercy have followed us both, all our days. About five months since, we received a letter from the Rev. Mr. Boardman, of the Baptist Mission, while at Calcutta, giving us the intelligence of the communication, remittance, &c. from Philadelphia. About five months elapsed, after the money was received *there*, before the information reached us. This circumstance, therefore, will account for the delay on our part, in forwarding our communications to America. Immediately after receiving the information above mentioned, we wrote and forwarded by way of England. I have conversed with our Secretary upon the subject of disposing of the dollars now in your possession, to the best advantage. He says, it would accommodate us, if you will pay the dollars to Mr. Pearce, of the Baptist Mission, requesting him at the same time, to give a receipt in duplicate, one copy of which, of course, you will wish to retain for your voucher in America, and one, in case you should be writing to Bombay, you will see the propriety of enclosing to us. Mr. P.'s address is "*W. H. Pearce, Esqr. Bap. Miss. Press, Circular Road, Calcutta.*"

I shall endeavour to write, and forward to Madras, in season for your ship. In my letter, sent to the Secretary of the "Ladies' Association, Philadelphia," I told her, that upon the reception of her letter, we selected one of our *best* and *first* established female schools, to which we appropriated the name they requested, viz. "*The First Philadelphia School of Bombay.*" I think I told them also, that we had taken one young woman from this school, as a teacher of another female school. I think we shall soon take two more for the same purpose. The school which we have selected, is taught by a Brahmun of very respectable talents, and his school is first among the ten female schools we have in operation. We have four female teachers, and a fifth will commence on the first of the ensuing month. We have many discouragements as well as encou-

ragements, in reference to schools, and all other concerns of the Mission. However, I think faith and hope generally predominate, and that we trust in the infallible promises of Him who cannot lie, that "the heathen shall be given to the Redeemer, and the uttermost parts of the earth for his possession."

Perhaps you are not aware that our mission is reduced to four solitary members? One ordained missionary, and one printer, with their wives, constitute this mission. The health of one of the sisters has, for several months, been so very delicate, that she has been altogether unable to take any active part in the superintendence of the schools. The great work of preaching, translating, correcting proof-sheets, &c. &c. falls upon one of the brethren, and that of printing upon the other. Mr. Garrett also assists much in addressing the people, and in various other ways. We have three exercises every Sabbath, two in Mahratta, and one in English, besides an address and reading the Scriptures to a company of beggars. On Tuesday is a meeting for the instruction of our school teachers. On Wednesday for beggars, at which time some rice is distributed. On Wednesday evenings the brethren and sisters meet for prayer and reading the Scriptures. Mr. Graves has also a meeting among the Jews, when he reads Hebrew and translates it into Mahratta. He is induced to do so on account of their partiality to the Hebrew.

Perhaps you have heard, ere this, that our two widowed sisters, Nichols and Trost, are now at Ceylon. They were both married in October last, the former to the Rev. Mr. Knight, Church Missionary at Nellore, Jaffna, and the latter to Rev. Mr. Woodward, Tillipally, Jaffna. I had almost forgotten to tell you that we are permitted again to become parents. On the 31st of May our little daughter was born. She is a very healthy child to appearance, but we would not set our affections too strongly upon her, but bear it constantly in mind, that she is the Lord's, and be willing to return her to the great Giver whenever He calls for her. There are only two children surviving here now. Well—"All is well!" "It is the Lord, let Him do what seemeth Him good." I cannot forbear telling you how grievously we have been disappointed in regard to welcoming missionary brethren and sisters to this station. It is now more than a year since we began to hear that a reinforcement might be expected soon—*that they would sail immediately*—that a Mr. Stone and Brewers would certainly sail for Bombay very soon, &c.; but the last information (a letter which you brought from Mr. Evarts) says, "We wish to send you a reinforcement as soon as we can, but cannot tell when the time will be," &c. "A Mr. Allen, who we expect to send, is in the Seminary at Andover!!!" If Mr. A. was in Andover Seminary in March last, he in all probability is yet in America. O that we may be enabled to say, in reference to this subject, as well as every other, "the will of the Lord be done!" There is no restraint with the Lord, to work by many or by few. But pray you, my dear Sir, the Lord of the harvest to "thrust forth labourers into his harvest."

Now, my dear Sir, as you have kindly offered to do any thing for us that was in your power, we wish to ask your advice upon a particular subject, viz. Whether things forwarded to Philadelphia could be easily conveyed to Granville, Massachusetts? Mrs. Hall has requested to have some articles sent to her by the first convenient opportunity, and we know not when any such opportunity will occur. You will very much oblige us by giving us this information as early as possible, that we may have sufficient time to send the box to Madras, before you leave. The articles are some jewellery, some plated ware, and some of Mr. Hall's clothes. We should wish to know whether the articles would be chargeable with duties at Madras? Mr. G. unites in affectionate regard to you. Believe yours, very sincerely,

M. GRAVES.

SANDWICH ISLANDS.

GENERAL MEETING OF THE MISSIONARIES AT KAIRUA.

IN October, 1826, a meeting of missionaries was held at Kairua, on Hawaii, at which the missionary stations on the several Islands were generally represented, and various subjects of common interest were discussed with a view to mutual understanding; such as—the term of missionary service, and the grounds upon which the mission would approve of a member's leaving the field—the alphabet for the native language—translations—printing—preaching—schools and native teachers—principles of intercourse with the chiefs in reference to commercial and civil affairs—duties and difficulties respecting marriages among the natives; &c.

From the report of this meeting, which is drawn up with care and judgment, such extracts will be made as will be likely to interest the general reader.

Term of Missionary Service.

We have thought it suitable, that we should express our views jointly in the

form of resolutions respecting the term of our missionary service, and the ground of the approval of any member's leaving the field. We are far from thinking it an easy thing for a missionary to leave his work without doing injury to the cause of missions: and when cases of apparent urgency have occured among us respecting the departure of individuals, it has been a matter of sincere regret that time was not allowed to correspond freely with the Committee with reference to the particular cases, which never fail to be attended with great solicitude on our part, and probably not less on the part of the Board.—Though we have been called on to express our approbation of the return of a missionary to the Board, stating the ground on which we act, and the reasons of his return, yet we can never assume the responsibility of *justifying* any one's quitting the service, or receding from his engagements with the Board, and with the Church; but we expect, in every case, the Board will of course decide as to the duty, both of the individual who leaves the field, and of the mission who grant their approbation and afford the needful facilities, and that they will judge as to the expediency of employing such labourers further, here, or elsewhere, or of dissolving their connexion with them. We have therefore adopted the following resolutions: viz.

1. Resolved, that we consider our services, as missionaries, pledged to the Church for life, and that we consider it irregular for any member of the mission to take any steps towards a removal from his post, until he have the approbation of a majority of his brethren.

2. Resolved, that in order to justify the mission in approving of the return of any member to his native land, they shall be able to assign reasons for it, which, in their opinion, will be satisfactory to the American Board, and to the candid Christian publick.

Translations.

The importance of prosecuting with vigour the work of translation, with a view to put successive portions of the sacred Scriptures into the hands of the people till they shall receive the Bible entire, is felt by us all, and the work has been begun, though much less has been done than we had hoped would be accomplished before this time. Various passages have been translated since our last general meeting, some of which have been printed, as the decalogue, the Lord's prayer, the 100th psalm, the story of the good Samaritan, and other short detached portions of Scripture.

Separate translations of the Gospel of Matthew have been made by Messrs. Thurston, Bishop, and Ely at Hawaii, by Mr. Richards at Maui, by Mr. Bingham at Oahu, and by Mr. Whitney at Tauai. From these we have resolved to prepare, with all possible despatch, a copy for the press, and it is expected that those who have completed a translation of that book will, before leaving this place, agree on the orthography of the foreign words introduced into the translation; on the terms for chapter, verse, faith, throne, tempt, genealogy, &c., and the method of translating the most difficult passages and those that frequently occur, and also adopt substitutes for the compound Greek characters θ, φ, and χ, all which will tend to facilitate not only the revising of Matthew, but also our further attempts at translation.

The report describes a division of labour agreed upon at the meeting, by which, with the smiles of Heaven, a considerable portion of the sacred writings will, at no distant period, be rendered into the native language.

Printing.

Since our last general meeting in June, 1825, our spelling book, which is in the form of a small Tract, has been revised, and 22,000 copies printed since its revision; making the whole number of that little Tract, or first book for our schools, 63,000 copies. Of the Tract No. 2, 7,000 copies have been printed within the same period. Of No. 3, original compositions of the chiefs, 3,000 copies. Of the good Samaritan, 500 copies. Also a new edition of hymns, of 10,000 copies. The whole number of copies printed since our meeting in June, 1825, is 74,000.

Preaching.

It is with thanksgiving to God we declare, that wherever the Gospel is proclaimed among the people, listening crowds attend with apparent interest and becoming seriousness; and we cannot but hope, that some among them truly relish the sincere milk of the word, and by the aid of the Spirit are made to grow thereby.

Schools and Native Teachers.

Thomas Hopu, John Honorii, Richard Karaiaulu, Stephen Pupuhi, Robert Kaia, Taua, Kakikona, Petero Kaomi, Bartimea Lalani, and a considerable number of others, have been employed to conduct conference and prayer-meetings among the people at different places, and have, it is believed, been useful in that as well as in teaching or superintending schools at the different stations.

Schools have been established in every

district throughout the whole group of islands, and so rapid has been the increase of the number of schools, and of learners, that we have not been able to keep an exact register of them all. From what have been registered, and from the number of the books distributed where a register has not yet been made, we estimate the present number belonging to the schools at about 25,000. For the instruction of these not less than 400 native teachers are employed, who, being able to read and write themselves, and apparently well disposed, are thought to be in no small degree useful to those under their charge.

Probably not less than one hundred others, who call themselves teachers, but ill deserve the name, have without consulting us been employed by petty chiefs or land-holders to teach their people. Their places, however, will, we hope, be supplied as soon as competent teachers can be found for the purpose.

Principles of intercourse with the Chiefs, with reference to Commercial and Civil Affairs.

The great influence of the chiefs over the people, and the disposition which many of them manifest to learn our views respecting their affairs, together with the dissatisfaction which our influence or alleged interference seems to have given to a considerable class of foreigners, who reside or occasionally touch at the islands, have led to a very careful re-examination of the subject, and to the adoption of the following resolutions.

1. That we consider ourselves required by our Instructions, as well as by the nature of our office as Christian missionaries, to abstain, like our Divine Master, from interference with the political and party concerns of the nation.

2. That we are moreover bound by our Instructions, and the nature of our office, to make known the whole word of God, especially its prohibitions and requirements which affect the conscience or the well being of the soul, however opposed the prohibitions and requirements may be to the former customs and present practice of the people.

3. That in perfect consistency with our Instructions, and the maintenance of our proper characters as Christian teachers, we may give information and advice with respect to "the arts and institutions and usages of civilized life and society," and may use our influence to discountenance every vice, and encourage every virtue.

Rules to be observed in case of Persecution.

1. That every missionary ought studiously to avoid a personal controversy with opposers, and to show the spirit of kindness and forbearance, which the Gospel recommends in case of abuse, "in meekness instructing those who oppose themselves."

3. That in case of an attack, particular, or general, we will, in the exercise of the unalienable rights of self-defence, aim to magnify our office, and vindicate the cause of God, rather than to gain any personal advantage.

3. That while each conforms to the general principles of the mission, the cause of each shall be the cause of all; and as personal controversy should be avoided, and the cause of the Gospel not surrendered, it will be specially important that one support another.

4. That in case our characters, our principles, or practice be misrepresented, in a manner calculated materially to injure, if not corrected, the cause of Christianity, it will be our duty, of course, to plead that cause by a careful statement of facts, and by setting truth in the plainest possible light, especially before the chiefs, and others interested in the welfare of the nation.

5. That a fair history of the opposition to the mission, as well as of its labours and progress, be transmitted to our patrons, for their information, and for the benefit of the common cause.

(*To be continued.*)

We insert the following short letter, that what it states may operate—and we hope it will—as an example. If this noble example were universally followed in the Presbyterian church, the Board of Missions of the General Assembly of our church, would be able to do more in evangelizing the world than any other associated body in our country—and they would rejoice to do it.

Pittsburgh, March 28, 1828.

Dear Sir,—I enclose twenty-nine dollars to aid the funds of the Board of Missions of the General Assembly of the Presbyterian Church. The donor does not wish his name to be known. This sum is the amount of the proceeds of one day's labour in each month of the last year, performed at his common occupation. He instructed me to request that the Board would apply it to the support of the Mission about to be sent to Buenos Ayres.

Yours, with respect,

JOHN ANDREWS.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund	$ 87 50
Of Rev. Samuel Lawrence, Greenwich, N. J. for ditto	5 00
Of Rev. B. Hoff, Bridgeton, for ditto	4 65
Of Rev. C. W. Nassau, Norristown, for ditto	5 38
Amount received for the Contingent Fund	$102 53
Of Rev. Eli F. Cooley, per Mr. Israel Fish, collected by him in the Presbytery of New Brunswick, for New York and New Jersey Professorship	341 50
Of ditto from Rev. Wm. Blauvelt, collected by him in Newton Presbytery, for ditto	44 50
Of Rev. Thomas J. Biggs, on account of his subscription for the Philadelphia Synod's Professorship	20 00
Of Rev. Dr. John M'Dowell, collected by Rev. David Magie, from a few individuals in the 2d Presbyterian Church in Elizabethtown, for the New York and New Jersey Professorship	125 00
Of ditto, from Rev. Abraham Williamson, $15, as follows, viz. from the Female Benevolent Society of Chester, Morris County, N. J. 10 50	
and from Mr. Williamson 4 50	
in part of his subscription for the Eumenian Society's Scholarship	15 00
Of Mrs. Jane Keith, of Charleston, S. C., the balance in full for her Scholarship	50 00
Of Rev. Edw. N. Kirk, a member of the first Class of 1825, for the instruction of some indigent Student in the Seminary, who shall consider it as a *Loan* to be repaid to the fund, when Providence makes it practicable, in part of his subscription 25 00	
and for interest 9	34 00
Total	$732 53

The Treasurer has also the pleasure to acknowledge the receeipt of $22, per Rev. Dr. E. S. Ely, from the Female Mite Society of Fairfield, N. J., for the Evangelical Mission to Buenos Ayres, contemplated by the Board of Missions.

View of Publick Affairs.

EUROPE.

The last arrivals from Europe have brought Liverpool papers to the 26th, and London to the 24th of March inclusive. The latest Paris dates that we have seen are of March 22d.

Britain.—It was our expectation that, ere this, the great question of war or peace, between the allied powers and the Turk, would have been decided. But it appears, by the latest accounts from Britain and France, that there is still the utmost *uncertainty* in regard to this momentous question. We have all along said, that we should look for peace till war was actually proclaimed; and the last advices seem, on the whole, to present a more pacifick aspect of the state of affairs among the still frowning powers, than that which we exhibited last month. Still, it would give us no great surprise, if the next arrivals should bring the news of war. We think it evident that Britain and France sincerely wish for peace; and that although Russia is for war, she is not willing to risk it, in opposition to her allies. It also appears that these three powers are unshaken in their purpose to put an end to the desolation of Greece. Their honour indeed is pledged to do it. On all sides preparations for war are carried on with vigour; and the issue is with Him who rules among the armies both of Heaven and earth. By the light of Scripture prophecy, we think we can see that the destruction of the Mahomedan power is not far distant; but the exact times and seasons for all future events are known to God alone.—Our space does not permit us to give a detail of rumours and opposing opinions, as stated in the English papers—we have given the result of what we have read and compared.

"The interest of the British publick—says a London paragraphist—has, for the moment, been diverted from the North of Europe, and the affairs of Portugal have attracted all attention." The official statement relative to this interesting subject is as follows—

'Despatches have been received by government from Sir Frederick Lamb and

General Clinton, dated Lisbon, 16th March. Don Miguel had entirely thrown off the mask, and dissolved both the Chambers. Lisbon was in great ferment, and universal confusion and distrust prevailed. The conduct of Sir F. Lamb was highly characteristick of the representative of the King of England. He denounced the mischievous conduct which Miguel was pursuing, and predicted, that, if persevered in, it would end in destruction to himself, and be productive of the most direful catastrophe. Miguel is in the hands of the infamous Queen, who directs every thing. The Chambers were dissolved in order to prevent their debating upon the state of the nation. All the Constitutional Chiefs were dismissed, and replaced by Apostolicals. The Queen had gone so far as to send to Spain for 25,000 men, which Ferdinand will, no doubt, send, if he can spare them from home."

It is added, that the presence of the British troops in Lisbon, and the fleet in the Tagus, are the only obstacles to Miguel's being proclaimed king; and that to escape his vengeance and cruelty, several nobles, and other persons of public character, have left Lisbon.

The health of the king of England is said to be much improved.

FRANCE.—The most important article of the recent intelligence from France is the address of the Chamber of Deputies to the king, in reply to his speech at the opening of the Chambers. After a protracted discussion, the liberal party gained their point, and voted that the policy of the late ministry was a *deplorable* system. This address was the result. We have seen and compared two different translations of it; but not having seen the original, we cannot give an opinion as to which is the more faithful. They, however, not only differ more in language than any two separate but good translations from French into English could differ, but in some instances they vary considerably in sense and import. They notwithstanding agree in representing the address or response of the Chambers as very much an echo of the king's speech; and as lauding him, in the highest strain of French flattery, for dismissing his late ministers, and for resolving to meet the wishes of the nation, by adopting a system of measures, many of which are in direct opposition to those of the late administration. The address, however, distinctly approves of the determination to recal the French troops from Spain, of the naval blockade of Algiers, of the treaty for the pacification of Greece, and of the battle of Navarino, as well as of the king's appointment of his son to superintend promotions in the army. In short, every thing which has been well done, under the late administration, is ascribed to the king, and every thing wrong and oppressive, (of which it is broadly intimated there had been much,) is attributed to the ex-ministers; and the monarch is assured that he has enthroned himself in the hearts of his subjects, by abandoning certain pernicious measures heretofore adopted. In his short reply to the address, the king remarks that he had hoped that in making it the Chamber would have been unanimous, and expresses his regret that such had not been the fact. It appears that the vote on this address in the Deputies' Chamber, was 198 for it, and 168 against it. From this, as well as from some other articles in the publick papers, it is apparent that the members of the late administration have friends and abettors, both in the legislature and in the nation at large; and that they will oppose to the utmost, the plans and operations of the liberal party, now in power. But we think that the liberty of the press is restored, and will be preserved; and that the projects of the Jesuits and their adherents, to make France subservient to Rome, and to exterminate the Protestant religion, are frustrated for the present—and we hope for ever.

It appears that an expedition is fitting out for Greece, to consist of 9000 French troops, and 6000 English; of which Marshal Marmont is to be commander in chief. This is said to be a set-off to the chief command of the allied fleet, given to the British Admiral Codrington. It is suspected, and seems not improbable, that the late French ministry have countenanced the recent changes, hostile to freedom, which have taken place in Lisbon. If so, it may breed alienation between France and England.

SPAIN—so far as we have observed—remains in statu quo.

PORTUGAL.—We have always wondered that either Don Pedro, or the English cabinet, could ever have placed confidence in Don Miguel, whom we have been accustomed to consider and represent as one of the vilest of men. But we supposed that they knew him better than we did, and we were aware that the most unprincipled men, if they do not want understanding as well as virtue, are governed by a regard to their own interest. But we suspected, and the event has proved the suspicion just, that Don Miguel was both weak and wicked. His mother is a very Jezebel, and between her and her darling son, the kingdom of Portugal has again been thrown into confusion. We shall not repeat or enlarge on what appears under the head of Britain, farther than to say, that both these troublers of a nation's peace, will probably be

either destroyed or finally banished; and that eventual good may be brought out of the present evil. Yet, from causes of less apparent moment than the changes which have recently taken place in Portugal, all Europe has sometimes been eventually embroiled; and such may be the result in the present instance.

Greece—Affords but little news for the present month. Ibrahim Pasha, if he has not left Greece, has been rendered inactive; and the operations against Scio are still carried on. We understood that the requisitions of the allied powers demanded equally of the Greeks and Turks to cease hostilities. If so, the military operations of the Greeks, beyond what are strictly defensive, are in violation of their own engagements; for they professed to accept thankfully, as well they might, the proposition of the allies. It is stated that the French and British troops destined to Greece, are sent thither chiefly with the intention of enforcing the conditions of the treaty, and putting an end to the civil broils which have existed through the whole of the Greek conflict, and rendered it far less efficient than it might otherwise have been.

Turkey.—The Sultan still continues the most vigorous warlike preparations; and yet it is said that he seems to be desirous of renewing negotiations with the allies. He has already proved more than a match for them in diplomatic manœuvres. If they suffer him to deceive them again, they will become the scorn of the world; for that he has no regard to truth, in his dealings with them at present, it requires no sagacity to discern. He has closed the Bosphorus against the trade of Russia, and confiscated a number of trading vessels belonging to her merchants. It is also believed that by his influence in the Persian court, which is Musselman in its religion, he has been the cause of the violation of a provisional treaty of peace between that court and Russia. By all this the pride of Russia must be deeply wounded, and if not hampered by her alliances, her armies would doubtless before now have been on their march for Constantinople.

Russia.—The mighty armies of this great power have been approaching the confines of European Turkey for several months past. The river Prut, or Pruth, divides the former Turkish province of Moldavia, into nearly two equal parts; and the part to the north and east of the river was ceded to Russia by the memorable treaty of Bucharest in the year 1812: and on the eastern and northern side of this river, the Rubicon of the Ottoman empire, the Russian armies to the amount of probably 150 thousand men are now arrayed—if indeed they have not passed already into the Turkish dominions. The accounts received from Europe, immediately preceding those brought by the last arrivals, rendered it probable that the Russian armies had actually crossed the Pruth—Such however it appears was not the fact, when the last intelligence from those armies was received in Paris and London. As we have elsewhere remarked, we doubt not that Russia earnestly desires to invade Turkey; but is restrained by the treaty in regard to the pacification of Greece. Couriers pass rapidly and constantly between the allied courts, and it is stated in a London paper that Lord Wellington himself is about to set out for Petersburgh. Britain dreads the increase of the Russian empire, both on the side of Persia and Turkey—By that increase in the east, her possessions in India would be hazarded, and by such increase on the south, her Mediterranean trade would be diminished. Nor does France desire to see Russia drive the Turk out of Europe. But Russia doubtless covets both these objects; and it is very possible that this difference of views and wishes will dissolve the alliance, and perhaps produce war between the powers now united. Time alone can resolve the problem—According to the latest accounts, Russia has a population of 59,393,500 souls—The increase has been one-third in twenty years; and the whole of this immense and increasing population is eminently military. If left to herself, therefore, she might fight both Persians and Turks with probable success; but if Britain, France, Austria and Prussia, shall insist on keeping the peace of Europe, Russia probably will be restrained—but perhaps not.

ASIA and AFRICA.

For the present month, we have nothing of importance to report, from either of these large sections of the globe—War will probably be continued in Persia, with increased animosity. The Turkish Sultan will do all in his power to promote it, in order to produce an important diversion, in his favour, of the Russian forces.

AMERICA.

Brazil and Buenos Ayres.—It rarely happens, that a state of actual warfare with scarcely any fighting, continues between two powers for such a length of time, as has lately been witnessed between these belligerents. The truth seems to be, that both are feeble and exhausted; and yet that they cannot agree on terms of peace. The last accounts state that their armies, each consisting of about 6500 men, were near each other in Rio Grande, and that a conflict was expected soon to ensue.

COLOMBIA.—The Grand Convention of this great republick, for settling the controversies and disorders by which it has for three years past been distracted and dishonoured, was to be opened on the 2d of March, at Ocana, or Santa Anna, a town about midway between Carthagena and Bogota. We have not heard of any of the doings of the Convention. It is to be hoped they may be able to restore order and peace to their unhappy country. This however seems to be doubtful. There has been recently a pretty serious insurrection at Carthagena, but the established authorities eventually prevailed against the insurgents, and their chief, Padilla, fled. Bolivar left Bogota, we believe for Ocana, on the 3d of March; and issued a proclamation on the occasion, exhorting his countrymen to confide in the Convention. But the proclamation itself gives evidence that suspicions existed, that the members of that body would aim at personal aggrandizement. Yet we hope the event will prove that these suspicions were, as Bolivar asserts them to have been, utterly unwarranted. Bolivar himself is grievously suspected, by many of his countrymen, of aiming at a Dictatorship. It may be so; but we will not believe it, till we have better evidence of the fact than we have yet seen. It is said that in Peru and Chili he is the object of general distrust and hatred. But such statements are often made by a single letter writer, perhaps ignorant or partial, and then circulated throughout our country.

CENTRAL AMERICA.—The lamentable civil war between the Guatemalians and the Salvadoreans, which has been raging for a good while in this unhappy state, is still continued. The party first mentioned have the constitution and the governmental power on their side. But the other party, although insurrectionists, are probably the more numerous, and most likely ultimately to prevail. The former party have many old Spaniards among them, whom the Salvadoreans bitterly hate, and accuse them and their abettors of being enemies to freedom and the equal rights of the citizens. Much blood has been shed, and more we fear will flow, before the unhappy quarrel can be terminated.

MEXICO.—Treaties of commerce and of boundaries have been negotiated by our minister, Mr. Poinsett, with this republick. They have been sanctioned by the Mexican Senate, and copies of them have been sent to Washington. We hope these treaties will finally terminate all controversy between Mexico and the United States. Commodore Porter, with part of his fleet, was at Vera Cruz on the 18th of March. He had removed his flag to the Asia, a 74 gun ship, and remained chiefly on board; but was not able either fully to rig or to man the ship. His patience must be greatly tried by the circumstances in which he is placed—The old Spaniards are leaving Mexico as fast as they can get away.

UNITED STATES.—Our Congress are still in session; and with unfeigned regret we say it, have done but little, comparatively, of the business for which they were elected. About a fortnight since, a member stated, and we believe with truth, that there were 348 bills, in different stages of their progress, yet to be acted on, or left unfinished, beside much important business which had not then been touched. The legislature of the state of New York adjourned a short time since, having been in session 112 days, and passed 339 laws; and the legislature of Pennsylvania, after we think a still shorter session, adjourned, after passing 223 acts. Allow the concerns of the union to require more deliberation than those of the individual states, still the tardy proceedings of Congress will and ought to suffer in the comparison; and yet our state legislatures also, are believed to waste much time in party controversies, wholly irrelevant to the objects of their appointment. That such is the fact, in regard to the Congress at Washington, is believed and complained of by men of all parties. But if the people do not correct the evil, by a decided indication of their will in the election of their representatives, they may complain without relief; and indeed will deserve none.

The past winter was mild, almost beyond a parallel; but the frost of the spring has done great injury in the vegetable kingdom, especially in the southern part of our country. In the city where we write, more snow, we are persuaded, fell on the 14th of April, than in the whole of the preceding winter. In a few places of our highly favoured land, there is now, and has been for some time past, a partial prevalence of the disease denominated varioloid; but the general health of our country is believed to be even greater than usual; and what is still more important, we think it evident, that while there remains much to lament, our moral and religious state is decisively improving.

ERRATA IN OUR LAST NUMBER.

Page 147, 2d col. the word *her*, placed at the beginning of the 4th line from bot. belongs to the beginning of the following line.

Page 148, 2d line from top, for *intruded* read *introduced*.

THE

CHRISTIAN ADVOCATE.

JUNE, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 200.)

Unhappy consequences of Mr. Eastburn's acting as a catechist and exhorter without a regular designation; the manner in which the evil was arrested; Mr. E.'s examination and qualified licensure by the Presbytery of Philadelphia.

In an early part of the summer of 1799, a collegiate pastor of the church to which Mr. Eastburn belonged, was ordained; and publick worship was, in consequence, regularly celebrated, twice on the Sabbath—at Campington, as well as in the associated church in the city. The urgency therefore which had led to Mr. E.'s employment as a catechist and an exhorter, was now terminated. But his labours had been so acceptable and so evidently blessed, that he thought he ought not to discontinue them; and for the same reason, his pastors were reluctant to attempt to lay him under any restriction. He therefore continued, for nearly six years, to exhort on the evenings of the Lord's day, and at some other times, both in the Northern Liberties of the city and in several other places. Toward the latter part of this period, the ill effects of Mr. E.'s appearing as a publick teacher, without any regular call or appointment to such an office, became painfully manifest. Several individuals, utterly unqualified to teach and admonish others, became exhorters and leaders in religious meetings; and considered themselves entitled to assume these characters, in consequence of being able to plead the example of Mr. E. The evil was increasing, and the embarrassment it occasioned to the pastors of the church to which these unauthorized teachers chiefly belonged, was not small. To endeavour to arrest the evil by an explicit prohibition, would, it was thought, hazard the peace of the congregation; and to suffer it to proceed, seemed inconsistent with a faithful discharge of duty. In these circumstances the irregularity was corrected, in a manner which the writer of this memoir has always considered as peculiarly providential, and as laying him under special obligation to Divine grace and goodness. The facts were as follows—The writer had been so occupied in the course of a certain week, that Saturday had arrived, without his having even selected a text for a discourse on the following day. On opening the New Testament with a view to such a selection, one of the first passages that met his eye, was Gal. vi. 3—"For if a man think himself to be something, when he is nothing, he deceiveth himself." The determination was immediately formed to discourse on these words, and to show how, in religious concerns, this text is verified, in a variety of instances. Five such instances occurred, and were rapidly minuted

down, before the connexion of the text was carefully examined, or a commentator consulted. On looking into Doddridge, it appeared that in his opinion, the words were specially intended as "a caution against vainglory and an overweening opinion of ourselves;" and in a note he states it to be the opinion of Mr. Locke, that the following verse has a particular reference to false teachers. This immediately suggested that a sixth particular might consist, in an application of the text to those who take on themselves the office of publick teachers of religion, without either qualifications for, or call to such an office. But it was speedily resolved to omit this, lest in the particular circumstances of the congregation the contemplated application might appear to be too pointed, and thus be productive of disturbance. To this resolution, however, the pastor on a little reflection found he could not adhere. The words—"not handling the word of God deceitfully," flashed on his mind, with a force which almost made him tremble. He saw that if the text he had chosen rendered the particular in question peculiarly applicable to his charge, this was so far from furnishing a reason for the omission of that particular, that it formed an imperious demand that it should be retained, and be distinctly and prominently presented. It was accordingly retained, and made the last of the series. The effect was salutary beyond all expectation. The impression produced by this discourse was powerful, and yet, so far as was ever known to the pastor, not offensive. The unqualified exhorters never again, it is believed, attempted to speak in publick. But on the Wednesday morning following, Mr. Eastburn came to his pastor, and in a long conversation opened his mind freely. He said that the sermon he had heard on the Sabbath, had deprived him of sleep, and had led him to close self examination. He appeared to be particularly distressed with the apprehension, that he had been "thinking himself to be something, while he was nothing." Such, he was told in reply, was not the estimate made of him by the preacher, either when the sermon was delivered, or at any other time; but on the contrary, that he was believed to be qualified to do good, and that he had done good, by taking the lead in social exercises of religion; still that it should be our care to do good in such a way as not to do harm at the same time; and that he could not but be sensible that his example had furnished a plausible pretext, for some who were wholly unfit to discourse publickly to others on the great doctrines of the word of God, to assume the awful responsibility of doing it. The result was, that he threw himself entirely on his pastor to direct him how to act; and was promised that his case should receive the most serious and deliberate consideration. This conversation, which lasted from early in the morning till one o'clock, took place, as appears from the writer's diary, on the 12th of December, 1804, and the writer has often looked back to the circumstances which led to it, and the consequences which followed it, as furnishing for him a subject for humble gratitude to God—gratitude that he was, without plan or design on his part, in a sort compelled to do that which not only arrested the progress of evil, but opened the way for the eminent and extensive usefulness of the holy man whose memoir he is now writing.

It was so ordered in providence, that about four years before the occurrence just stated, a plan had been devised for providing a chaplain, of the Presbyterian denomination, for the Jail, Hospital, and Bettering House of the city of Philadelphia. This plan, with some considerations urging its adoption, had been printed in a pamphlet form, and distributed among those who,

it was supposed, were likely to favour it and render it effective. But no suitable candidate for the deficiency could be named, and hence the whole plan met with opposition from some, and with indifference from many; and the present writer, by whom it had been drawn up, had already considered his attempt as finally abortive, when he found himself pledged to consider the case of Mr. Eastburn, and advise him as to the course he ought to pursue. It did not require much meditation to think of him as a fit person, and in some respects the fittest that could be found, to act as a chaplain to the publick and charitable institutions which have been mentioned. The management of those institutions was much in the hands and under the influence of the Friends or Quakers; and with them the very circumstance that Mr. E. was not a regular clergyman of the Presbyterian church, would render his stated access to these establishments more easy and acceptable, than if he had been clothed with the regular clerical character. With others, also, who had been hostile or indifferent to the plan first proposed, Mr. E. was highly popular; and that he was admirably qualified to perform the duties of a chaplain to those who were in a state of suffering, whether through misfortune or crime, was admitted by all. After therefore consulting with a number of his friends, and finding that Mr. E. was cordially willing to accept of the appointment contemplated, the writer determined to endeavour to obtain in his behalf, from the Presbytery of Philadelphia, a designation to the duties of a chaplaincy; with a license also, to exhort and pray with Christian assemblies generally, as opportunity might offer. Accordingly, the memorial recited in the minute of the Presbytery which will presently appear, was drawn up, and subscribed by a number of influential individuals. During the interval between Dec. 12th, 1804, and May, 1805, the impression of the writer is (but without a distinct recollection) that Mr. E. did not often, if ever, address promiscuous assemblies; but confined himself chiefly to taking a leading part in meetings for prayer and religious conference, to the visitation of the sick, and to conversations with individuals whose minds were seriously exercised in regard to their spiritual state.

The following extract from the minutes of the Presbytery of Philadelphia, will sufficiently explain the whole process by which Mr. E. was regularly authorized to perform the duties of a religious teacher, the conditions and limitations under which the authority was granted, and the examination to which he was subjected when the grant was made. The Presbytery was remarkably harmonious in all the discussions which took place at the time, and entirely unanimous in the result.—A venerable member, now deceased, remarked to the writer, after the adjournment, that he thought a divine influence had most sensibly pervaded the judicature of the church on this interesting occasion.

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"At a meeting of the Presbytery of Philadelphia, May the 14th, 1805—

"Present Drs. Green and Blair; Messrs. Irwin, Davenport, Russel, Milledoler, Latta, Boyd, Potts, and Janeway, ministers.

"A memorial signed by a number of members of several Presbyterian congregations in Philadelphia, was brought in, read, and is as follows—

"'*To the Reverend Presbytery of Philadelphia.*

"'We the undernamed inhabitants of Philadelphia and the liberties thereof, beg leave to lay before Presbytery the following memorial, viz.

"'We represent that the circumstances of those who are confined in the Bettering House, Gaol, and Hospital of the City of Philadel-

phia, in being deprived of the instructions and consolations of religion, are calculated deeply to affect the minds of those who suitably estimate the value of evangelical truth, and know the worth of immortal souls. Influenced by the consideration of these circumstances, a number of the ministers and other members of the Presbyterian churches in Philadelphia, did about four years since, devise and endeavour to execute, a plan for committing to a regular Presbyterian minister, the charge of the unhappy people in the publick establishments mentioned. This plan is herewith submitted to the Presbytery, that our views and designs, and the reasons which in our opinion justify them, may the more distinctly appear. For though we do not propose exactly to adopt the plan which is exhibited in the printed pamphlet, yet the considerations by which it is supported, are those which still influence us.—But we beg leave to remark, that the plan thus exhibited to the Presbytery, was not carried into effect at the time it was devised and printed, principally because a suitable and popular candidate, for taking the charge of the establishments in question, could not be held up to those who were requested to subscribe for his support; and till the present hour the whole business has been suspended, for this reason. In the mean time the ministers and members of various religious denominations have occasionally visited the Bettering House and the Gaol, and spoken to the people who are there confined. Among those who have performed these acts of religious charity, none has been so assiduous as Mr. Joseph Eastburn, a member in full communion with the 2d Presbyterian congregation of this city, and none, we truly think, could be more acceptable or useful than he. We do, therefore, with all deference to the reverend Presbytery, respectfully submit it to their very serious consideration, whether it might not be highly advantageous to the interests of religion, if the said Mr. Eastburn should be by them appointed a catechist or evangelist, for the express purpose of taking the charge, under their direction, of the Bettering House, Hospital, and Gaol of this city; with permission, also, as occasional opportunities might offer, of speaking to others on the great subjects of religion. It is, no doubt, well known to the Presbytery, as it is to the undersigned, that Mr. Eastburn has been for some years, in the practice of exhorting smaller or larger assemblies of the people on the concerns of their souls, and that his labours have been very acceptable to many. If he should receive authority from the Presbytery to continue this practice, with the special designation of the publick institutions mentioned, as his particular charge, and under the control of the Presbytery, would it not rather prevent, than become a precedent for, the violation of the established order of our church? Could it be pleaded as a precedent for introducing men into the ministry, indiscriminately, without those literary qualifications, or that regular process of trial, usually demanded? Would it not rather be analogous to what other Presbyteries have lately done, and the General Assembly approved? This we fully submit to the wisdom of the Presbytery; being ourselves sincerely attached to the excellent order established on this subject generally, by the constitution of our church. We have, on the whole, nothing further to add, but that we know that Mr. Eastburn is so well esteemed in the city, that the appointment we suggest would immediately render practicable the plan for supplying the institutions in question, with regular religious instruction and visitation; that his acceptance among other denomina-

tions is such, that he would be likely to obtain their countenance and approbation in this work; that the very circumstance of his not being a regularly ordained clergyman of our church, would of itself facilitate his entrance into the institutions contemplated; and that if Presbytery, as we hope may be the case, shall find their way clear to authorize him to take the charge of these establishments, we the undersigned are ready to use our endeavours to obtain for him such a salary as may enable him to devote his time to this important work.'

'*Philadelphia, May*, 1805.'

"This memorial was made the subject of much deliberation, inquiry, and discussion.—In the course of which it appeared, that Mr. Eastburn, to whom the memorial refers, has received baptism for himself in adult age, though he he had been baptized in infancy; and was still disposed to consider infant baptism in a different light from that in which it is viewed by our church, though *he* has always remained in communion with that church, and shown no disposition to urge his peculiar sentiments on others. On the whole, after a careful consideration of the case, the Presbytery, feeling most sensibly the importance of providing for the religious instruction and assistance of the unhappy persons confined in the places mentioned in the memorial, and desirous at the same time to do nothing contrary to the principles and usage of the Presbyterian church, determined to specify distinctly the conditions on which they would agree to take Mr. Eastburn under their patronage. These conditions were the following—

"1. That he adopt the Confession of Faith, catechisms, government, and discipline of the Presbyterian church, (the article of baptism alone excepted) and agree to walk by them as the rule of his faith and practice.

"2. That he be willing to engage, and do engage, that on the subject of baptism (retaining his own sentiments) he will leave those with whom he may have intercourse, in the undisturbed possession of their creed and opinions; and that whenever applications shall be made to him in regard to baptism, he will direct the applicants to some regularly ordained minister.

"3. That in receiving from this Presbytery authority to teach, he do not consider himself a candidate for the pastoral office.

"4. That he agree to submit, in the discharge of his duty, to the directions that shall from time to time be given him by Presbytery.

"5. That the authority to teach which may be conferred, shall cease whenever the Presbytery, or Mr. Eastburn, shall judge its continuance to be no longer expedient.

"6. That in the execution of the trust that may be conferred by Presbytery, it be understood that he will in all respects endeavour to avoid giving offence, by taking care not to violate unnecessarily the sentiments and opinions of those among whom he may be called to labour, and by the exercise of an exemplary humility, prudence and condescension.

"Mr. Eastburn was then introduced to the Presbytery, and the above conditions were twice read, and he fully agreed to each and all of them as reasonable and proper, and as forming the system by which he would act in the execution of the trust which the Presbytery might commit to him, in consequence of the prayer of the memorial.

"Presbytery then conversed with Mr. Eastburn on his experimental acquaintance with religion, and questioned him on some of the leading truths and doctrines of the Christian system, and having obtained entire satisfaction on these sub-

jects, came to the following resolution, viz.

"*Resolved*, That Mr. Joseph Eastburn be, and he is hereby authorized, to explain and discourse on the sacred scriptures, to catechise and exhort in the Gaol, Alms House, and Hospital, of the city of Philadelphia, and also, as occasional opportunities may offer, to speak to collections of people in other places, on the concerns of their souls.

"Ordered, that the stated clerk furnish Mr. Eastburn with an attested copy of the preceding memorial, and of the subsequent proceedings of Presbytery relative to him.

"Extract from the Minutes of the Presbytery of Philadelphia.

"GEORGE C. POTTS,
Stated Clerk."

TRANSLATION OF MARCK'S MEDULLA.

(*Concluded from p.* 154.)

XIX. Natural religion is insufficient to the attainment of salvation; because, 1. It does not inform us who the true God is, John xvii. 3—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." 2. It communicates no knowledge of Christ, Acts iv. 12—"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." 3. The Gentiles are said to have formerly lived without the hope of salvation, "*having no hope and without God in the world.*" 4. Because there is no justification by works; and the gospel system is not discovered by the light of nature.

XX. Pelagians and Socinians nevertheless maintain, that the religion of nature is sufficient for attaining salvation. They say, 1. *That whatever may be known of God is manifest by the light of nature.* Rom. i. 19. Answer: The light of nature does not manifest what revelation teaches as necessary to be believed and understood. They say, 2. *That men are pronounced inexcusable on the principles of natural religion*, Rom. i. 20. Answer: Although these principles remove any solid or specious pretext for unbelief, they by no means remove every one that may be called vain. 3. *They affirm that natural religion leads to repentance.* Rom. ii. 4—"Not knowing that the goodness of God leadeth thee to repentance?" Answer: Not, however, to the saving grace of repentance. It rather drives than leads the sinner by any suitable way fairly pointed out. Besides, this passage probably refers to the extraordinary favour of God manifested to the Jewish nation. 4. *Excusing thoughts are said to be suggested by the religion of nature*, Rom. ii. 15. Answer: They do not however excuse the transgressor at all times, in all respects, and in the right way. 5. *It is said that natural reason affords discoveries of the Deity*, Acts xvii. 27. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Answer: It discovers his existence, but leads to no gracious communion with him.

XXI. Natural religion in the abstract is not at variance with revelation, for truth is always consistent with truth. In reality, it never exists in the abstract, and since revealed religion may be found in its purity in the Scriptures, whenever a repugnance is discovered between them, the former should give way to the superiority and certainty of the latter.

XXII. The end of natural religion is not the salvation, but chiefly the conviction of men, that they may be without excuse, Rom. i. 20, and that a more effectual restraint may be imposed upon the actions of man, or the exterior of the community.

XXIII. The insufficiency of na-

tural religion demonstrates the necessity of revealed religion. This has been the effect of it in past times on heathen nations.

XXIV. Revealed theology is either *habitual* or *systematick*. The former is interwoven with our intellectual principles in a supernatural way, and is of a complex nature. Hence the various terms applied to it, such as *knowledge, wisdom, understanding*. 2 Pet. iii. 18; James iii. 17; Deut. iv. 6.

XXV. Systematick theology, considering its branches and the mode of investigating them, is variously divided, but chiefly into *didactick* and *polemick*, and likewise into *positive* and *scholastick*. Of these departments, the first is not so much restricted by the rules of logick as the latter, which, according to a very useful and ancient practice, is conducted in a severer and more methodical manner.

XXVI. That theology in particular is called *Scholastick*, which for many centuries obtained in the schools of the priests, and together with its authors has been branded with deserved contempt, for the manner in which they introduced the authority of fathers and philosophers, for the strangeness or falsity of their arguments, for their barbarous and obscure terms, and for the neglect and obscurity in which they buried the scriptures. We do not deny that with the trifles of the schoolmen there were mingled some commendable maxims in philosophy, brief sayings, and even portions of Divine truth.

XXVII. The definition of Theology is *that system of doctrine in which the true religion is communicated by revelation from God to man as a sinner, in order to his salvation and the glory of God.*

XXVIII. It is called *doctrine*, John vii. 16, 17—"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself." Tit. i. 9—"Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." It is rather *practical* than *theoretical*, because all knowledge leads to practice, and has special reference to it. John xiii. 17—"If ye know these things, happy are ye if ye do them." 1. Tim. i. 5—"Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned." It is objected, 1. That it is called *knowledge*, John xvii. 3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We reply that knowledge is conjoined with practice, and is itself practical. 2d. Objection. The object of theological knowledge, which is God, has nothing *practical* in its nature, and exists separately from any consideration of human practice. Answer: The knowledge and worship of God is altogether practical. 3d. Objection. The *synthetick* method is that which belongs to theology. Answer: Whatever method is adopted is an arbitrary matter, and it varies with various theologians.

XXIX. The theological system of doctrine is also *dianoetical* [i. e. it is conversant about conclusions and consequences], on account of the conclusions deduced from premises. The proof of this is derived, 1. From the example of Christ and the Apostles, Matt. xxii. 31, 32—"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." 1 Cor. xv. 12—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 2. From the command to "*search* the scriptures." 3. From the fact that

the uses of scripture cannot be attained without the deduction of consequences. 2 Tim. iii. 16—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It is falsely said by the Anabaptists, that *reason* and *philosophy* are discarded by Paul: 2 Cor. x. 5. Col. ii. 8—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." These passages are evidently to be restricted to corrupt reason and philosophy. The same opinion is in part maintained by Lutherans and Papists, who reject our conclusions *a posteriori*, on the ground that men have no right to give a "private interpretation" to scripture; whereas, Peter, in that passage (2 Pet. i. 20,) does not deny to private men the privilege of interpreting scripture, but only of interpreting it in their own peculiar way, or in such a way as is suggested by their own mere pleasure.

XXX. The remaining principal objections are, 1. That conclusions are not a matter of revelation. *Answer.* Not indeed explicitly and in a formal manner, but impliedly, and materially. 2d objection, They have their foundation in reason, which is fallible. *Answer.* The province of reason is simply as an instrument to connect them together. Nor is it always fallible. 3d objection, Reason is blind. *Answer.* The reason to which we refer is that which derives its light from the word and the Spirit of God. 4th objection, People in general do not comprehend inferences. *Answer.* This is not true of those legitimate and proximate inferences, which the logick of nature teaches every body.

XXXI. The distinction maintained by Papists between *conclusions theological*, and *conclusions of faith*, is not admissible: because all the truth fairly deduced from scripture, by whomsoever done, should be believed, though all are not equally necessary to salvation.

XXXII. The *foundation* of theology is the word of God alone; not the decrees of synods; nor the *dicta* of fathers; nor the testimony of the senses; nor human reason. The last however is very useful in the study of theological science. It is serviceable in a three-fold way—by way of *inference*, *comparison*, and *illustration*. Reason has also another important province—that of setting forth known and admitted truths, such as are learned even from nature, and of establishing the probability and possibility of the mysteries of faith.

XXXIII. The foundation of theology should therefore be one of absolute infallibility, and independent authority. The revelation of the word of God in former times was communicated in various ways; sometimes through the ministry of angels; at others, through the medium of bodily appearances; by the utterance of a voice; by a vision in a trance; by dreams; by illuminating the understanding; and finally, by *Urim* and *Thummim*. The only way in which revelation is communicated to us, at the present day, is through the scriptures.

XXXIV. The *object* of theology is the true religion, or the knowledge and worship of God. Nor is it man only that bears a relation to this object, but the other works of God also.

XXXV. The *subject* of theology is man, considered as fallen from the state of innocence. Ps. xix. 8—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." 2 Tim. iii. 17—"That the man of God may be perfect,

thoroughly furnished unto all good works."

XXXVI. The *end* of theology is, first of all, the *glory* of *God*. Prov. xvi. 4. 1 Pet. ii. 9—"The Lord hath made all things for himself: yea, even the wicked for the day of evil." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Next, the *salvation of men*. John xx. 31—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Tit. i. 2—"In hope of eternal life."

SCEPTICISM IN CONTRAST WITH TRUE RELIGION.

We have been favoured with a copy of the following extract of a letter from one religious friend to another, giving an account of the conversion of a sceptick. We think it in every view worthy of a place in our miscellany; but we were particularly struck with the contrast which it exhibits between scepticism and true religion, as *a source of present happiness*. There is scarcely a more common or a more fatal delusion, especially among the gay and the aspiring, than that religion is cheerless and gloomy. The exact contrary is the truth. Infidelity and irreligion are, especially in adversity, heartless, cold and comfortless; while genuine piety, not only ensures that eternal future felicity which would render it eligible even at the expense of a whole life of sadness and privations, but it is, also, the present and immediate source of the most delightful peace, and consolation and joy, which the soul of man can know on earth.

Extract of a Letter.

"Believing it to be the duty and privilege of a child of God, to bear in mind the manifestations of the rich and distinguishing grace of God, as extended towards himself and his fellow sinners, I sit down, with mingled emotions of wonder, astonishment, adoration and heartfelt satisfaction, to write, as far as I can recollect, what I have heard with my own ears, and what others have told me, of the power of divine grace, and the rich mercy of my God, as displayed in the conversion of a friend of mine, whilst on his sick bed. For several months past, this friend had had his mind more or less exercised on the subject of religion. He had been reading the sacred Scriptures, with a desire to believe their truths and obey their precepts: but he found darkness, mystery and uncertainty, still rested upon his mind, in respect to this great subject. At this time, Dr. Alexander's *Evidences of Christianity* was put into his hands, by a Christian friend. The perusal of this book cleared up every doubt, and opened his eyes to the importance of making religion a personal concern. From that time, he sought by prayer and reading the Scriptures, the favour of God—the pardon of sin, through the mediation and intercession of the Lord Jesus Christ. His mind grew more and more interested on this subject, until he became much oppressed and distressed. A sense of his guilt made him fear and dread, lest he should not find mercy and pardon at the hand of God. He expressed his fears to his Christian friends, and they pointed him to the Lord Jesus Christ, as able and willing to save every weary and heavy laden sinner. On Tuesday morning the 17th of May, (1826,) he felt his burden removed, and a peace and joy ran through his soul, to which he was before a stranger. His affections, which before had been fastened to earth, were now loosed; the sting of death was taken away; and every power and affection of the soul was at once running out, and

fixing upon God, as an object worthy of his supreme love, and highest praise. His views, desires and enjoyments, seemed at once changed; 'old things had passed away and all things had become new:'—He was taught to speak a language which a little while before was unknown to him; he was brought to choose for his companions a class of persons whom he once looked upon as a deluded, enthusiastic, narrow-minded people. His language on this subject was such as this—'Oh! that I could express the happiness I feel; the gratitude that fills my heart, the resignation I feel to the will of God—I once dreaded a sick and dying bed, death had terrors to my mind which I could never shake off; and when I thought of the separation which death would occasion between me, and my dear wife and children, my soul would recoil at the very thought—I could not bear to dwell upon it. But, now I am willing to give them up.' At another time, speaking on this subject, after taking into his arms a dear infant child and returning it to its mother, he observed, 'I feel that I can give you, and all my children up to God, as willingly as I return this child to you—as you know better what to do with it than I, and will take better care of it than I could—so the Lord knows and will take better care of you than I could.' Speaking of the enjoyments that were to be found in the service of God, he observed, 'If I could have known the happiness which religion afforded, I would have embraced it twenty years ago.' When visited by his Christian friends, he manifested great satisfaction at seeing them; and expressed his gratitude to the Giver of all blessings, for having sent his Christian friends to see him. In a conversation which he had with me, I was much gratified. He mentioned the instruction he had derived from reading Dr. Alexander's Evidences of Christianity, and that it was his opinion that no person who would read that work with an unprejudiced mind, would fail to be convinced that the Bible was a revelation from God. He spoke of the great change that had passed upon his mind with respect to the children of God, that he once was prejudiced against them, and felt an aversion to their society; but he now looked upon them in a very different light, and felt such an affection for them as he could not well describe. Being asked by a minister of the Gospel, if he thought he could do any thing towards his own salvation; he answered, 'No:—his dependence was upon Christ, that he was conscious he was a sinner before God, and that every thing he did was mixed with sin. Nay, that his very thoughts were sinful.' At times his heart was so filled with gratitude to the Divine Being that he could only manifest it by weeping: and a consciousness of his unworthiness would make him sometimes exclaim, 'Oh! I feel thankful for this morsel of bread.' At another time, when a friend asked him about the change which had passed upon his soul; he observed, 'I am afraid of being deceived, or of deceiving others. I want to be very certain of building upon that sure foundation Christ Jesus: I feel my need of an understanding heart, to know aright the things which belong to God.' At another time, when his evidences were bright, he exclaimed, 'I would not give up my hope in the Lord Jesus Christ for a thousand worlds.' He would sometimes say, 'sweet is the name of Jesus;' on another occasion, when a Christian friend repeated the following verse of a hymn—

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there'—

He said, 'Yes, my head rests upon his bosom.'

Having presented my friend with the book of promises by Clarke; he

sent for me into his room on Monday morning, and on approaching his bed side, he took my hand, and said, 'My Christian friend, I cannot tell you how thankful I feel that you have put into my hands this little book; I have derived much comfort and peace from these promises; I feel they are suited to my case; they come home to my heart. Indeed, I find that my views and feelings have undergone such a change that I cannot doubt but that I have experienced the new birth. What but religion could have effected this wonderful change. Until lately I have so dreaded a dying bed, a separation from my friends, that I have often wished I could be hurried out of the world without a moment's warning. But, all this fear and dread has been taken away; and I feel as little concern about dying, as I do about eating; and my present feelings I would not give up for ten thousand worlds.' I observed to him, that he would not be ashamed to tell all his friends what a dear Saviour he had found. He replied, 'No—not ashamed; I would rather glory in it; and I should like to have an opportunity of telling some of my friends what I have experienced, and to point them to religion as the only source of real enjoyment: so far from feeling ashamed, if I were able to go into a worshipping congregation, and was endowed with the gift of a preacher, I should feel no embarrassment in exercising that gift.' On Tuesday morning I had some conversation with my friend which fully satisfied my mind that his change was the effect of the illuminating, life-giving, renovating influences of the Holy Spirit upon his heart. I asked him what part of the sacred Scriptures he found most instructive; he said, the Psalms,—as they expressed most fully the feelings and desires of his heart. He then called for the Bible, and read the 23d, 24th, 25th Psalms, as those which he was particularly attached to. He said, the 23d breathed the desires of his heart, and that he wanted to make the language of this Psalm his own. The 24th he loved to read, because it treated of the power and glory of the Divine Being. With the 25th Psalm he was very familiar. It furnished him with matter for prayer; and the fourth verse was so very descriptive of the desires of his soul that he had repeatedly used those very words when supplicating a throne of grace, 'Shew me thy ways, O Lord, teach me thy paths;' for, he said, if the Lord would teach him, he knew he should find repentance and salvation through the Lord Jesus Christ. He observed that the first time he read the Scriptures after he found spiritual comfort, he opened to the 62d Psalm, and it was so very descriptive of the feelings of his soul, that he could not refrain from shedding tears of joy and gratitude. The Psalm commences, 'Truly my soul waiteth for thee, from God cometh my salvation.' I remarked, if these Psalms had been put into his hands a year ago, they would have been as unintelligible to him as to his little son. He said, 'Yes, I needed an understanding of these things, I felt my want of that spiritual wisdom, of that teaching which God alone can impart.' Soon after he received a manifestation of God's distinguishing grace in the pardon of his sin, he said, 'Fill the house with *praise*.' And it has been well filled ever since, with the high praises of God."

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We are not informed whether the subject of the preceding narrative recovered from his sickness, or whether it terminated in death.—In either event, the change he experienced was infinitely important. We have in our hands two other communications, stating the benefit derived from Dr. Alexander's Evidences of Christianity; and we have ourselves heard from the lips of one individual a relation of the effect

produced on his mind by the reading of that little volume, quite as interesting as any other with which we have become acquainted. What seems remarkable is, that in every instance that has come to our knowledge, the conviction of the truth of the Holy Scriptures derived from that book, has not ended in barren speculation, but has apparently terminated in a sound conversion; or in exercises which might be expected to eventuate in such a happy manner. The author, we are certain, could receive no reward of his pious labours comparable to that which a knowledge of these and such like facts will afford; and the facts ought to operate as a powerful inducement to circulate this publication as widely as possible. This is a "labour of love" which we earnestly recommend to our readers.

Miscellaneous.

OVERTURE TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH ON THE SUBJECT OF MISSIONS.

The preliminary observations contained in the following Overture, we have wished to bring before our readers for a considerable time past. We believe them to be founded in unquestionable fact, and in scriptural truth, and as worthy, therefore, of the very serious consideration of every member of the Presbyterian church. The space which they occupy in our pages, we verily think could not be better filled than by their insertion; and as the printed pamphlet which contains these observations has been laid before the General Assembly, and given rise to animated discussions in that body, we have supposed that it might be desirable to our readers to see the whole—A few additional remarks will be subjoined to the Overture.

An Overture to the General Assembly of the Presbyterian Church in the United States, for an Improved Organization of the Board of Missions under the Direction of the said General Assembly.

PRELIMINARY OBSERVATIONS.

It is a fact, equally notorious and lamentable, that the Presbyterian Church in the United States is not, at present, taking that interest, and making those exertions, in behalf of the sacred cause of missions, which, from her wealth, her extent, and her numbers, might reasonably be expected. The remissness, indeed, of this church, in sending the gospel to the destitute, is believed to be such, as may well render her members fearful of the marked frowns of her divine and glorified Head, who, after he had paid with his precious blood the price of her redemption and was just going to "ascend up on high," left it as his parting command to his church, "to preach the gospel to every creature."

The present inactivity of the Presbyterian Church in missionary operations is the more remarkable, and the more inexcusable, because it has succeeded to a state of things, of a far different character. The time was, when this was the most missionary church in the United States of America. From a presbytery of six ministers, organized in Philadelphia about the year 1704, she has extended her bounds in all directions, till they have reached to Maine and Montreal on the east and north, and to the Missouri and the Floridas on the west and south: and that this whole territory has been gained to the Presbyterian Church as the effect of domestick missions, may be proved, beyond a question, from authentick records.

Nor have missions to the heathen been heretofore neglected by this church. David Brainerd, whose missionary spirit and character have become a kind of standard for modern missionaries, and whom Henry Martyn distinctly proposed to himself as a model—David Brainerd was a Presbyterian minister. He was ordained for the special purpose of being a missionary by a presbytery in New Jersey; of that presbytery he remained a member till the time of his death; and his most important and successful labours among the Indians, were performed within the bounds of the Synod of New York. He received indeed a pecuniary allowance from a society in Scotland; but his labours were directed by their correspondents and commissioners in America, who were all Presbyterians. His brother and successor, John Brainerd, was also a Presbyterian minister, and received his support chiefly from the contributions of those who belonged to this denomination. Nor were these the only men employed in Indian missions, in the earlier periods of this church. In the year 1766, Mr. George Duffield, (afterwards Dr. Duffield) and Mr. Charles Beatty, were sent on an exploring mission, through some hundred miles of wilderness, and preached with acceptance to the Indians, on the banks of the Muskingum: and in the following year, two other missionaries were sent into the same region.

The revolutionary war of our country suspended, for a long period, all missionary operations among the aborigines of our country; except that the indefatigable and exemplary Moravian brethren, feebly maintained, at the risk and the loss of many lives, some of their missionary stations.

Subsequently to the revolutionary war, and the formation of the General Assembly, Indian missions were instituted and patronized by the Presbyterian Church, for a number of years before any other church in our land, except that of the *Unitas fratrum*, was engaged in this noble enterprise. Under the auspices of the General Assembly, and at an expense of more than ten thousand dollars, the Rev. Gideon Blackburn established Indian schools, and performed other arduous and successful missionary labours, among the Cherokees. For the happy success in Christianizing and civilizing that tribe of Indians, which has recently been seen, the way was prepared by a Presbyterian missionary—He laboured, and after he withdrew from the field, the missionaries of the American Board entered into his labours, and under the Divine blessing, are now witnessing the happy effects of the fidelity and efforts of themselves, and of him who preceded them.

The Board of Trust, also, of the Western Missionary Society, composed of members of the Synod of Pittsburg, and aided by an annual allowance from the funds of the General Assembly, prosecuted several Indian missions, with a most commendable zeal, and with some encouraging appearances of success. The late war terminated, or suspended, one of these missions. It was however afterwards renewed, and partially continued till within two years past; but since that period, it has been wholly relinquished. Other missionary stations, once occupied by the Western Board, have also been relinquished to the American Board.

In the year 1818, measures were adopted by the General Assembly to form, in concert with the Reformed Dutch Church and the Associate Reformed Church, a missionary establishment on an extensive scale. It received the title of The United Foreign Missionary Society. This society, at a very large expense, sent missions to the Indians on the northern, western,

and southern frontiers of our country: but two years since, this society was also merged in the American Board of Foreign Missions: and within the current year, the only remaining fragment of an Indian mission in the Presbyterian Church, was resigned to the same board, by the Synod of South Carolina and Georgia, by whose exertions it had with difficulty been sustained.

Thus it appears, that the Presbyterian Church, in its distinctive character, has not, at present, a single heathen mission—is, in this respect, without "a local habitation or a name," in any region of the earth, covered by five hundred millions of immortal beings, who have never heard of the name of the Saviour.

It ought also to be mentioned, that a zealous effort was made, by the Standing Committee of Missions of the General Assembly, to establish regular missionary operations among the unhappy African race, in the southern section of our country; which, after some continuance, was terminated, by circumstances which could not be controlled.

The management of domestick missions, however, has, as yet, been partially retained by the General Assembly of our church. The Board of Missions, instituted by the Assembly in the year 1818, has done as much as its means would permit—as much, it is confidently believed, as, with the same means, has been effected by any other missionary association in the American Union. But those means, always scanty, have, for several years past, been suffering a continual diminution. The funds, put at the disposal of this Board, once amounted yearly to five thousand dollars; they now amount annually only to four thousand dollars.*—They sufficed in the year 1816 for the employment of 44 missionaries; the last year they would not admit of the employment of more than 36—Thus, while the demand for missionary services in the waste places of our Zion has been much and mournfully increased, and the wealth of the Presbyterian Church greatly augmented, her Board of Missions, twelve years ago, could employ eight missionaries more than in the present year.

It will doubtless be remarked, by those who have been acquainted with the circumstances of our church for the last fifteen years, that although missionary operations have passed from the judicatures of the Presbyterian Church into other hands, yet to these operations individual Presbyterians have largely contributed; and have also possessed a share of influence, in their direction and superintendence. This, it is cheerfully admitted, takes somewhat from the amount of neglect with which our church would otherwise be chargeable. To have done something, even in this indirect way, is certainly better than to have done nothing. But it is still maintained, that what has been done in this manner, is less than a tenth part of what might and ought to have been effected: and it is believed that the transfer of missionary operations from the church, in its distinctive character, to other associations, is contrary to scriptural example; open to various and serious objections; and till it be corrected, will operate to prevent the rousing of the Presbyterian Church, to those zealous, and united, and mighty efforts, in the sacred cause of evangelizing the world, to which she is loudly called by the word of God, and the aspect of his providence at the present time. It is not doubted that the error of the Presbyterian Church here alluded to, has been committed through inattention—No charge or insinuation of crimi-

* In the Overture laid before the Assembly, the number here stated was in figures; and by an oversight 400 was printed for 4000.

nal design, is intended to be made in these remarks.

But beyond a question, the command to evangelize the world was given to the church—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even to the end of the world." Here is the original precept of the great Head of the church, in relation to this interesting subject. And to whom was it delivered? To the church, distinctively as such. For not only were the apostles, at that time, the governors and representatives of the church on earth; but to teach and administer ordinances, which form the subject of the precept, belong unquestionably to the church, as her peculiar prerogative; they constitute her especial duty; the very design of her institution.

All the examples of scriptural missions exhibit them as sent forth originally by the church *as such;* and as returning to the church to make their report—unless where single apostles, under the immediate guidance of the Holy Ghost, acted for themselves, or gave directions to others, in relation to this high concern. But it appears, that even the apostles themselves, were sent forth *immediately* by their apostolical brethren, or by the whole church—Thus we read, Acts vii. 14, that "when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they *sent* unto them Peter and John;" and v. 25, that "when they had testified and preached the word of the Lord, they returned to Jerusalem"—and although it is not put on record, there can be no doubt, that they reported the effect of their mission. In like manner, we find that when the first mission to the heathen was sent forth, although the missionaries were no other than the great apostle of the Gentiles, and Barnabas, "a man full of the Holy Ghost and of faith," yet of them, it is recorded, Acts xiii. 3, that the church at Antioch "fasted and prayed, and laid their hands on them, and *sent* them away." And to those who sent them they made their report; for we are told, Acts xiv. 26, 27, that they "sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled: and when they had come and gathered the church together, they *rehearsed* all that God had done with them, and how he had opened the door of faith unto the Gentiles." Such, it appears, was the manner in which missions, both at home and abroad, were managed in the primitive apostolick church. By the church, in its distinctive character, were they sent forth, and to the church, in the same character, was the report of the missionaries made.

Will the language of the maxim, that "what you do by another you do by yourself," be applied to this subject, and be considered as a sufficient answer to what is alleged from scripture?—That is, will it be said, that the associations into whose hands the missionary concerns of the Presbyterian Church have passed, are *virtually* the representatives of the church, and that the church may be considered as acting through them? In replying to this, it is readily admitted, that in this great concern the church must employ representatives; her work must be done, in a great measure, by agents, and cannot be performed without them. But then it is maintained, as essential to the duty incumbent on the church, that these agents be appointed by herself; be responsible to herself; be entirely dependent on herself; so that they may be directed, changed, or removed, at the pleasure of the church; and so, likewise, as that the qualifications of missionaries may be judged of by the church, and their deportment

and services be ultimately approved or censured by her.—In a word, the church, *as such*, should act through agents, as merely her organ, while she remains the real, visible, responsible party. Now it cannot be affirmed or pretended, that the associations through which the Presbyterian Church acts in missionary concerns, are dependent on, or connected with her, in the manner that has been stated. The Presbyterian Church, as such, does not appoint a single member of these associations; these associations are not, and do not pretend to be, directly responsible to her; she could not, if so disposed, displace a single member of these associations; nor correct a single error they might commit; she neither selects missionaries, judges of their qualifications, directs their services, decides on their fidelity, or the want of it, or receives their reports. In a word, the proper order is completely reversed. These associations are the *principals*, who originate, order and direct the whole missionary operations, domestick and foreign; and the Presbyterian Church, so far as she is any thing, is no more than their agent, their auxiliary, their appendage.

It is believed that this has been shown to be unscriptural. Let it be farther asked—Is it decorous? is it comely? is it reputable? is it exemplary? is it a thing of good report? It becomes neither a church of Christ, nor an individual Christian, to covet fame and applause; but it becomes both to be exceedingly careful of the character they maintain, and the example they set. The apostle Paul has left it on record, (2 Cor. ix. 2) that he *boasted* of the Corinthian Church, to the churches of Macedonia; and tells the members of that church, that their "zeal had provoked very many." Alas! who can boast of the Presbyterian Church in the cause of missions? who can proclaim her zeal as an example? when on the face of the earth, there is not a heathen mission of which it can be said, "this is established and directed by the Presbyterian Church;" and when her domestick missions are also few and feeble. Combine her numbers, her wealth, and her talent, and what church in the United States *can* do more, or *ought* to do more, "in every good word and work" than she? It is not arrogant to answer, *none*. Yet, in the matter we consider, she stands alone. So far from setting an example to others, she does not follow the example that is set by them. The Moravian Church, (it deserves to stand first,) the Lutheran Church, the Episcopal Church, the Baptist Church, the Methodist Church, all appear *as churches* in the management of missions: and we may add, that if the American Board is the representative of any church, it is so of that which is Congregational and Independent: for, from these churches its efficient agents are all selected—a circumstance that certainly ought not to be complained of, because in those churches the institution originated, and by them it has been principally sustained. But if the question can be put without a solecism, let it be asked—is it in character, for the Presbyterian Church to be *without a character*, in this great concern?

Again, it may be asked—is it politick, or wise, for our church to stand in this predicament? From every species of sinister artifice, the church of Christ ought assuredly to be entirely free. But those who have chosen a particular form of church order and government, ought to have chosen it from a conviction that it deserves the preference—that it is, on the whole, the best. And if so, they ought to use all fair and lawful means to preserve and extend it. They ought to act in this, as in every other case—They ought to be "wise as serpents," as well as "harmless as doves," in promoting the interests

of that church to which their preference is given. Especially ought they to do nothing injurious to that church; nothing that is calculated to alienate the affections, or weaken the attachments of its members, to the ecclesiastical community to which they belong. Now it is indisputable, and it ought to be matter of joy to every sincere Christian, that missions, both to the heathen and to the destitute in our own land, are the most *popular* objects, that can at present be presented to the view of the Christian publick. The affections of Christians are powerfully drawn out toward these objects; their warm hearts *are* given, *will* be given, and *ought* to be given, to those who promote these objects. And it is believed to be undeniable that the Presbyterian Church, by putting these objects out of her own into other hands, has already diminished the affections, and weakened the attachment of her members to herself: so that there is just reason to fear the result will be, a total disregard and prostration of the order of our church, if she do not resume the management of missionary operations. On the other hand, the resumption and vigorous prosecution of such operations, would form the most powerful *bond of union* for this church, that can be devised—a bond of union, which every discerning Presbyterian has, for years past, seen to be a most important desideratum, without which, there could be little probability that the integrity of the Presbyterian body could be preserved.

Again—is it *safe* for the church to place a concern, entrusted by the great Head of the church immediately to herself, in other hands than her own? This inquiry seems to be answered in the negative, by the very terms in which it is stated. No duty that is essentially *personal*, can ever be thrown upon another; and that concern is indisputably in the safest hands, which is managed by those to whom God has committed it. But experience confirms what reason and revelation teach. If the time would permit, examples enough might be specified, to show that in ecclesiastical concerns, when the scriptural model has been disregarded, when the church has put her concerns into secular hands, and has looked to them, instead of looking to God, and acting by herself, however appearances may for a time have been flattering, the issue has, in all cases, been disastrous. Thus, in an early part of the fourth century of the Christian era, when the church got on her side the secular influence of the Roman empire, she supposed that her prosperity was ensured; but, alas! it was the *reaction* of this secular influence on the church, which polluted all her institutions, corrupted her to the very core, led the way to the introduction of the man of sin, and produced enduring evils, which are felt to the present time—felt most powerfully in obstructing at this hour the distribution of the Holy Scriptures, and the progress and success of evangelical missions. It matters not in what form this extraneous secular influence operates on the church. The mischief may indeed be less, in one form than in another; but still, the evil, in every form, will be great. The church, to be safe, must stand by herself, and be governed and influenced only by the principles and laws which her glorified Head has prescribed—"The foolishness of God is wiser than men." Let the earth "help the woman" if it will, but let her not marry herself to the world, nor mingle her institutions with those of secular origin.

This, however, seems the proper place to declare (and the declaration is made with the utmost sincerity and explicitness) that the friends and originators of the present overture, are deeply sensible that the American Board of Com-

missioners for Foreign Missions, and the Home Missionary Society, have done great good, and are still doing it—have acted nobly, and with true Christian zeal; and that while they continue thus to act, the friends of the present overture most cordially wish them success—Nay, they rejoice sincerely, that the work which has been so much neglected by the Presbyterian Church, has, in some measure, been performed by them. With these declarations, however, it is believed to be perfectly consistent, to seek to recall that church—a church of which they are members—to the performance of what they humbly conceive to be a sacred and yet a neglected duty. And to this they are urged, most of all, by the magnitude of the neglect, and by the conviction that this church never can be effectually roused to the performance of her duty, but by her own judicatures and officers.

It has already been said, that the part taken in missionary concerns by the Presbyterian Church, (the most of it indirectly taken) is not a tithe of what she might and ought to perform. Now, if this is a fact which needs no proof, as it assuredly is, it certainly is one of a most deplorable character; a fact over which all who belong to this church, and who love the souls of men, or the Redeemer who died for their salvation, or who consider the promotion of the declarative glory of God as the first concern of every Christian, ought to mourn, and weep, and pray: and ought to inquire with all seriousness and all earnestness, in what manner the Presbyterian Church may receive such an impulse, as shall bring her to do ten times as much in the cause of missions as she is now doing. It is the solemn conviction of the friends of the overture herewith submitted, that it can be done only by some such plan as that which they propose. They say, some such plan, for they are not so arrogant as to imagine that their suggestions cannot admit of material improvements. But there certainly is a large part of our Christian community who are not influenced, and seem not likely to be influenced, to engage with spirit in missionary operations, by any, or by all the associations, or societies, now in existence; and it is believed that something like the plan connected with this overture, is better calculated than any other, to operate on this inactive and dormant part of our commuionn. In addition to this, it is evident that the members of the Presbyterian Church *at large*, exceedingly need to have this concern more intimately brought home to them. They ought, if possible, to be made to feel that it is their own *personal concern;* a concern in which, as members and constituent parts of that church, every individual is called to take a part; a concern which they are to manage for and by themselves, and be directly responsible to the great Head of the church for managing it well. Without this, it is apprehended there can be no probability, no rational hope, that they will ever awake to a sense of their duty, and be duly stimulated to put forth their best efforts in this holy cause. It belongs to human nature for men to take more interest in a concern which they feel to be their own, and which they manage for themselves, than in any one, however excellent, that they do not feel to be their own, because it is managed wholly by others. Now, the plan submitted is calculated and intended to lay hold on this inherent principle of the human mind, and to draw it into powerful action; and at the same time, the scriptural model, to which reference has been had, is sacredly regarded, and against the evils which have been specified as resulting from the present state of things, care is taken to place every guard that could be devised. The plan is as follows:

Plan of a Constitution of a Board of Missions.

Article 1. The style or title of the institution shall be, THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

2. This Board shall at all times be appointed by, and be under the direction of, the General Assembly of the Presbyterian Church, agreeably to the specifications in the following articles.

3. No change shall be made in the constitution of the Board, till proposed by the General Assembly of one year, and adopted by that of the next succeeding year; unless such change can be made by a unanimous vote of that Assembly by which the change is proposed.

4. The Board of Missions shall be charged with the management of every kind of missionary enterprise or operation; and shall make an annual and faithful report in regard to the same, at every meeting of the General Assembly.

5. Whenever the General Assembly shall give direction to the Board, relative to any of its duties or operations, such direction shall be obligatory on the Board.

6. The Board of Missions shall be constituted in the following manner—Every ordained minister of the Presbyterian Church in the city and liberties of Philadelphia, shall be a member of the Board, together with one ruling elder, to be selected from each congregation and appointed by the General Assembly. It shall also be the privilege of every Presbyterian congregation in the aforesaid city and liberties, provided such congregation shall contribute to the missionary fund of the Board, to elect one of their members, who shall also be a member of the Board. And every minister of the Presbyterian Church, wheresoever resident, connected with the General Assembly, and in whose congregations contributions to the missionary fund of the Board shall be made, with one lay member of said church, to be chosen by said church or congregation, shall be members of the Board of Missions. The Assembly shall also appoint one member of the Board in each Synod, beside those who may become members in the manner last specified. The officers of every Society auxiliary to the Board of Missions, shall also be members of said Board. Any minister of the Presbyterian Church who shall contribute fifty dollars, and any layman who shall contribute one hundred dollars, shall be an honorary member of the Board. The General Assembly, or the Board, may also appoint honorary and corresponding members, at their discretion.

7. To the Board it shall belong to select the fields for missionary labour; to select, examine, appoint, instruct, send forth, commission, and direct the services, of missionaries; to make for them such pecuniary provision, or allowance, as shall be deemed equitable; to correspond with them; to receive their reports; to see that they are faithful, and to dismiss from employment any that may be found unfaithful or unprofitable. Provided always, that nothing be done by the Board, contrary to, or inconsistent with, the directions which it may receive from the General Assembly. It shall also belong to the Board to devise the best plans for raising and increasing the missionary fund; and to suggest to the General Assembly such measures as that body may take to promote this essential object, and such other measures as may appear calculated to favour, promote and extend missionary operations. The Board may also employ such agents as may be necessary, to form auxiliary societies, and to excite the Christian community to a sense of duty on missionary concerns, and make a reasonable compensation to said agents for their services. To the Board it shall

also belong to designate the missionary operations for the year ensuing each annual meeting; or to give such instructions and powers to their Superintending Committee, in relation to these operations and to all other subjects, as shall appear proper and expedient; and shall by itself, or by its Superintending Committee, give drafts on their treasurer for all necessary purposes. There shall be an annual meeting of the Board, in the week immediately preceding that in which the General Assembly convenes, and in the place at which it convenes. At this meeting, the Board shall decide on the report to be made to the General Assembly.

The officers of the Board shall be a President, Vice Presidents, a Corresponding Secretary, an Assistant Secretary, a Treasurer, and an Auditor of Accounts; who shall perform the duties usually appertaining to those offices, and render such other services as may be directed by the Board. Twelve members of the Board, or any larger number, having convened at the time and place appointed for the annual meeting, shall be a quorum.

The Board shall annually appoint, from among its own members, a committee of seven, three of whom shall be clergymen and four laymen—This committee shall be denominated The Superintending Committee.

8. The Superintending Committee shall perform all the duties assigned to them by the Board of Missions, as specified in the preceding article; and shall be particularly charged with preparing a report, which shall first be laid before the Board at its annual meeting, and after receiving the approbation and sanction of the Board, shall be laid before the General Assembly. A majority of this committee shall be necessary to form a quorum; and due notice shall be given to every member of the committee, of every meeting not held in consequence of an adjournment. This committee shall organize itself with the proper officers, and keep a fair record of their proceedings, which shall be laid before the Board at every annual meeting. The meetings of this committee shall always be held in the city of Philadelphia. The Corresponding Secretary of the Board, and his Assistant, together with the Treasurer and Auditor, shall have the privilege of attending all the meetings of the committee, and of joining in its deliberations, but shall have no vote.

9. When contributions or donations shall be made to the funds of the Board, either by individuals or societies, and an expression shall be made of a particular object, to which it is the desire of such individuals or societies that their contributions or donations should be applied, the fulfilment of such desire shall always be regarded as obligatory on the Board.

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The foregoing is the outline of a Plan or draught of a Constitution, which is most respectfully submitted to the General Assembly, to be perfected by their wisdom, and sanctioned, if approved, by their authority. To the Assembly it will belong, or to the Board of Missions, if it shall be constituted, to point out the means and measures for obtaining the necessary funds. It is believed to be indispensable that the Secretary of the Board should devote himself exclusively to this, after the discharge of his other official duties.

It may likewise not be improper to state, that those who have been concerned in preparing what is now offered, have thought that it is practicable to engage the *communicating members* of the Presbyterian church, to contribute, each fifty cents per annum, for missionary purposes. This sum, it is understood, is but about one-fourth

of what is annually paid by every member of the Methodist church, to the purposes of that church. Yet fifty cents, paid annually, by each communicating member of our church, would form a yearly amount of nearly one hundred thousand dollars. It is also believed, that it would be practicable to engage many families to keep, each a mission box, in which might be deposited the little offerings of the children, and domesticks, and visitants of the families, severally, and which might be brought to every monthly concert for prayer, and be cast into the treasury of the Lord. This is known to be a favourite idea with a number in the city of Philadelphia; and if the practice should become general, the amount could not fail to be considerable. It is also known, that there are wealthy individuals who are prepared, if the proposed plan should be adopted, to engage to contribute annually, in the most liberal manner, to the missionary fund of the contemplated Board. From these sources, in addition to the annual collections already recommended by the Assembly, it is considered as no exaggerated calculation, that one hundred thousand dollars, would be annually put at the disposal of the contemplated Board of Missions of the General Assembly.

It may also be proper to state, that those who have devised the plan herewith submitted, do not entertain a wish, that the General Assembly should use any other influence for the procuring of funds, than that of recommendation and persuasion. They do not wish for any *order* or *injunction* on the subject. They believe that it is at once most accordant with the spirit and examples of the New Testament, and best calculated to be effectual in its result, that all that is done in the collection of missionary funds, should be done by free-will offerings. The influence exerted should be on the publick sentiment, by presenting truth and duty in an impressive manner to the minds of Christians, and then leaving it with them, to act as their inclinations and consciences shall dictate.

The undersigned are peculiarly solicitous that it should be understood and believed (for such they are conscious before the Searcher of hearts is the truth) that they have no intention or desire, to enter into any unfriendly rivalship, either with the American Board of Foreign Missions, or the Home Missionary Society. With these Boards they would wish that a friendly intercourse, and a mutual exchange of friendly acts and attentions, should take place—That in cases requiring special effort by any of the parties, assistance should be afforded by the others, and that the only competition should be the competition of doing good—a competition consisting in nothing else, than in "provoking one another to love and to good works." Where a missionary field is already occupied, it is admitted that the missionaries of the new Board should not enter it, without the consent, or even the request, of those who have the pre-occupancy; and the same Christian courtesy, it is expected, would be shown by the other Boards in return. Alas! there is a much wider range for missionary operations, than can be traversed by all the missionaries, likely to be employed for half a century to come.

It is delightful to remark in this connexion, that evangelical missionaries to the heathen, seldom if ever contend, on missionary ground. In India, and in Syria, the missionaries of societies, belonging to churches, very dissimilar in their established order, exercise toward each other the most brotherly affection and co-operation: and the same has been the case in our own country, when the Moravian missionaries, and those of the Presbyterian or Congrega-

tional Church, have come in contact.

It may also not be improper here to declare, that while it is wished that the contemplated Board of Missions should not have a constitutional restriction, the views of those who have submitted the foregoing plan, when extending their views beyond the limits of the Presbyterian Church, are at present fixed, as their favourite object, on South America. About twelve millions of Europeans, and the descendants of Europeans, in this part of our own continent, as really need to be evangelized, as any people on earth. There are also more Indians resident on our continent, beyond the southern boundary of the United States, than to the north of that boundary. And it may serve to prevent some objections to state, that the Corresponding Secretary of the American Board, when recently in Philadelphia, expressed it as his wish that the General Assembly would send missionaries to South America; as it was generally thought that the Constitution of the Board to which he belonged, did constructively preclude them from extending their operations into that region.

The adoption of the proposed Constitution of a Board of Missions will, of course, supersede that which already exists; and the General Assembly will please to understand, that the existing Board are so far from being hostile to the proposed Constitution, that they do earnestly desire it may be adopted. In fact, the plan proposed, gives no powers to the contemplated Board of Missions, beyond those already granted to the existing Board—it only provides for a new organization, and for giving to the Board a more popular character, and providing for its acting with more efficiency. The existing Board, we are assured, have felt deeply mortified that, with a sounding title, they have, for years past, had the power of doing little; and have often been compelled to hear censures passed on themselves, for not effecting what their want of funds rendered it utterly impossible for them to perform. Nor has the Assembly itself escaped the severe censures of those who are perishing for lack of vision, in the western and southern parts of our church; believing, as they do, that missionaries might be sent to them, if the supreme judicatory of their church would make suitable exertions for the purpose.

On the whole, the necessity for more effectual missionary operations in the Presbyterian Church cannot be denied, whatever may be the estimate which any may please to make of the considerations, submitted in the first part of this overture: and it is believed there is ground for a sanguine hope, that the plan proposed will, if adopted, call into operation a mass of effort in the sacred cause of missions, which otherwise will probably remain long inactive. The undersigned, therefore, most earnestly beseech and implore their fathers and brethren in the General Assembly to favour this plan; for it does seem—we say it with all respect and reverence—that an awful responsibility must rest on those who withhold their countenance to a promising attempt to multiply exceedingly the means of sending the blessed gospel to the destitute; and at the same time to rescue the Presbyterian Church from the reproach of doing next to nothing in this cause of God, and of the best, the eternal interests, of the human family.

Signed, by the appointment of a number of their brethren, by

ASHBEL GREEN,
FRANCIS HERRON,
JACOB J. JANEWAY,
JAMES MOORE,
GEORGE W. BLIGHT.

Philadelphia, May 6th, 1828.

In the plan which forms a part of the preceding overture, and which was drawn up by the present writer, three leading principles were intended to be embraced, and to give character to the whole. 1. That missions should be sent forth by the church. 2. That the plan should be popular. 3. That it should be efficient. It will be perceived, that in the overture itself, it is stated that this plan was never regarded by the subscribers as containing any thing more than "suggestions," which would "admit of material improvements—an outline, most respectfully submitted to the General Assembly, to be perfected by their wisdom, and sanctioned by their authority." So far from considering the plan as perfect, the writer viewed it only as a sketch, in which, previously to all discussion, he saw several imperfections and deficiencies. His hope was that the plan would be referred to a committee of the ablest members of the Assembly, who might carefully examine it, avail themselves, by inquiry and conversation, of all the aid they could obtain, and report to the house the constitution of a Missionary Board, at once complete, popular, and effective. This course was not pursued; but after a variety of proceedings which we shall not detail, the General Assembly came, with great unanimity, to the result which appears in the following minute, with which we have been obligingly furnished by the Stated Clerk of the Assembly.

"*In General Assembly of the Presbyterian Church in the United States, May 28th,* 1828,

"The Committee of conference reported, that after mature deliberation they recommend the following resolutions, which were adopted, viz.

Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen in any part of the world; to select, appoint, and commission missionaries; to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

Resolved, That an addition of seven laymen be made to the present number of the Board of Missions.

The Committee appointed to recommend suitable persons to be appointed a Board of Missions for the ensuing year, recommended the following, who were appointed: viz.

Ministers.—Rev. Ashbel Green, D.D. James P. Wilson, D.D. Jacob J. Janeway, D. D. Ezra Stiles Ely, D. D. George C. Potts, William M'Calla, James Patterson, William M. Engles, Archibald Alexander, D. D. Samuel Miller, D. D. Ebenezer Dickey, D. D. Stephen N. Rowan, D.D. Joseph M'Elroy, Ebenezer Fitch, D.D. John H. Kennedy, John Chester, D. D. John Johnson, Asa Hillyer, D. D. Robert Cathcart, D. D. Elisha M'Curdy, John H. Rice, D. D. James Blythe, D.D. Robert G. Wilson, D. D. John M. Wilson, Richard B. Carter, Duncan Brown.

Laymen.—Robert Ralston, Robert Smith, John M'Mullin, Samuel Bayard, Robert Lenox, Zachariah Lewis, Renselaer Havens, Peter Hawes, James Moore, George W. Blight, William Nassau, Samuel

Morrow, Solomon Allen, Robert Wallace, Otis Amidon."

We profess our cordial approbation of the preceding resolutions, and that, on the whole, we prefer the form of a Missionary Board which these resolutions exhibit, before that which is delineated in the overture. Two of the three principles which we have specified—the first and the third—are fully provided for in the resolutions. The popular principle is also regarded, by the addition of seven lay members to the Board, and by the powers granted—powers, which if they were implied, were never before so distinctly expressed—in the exercise of which it will be practicable to enlist, to any desirable extent, the feelings of all the members of the Presbyterian church, in behalf of their own missionary operations. We certainly have regarded as perfectly futile, the objection made to the plan in the overture, that it would, if carried into effect, increase to a cumbersome and even pernicious excess, the members of the contemplated Board. Nothing had been more easy than to modify that part of the plan, so as to appoint all *the efficient* members, as is now actually done, by the Assembly, and to have declared that all others should be only correspondents: and then, if these correspondents had amounted to thousands, nothing cumbersome or injurious would have ensued. This very arrangement is virtually adopted—and most wisely adopted, as we think—by the American Board of Foreign Missions, whose corresponding members already amount to several hundreds, and may in time be increased to as many thousands, without any inconvenience.

At present we have neither time nor space to say all that we desire and intend, if life be spared, to say on this subject. But we cannot conclude without expressing an earnest wish, in regard to two particulars. The first is, that the members and ministers of the Presbyterian church may now rouse themselves to a more vigorous exertion than they have ever yet made in the sacred cause of missions, regain the standing they have lost, and offer to the world an example of holy zeal, in their endeavours to carry the gospel to the destitute; and thus to extend the Redeemer's kingdom and promote the declarative glory of the blessed God. Our second wish is, that what they do may be done in the full and genuine exercise of that "meekness of wisdom" which should ever characterize Christian effort; and which, if it be met with a similar spirit by other associations engaged in the same glorious enterprise, will effectually prevent all the discord and unhallowed rivalry, which some have seen proper to predict, as the necessary consequence of the measures recently sanctioned by the supreme judicature of our church.

PHILOSOPHY SUBSERVIENT TO RELIGION.

(*Continued from page* 216.)

Essay XIII.

Continuation of the same subject—Of the Principles of Action in the Human Constitution.

Power is an original and independent object of desire. Superior intellectual abilities are approved and admired, apart from a consideration of the advantages which they may be employed in procuring. They are capable of commanding some degree of esteem, even when exerted for very bad purposes, and when we regard the general character of their possessor with disapprobation. Every reader admires the ready invention, the intrepidity in danger, the fortitude in suffering, and the vast powers, with which the apostate angels are

invested, in the description of Paradise Lost. Astronomy and the higher branches of mathematicks furnish a noble field for the exertions of intellectual power. The splendid efforts which have been made in these sciences, command our astonishment and admiration, by the evidence they afford of an accurate, powerful, and comprehensive understanding. Their utility is a matter of distinct and subsequent consideration. "Superior reason and understanding," says Dr. Smith, "are originally approved of as just, and right, and accurate, and not merely as useful or advantageous. It is in the abstruser sciences, particularly in the higher parts of mathematicks, that the greatest and most admired exertions of human reason have been displayed. But the utility of those sciences, either to the individual or to the publick, is not very obvious, and to prove it, requires a discussion which is not always very easily comprehended. It was not, therefore, their utility which first recommended them to the publick admiration. This quality was but little insisted upon, till it became necessary to make some reply to the reproaches of those, who, having themselves no taste for such sublime discoveries, endeavoured to depreciate them as useless."

The extraordinary capacity for arithmetical calculations discovered in some rare instances, is uniformly witnessed with wonder and delight. The same thing is true of great and unusual powers of memory. Our admiration of these different qualities is obviously independent of their utility: it is seldom they are applied to any practical purpose of life, and in some instances they are manifestly incapable of any such application.

A talent for invention and discovery has always been held in the highest estimation. To express the admiration with which they are regarded, the genius and invention of the poet have very frequently been spoken of as a kind of creative power; and the works which they have produced as a kind of creation. Similar applause is bestowed upon the philosopher, who, in his severer studies, discovers an inventive genius, or a capacity for profound and original research. These intellectual powers are regarded as great, splendid, and excellent in themselves, apart from any further advantages which they can bring to their possessor or to others.

Self-command is universally esteemed a great and respectable quality, and the want of it is both vicious and contemptible. The constancy and fortitude with which criminals sometimes endure the pain, the dread, and the ignominy of punishment, excite the sympathy and applause of every spectator. Our admiration of their magnanimity in suffering, almost extinguishes our indignation on account of their crimes. But on the other hand, the firmness and resolution with which good men have endured suffering from the injustice and malice of their enemies, shed an additional lustre over their character; and when united with a compassionate and forgiving disposition towards their cruel adversaries, and a cheerful acquiescence in the will of Divine Providence, they exalt it to the highest degree of excellence. One of the most certain causes of suppressing sympathy for human sufferings, is the appearance of depression and want of spirit in the sufferer. But when a man, whose sufferings are obviously great, abstains from all murmurings and complaint, who makes no clamorous appeals to the compassion of others, who permits no word or gesture to escape him which indicates an unbecoming dejection of spirit, who appears more anxious to administer support to those around him, than to receive it from them, he is sure of the ten-

derest sensibility of all that behold him. Their sympathy for his distress is enlivened and strengthened, by their admiration of the noble and generous spirit with which it is endured. The most admired qualities, possessed by a man who is destitute of firmness and self-command, will scarcely shield him from some measure of contempt. The character of Erasmus, with all his splendid attainments, has incurred indelible disgrace, by his evincing, in deeds as well as words, that he was destitute of the fortitude and fidelity which the sacred cause of truth demands. That degree of self-command which will enable us to resist the allurements of vice, and the violence of passion; to disregard the frowns of power, and the scoffs of the profane; and to persevere in the path of duty, whatever difficulties we may encounter, is a most excellent and desirable quality, and without which no character can be eminently virtuous or respectable. Firmness and constancy, it is true, may be exerted in the cause either of justice or injustice. In the former case we regard them with high and unqualified approbation; and even in the latter, we cannot deny that they are in themselves excellent and respectable qualities. They excite our esteem, whilst we lament and censure their misapplication.

Perhaps no display of intellectual abilities is more admired, than that which is made by an accomplished publick speaker. This will appear well founded, when we consider the variety of rare and eminent endowments which, in this case, must unite in the same person. Besides the advantages of person, of action, and of pronunciation, what extent of knowledge and accuracy of judgment, what readiness of memory and quickness of apprehension, what fertility of invention and brilliancy of fancy, what vehemence and sincerity of soul, what command of thought, of language, and of temper, are indispensable to form the highest excellence in this art. It is not surprising that the favourable exhibition of so many admired qualities, made by an eloquent speaker, is universally witnessed with transport, and applauded with enthusiasm.

It may not be improper to observe, in this place, that even bodily strength seems to be a natural and original object of desire; and indeed, if I mistake not, it is more valued by the ignorant and uncultivated part of mankind, than almost any intellectual endowment. The strength of Samson engages the attention of children at least, quite as much as the wisdom of Solomon. Among savages, strength and activity are accounted the most valuable and enviable qualifications; and every person knows with what eagerness extraordinary feats of agility and muscular force are beheld by multitudes, even when they are of such a character as to be manifestly incapable of any beneficial application.

The preceding remarks are sufficient, I trust, to show that power, in its various modifications and exertions, is regarded by all men as excellent and desirable. In many instances it is admired without any thought of its utility. In all cases it is easy to distinguish between its intrinsick excellence, and the additional lustre which is derived from its beneficial application. The intellectual power, the essential activity, with which the Creator has endowed the human mind, ought, in all its degrees, to be considered as intrinsically good and valuable. It exalts man above the inanimate and irrational part of creation. It adapts him to a far nobler sphere of action, to more refined and dignified enjoyment, than any thing of which the brutes are capable. Our esteem, it is true, is more commonly bestowed upon its higher and more unusual exhibitions: but this proves

that even in its ordinary degrees it is regarded as excellent and valuable; since we do not esteem any quality when exceeding the usual limits, which, in its ordinary proportions, is considered of no value. The common measure of understanding which the inspiration of the Almighty has imparted to us, must, therefore, be viewed as an invaluable blessing, not less valuable nor less deserving of our grateful acknowledgments because common; and no pains which we may bestow for its best improvement and right employment, can be too great. Surely no person, who justly estimates the worth and dignity of his rational nature, would consent to barter away any portion of his intellectual capacity for the greatest advantage, extrinsical and temporary, which the world can give. What opinion then ought we to form of men who indulge themselves in practices which produce an immediate interruption of the functions of reason, and which lead unavoidably to the permanent ruin of all its noble powers? Were these the only evil consequences of drunkenness, they would be sufficient to make us look upon that crime with abhorrence. Its enormity is very inadequately characterized by calling it brutish. Brute animals are capable of nothing which, by comparison, can enable us to form a correct conception of the turpitude and madness of a drunkard. As it is immoral to pursue any course of conduct which tends to impair the functions of the intellectual faculties; so on the other hand, it appears to be our duty to bestow the most solicitous attention upon their cultivation and improvement. The powers of the mind, like the members of the body, are expanded and invigorated by use. In both, vigour and activity depend essentially upon previous exercise and discipline.

(To be continued.)

Extract from the Christian Observer for March, 1828.

In the number of the Christian Observer, mentioned above, there is an excellent paper *On the Causes of the want of Success in the Ministry of the Church of England.* Much of this paper is as applicable to other churches as to that established in Britain. We give one short extract this month, and hope to add several others in our future numbers.

EXTRACT.

"With regard to the express preaching of the gospel, I need scarcely remark, that in order to be fruitful, it must be full, simple, experimental, and practical. I have before my mind several most affecting instances of earnest, affectionate, and diligent ministers, who have mourned over the palpable unfruitfulness of their ministrations, without at all suspecting that the root of the evil was in themselves. Sincerity, earnestness, conscientiousness, self-denial, as means to produce this moral miracle of a radical change among their people, are utterly disproportioned to the end. Were I to go to my people without the gospel ministry of reconciliation, and beseech them, with tears and entreaties, 'Be ye reconciled to God,' no permanent impression would be made. The drunkard would continue to be drunken, and the swearer to swear; but in presenting the full exhibition of the cross of the Saviour, I may scripturally hope to break the stony heart and raise the spiritually dead. I anticipate the same effects to follow in the moral world, as when in the natural the Son of God directed John to see how 'the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised.' It must never be forgotten, that there is but one mode of

preaching that God has promised to bless. 'You have but one thing to do,' said the late Mr. Cadogan to a young man who was anxious for the success of his ministry: 'Exalt Jesus, and the promise is, I, if I be lifted up, will draw all men unto me.' The late Mr. Romaine also once observed, 'Persons wonder that we are always preaching Christ; but the truth is, we have nothing else to preach about.' In the same spirit was the truly episcopal recommendation of the Archbishop of Cologne to his clergy, at the era of the Reformation, 'Let all your sermons be made *in honour of Christ.*' The powerful influence of such a system of preaching consists not in the talent or eloquence, but in the simplicity and godly sincerity, with which it is conducted. Christ may be exhibited in the picture, but not in the foreground and with prominence, so as to attract the eye and the heart from every other object. Mr. Cecil excellently observed, 'Christ crucified is God's grand ordinance.' No souls, therefore, can be won to him, if his name and work and glory are in any measure obscured: neither can any steadfastness be expected in a religious profession, (except stability in self-righteousness should be so termed) unless our flock have so 'received him as to walk in him, rooted and built up in him, and stablished in the faith.' Many important truths of the gospel also may be preached in a disjointed manner, and yet the gospel itself, truly speaking, not be preached. The perfections of God, without a view of their harmony in the work of Christ; the glories of heaven, without a reference to him as the way thither; the power, defilement, and guilt of sin, and the condemnation of the sinner, separated from the doctrine of salvation through Christ; the work of the Holy Spirit unconnected with the atonement, and irrespective of the privilege of union with Christ; his imputed righteousness disunited from his imparted righteousness; the reception of Christ by faith, without the influence thence upon the renewal of the heart, are several detached portions of the gospel; but, as broken off from their scriptural connexion, they do not constitute the preaching of the gospel, and in this indigested disorderly form, if not entirely powerless, they at least fail of producing, in any extensive degree, that solid foundation and superstructure by which the temple of God is raised among us. Sometimes, also, there may be a full exhibition of the work of the Saviour, while a mistaken apprehension of the purposes of God fetters the free invitation and tender of his salvation to every creature, without limitation or exception. And sometimes, again, we may be in danger of making statements of practical truth, without a direct and immediate reference to him; and thus from failing to trace the requisitions of obedience to him as the only source of life, produce, instead of the fruits of the Spirit, only 'wild grapes,' or 'dead works.' For, as 'faith without works' is dead, so works without faith are dead also."

NOTICES OF RECENT PUBLICATIONS.

MINISTERIAL QUALIFICATIONS: *A Sermon delivered October 30th, 1827, at a meeting of the Presbytery of Carlisle, in Harrisburg, Penn., on the occasion of the Ordination of Messrs. Daniel M'Kinley and M'Knight Williamson. Published by request. By George Duffield, Pastor of the Presbyterian Church, in Carlisle, Pa.*

The author of this sermon has prefixed to it an advertisement, explanatory of his

views in preaching it, which we think it but justice to insert entire.

"The Author of the following Discourse would apprize the reader, that it was neither prepared nor printed, with any bigoted or sectarian pretensions. He has sought, simply, to DEFEND the doctrine of *Ministerial parity*, as held by the church to which he belongs. He was influenced in the selection of this subject, by the wishes of some of his friends, who expressed a desire that Presbyterial Ordination might be shown to be scriptural and valid; and, the more especially, because of the contrary pretences that had been urged, and because of the novelty of this mode of ordination, in the place where the discourse was delivered. The publication of his sentiments is made in compliance with the repeated requests of his brethren. He is not so tenacious of Presbyterian principles of rule and order, but that he can recognise the ministerial character and office of his Episcopal brethren, and cheerfully unite and cooperate with them, in every lawful effort to advance the interest of the Redeemer's kingdom. He is not prepared to say that he knows any church, now in existence, whose ecclesiastical canons and order are in exact conformity with the primitive church, but he is persuaded, that where ministerial parity obtains, and personal rights and liberties are best secured, there is the nearest approximation to it. Any strong or decided expressions which occur, in quoting historical facts, or in presenting and pressing an argument, he hopes will not be interpreted as personal disrespect, or as hostility to the Episcopal church, among whose ministers and members he numbers some of his most intimate and valued friends."

We do not know of any instance in this country, either before or since the American revolution, in which the friends of prelacy did not *originate* the controversies which have arisen on that subject. Prelatists have preached and published sermons, or sent abroad discussions in some other form, in which the ministerial authority of all those who have not received ordination from a diocesan bishop has been denied, and their ministrations declared to be invalid. Yet they have sometimes expressed wonder and uttered complaint, when their publications of this character have been replied to, and when the reply has been conducted with even less ardour than had been manifested by those to whom the reply was made. But is it reasonable to expect that the ministers of all the Protestant denominations—certainly a large majority of the whole—in which ordination by diocesan bishops is not practised, should tamely hold their peace, while they are represented as intruders into the sacred office, and the validity of all their administrations explicitly denied? Would not silence, in such a case, imply a conviction of the justice of the allegations made by prelatists?—a conviction in those who maintain ministerial parity that their claims were unfounded; a conviction that they have no authority from scripture to preach the gospel and to administer its ordinances. And we ask, does such a conviction exist? We do not believe that even the most zealous prelatist in our country will assert it. Let him not wonder then, that he is opposed—And let the friends of ministerial parity speak out, and speak freely and frequently, on this subject. Let them do it by argument rather than by declamation, and, by all means, do it with temper and Christian meekness. But let them do it as becomes a good cause—with firmness, zeal, confidence, and perseverance. We have no hesitation in saying that we are glad to see an ordination sermon on this subject, and shall have no objection to see a number more. *Fas est ab hoste doceri.* It is in ordination sermons that the prelatists most frequently come forth with their high pretensions and pointed denunciations; and let them be met, we say, in the field of their own choosing, and be foiled by their own weapons.

The sermon before us is on the text 1 Tim. v. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." After some remarks in the introduction of the discourse on the importance of the ministerial character and office, and a critical exposition of the text, Mr. Duffield proposes to enumerate "the more important qualifications for the ministerial office," which are—1. "A heart renewed by divine grace and glowing with the love of Jesus Christ, and with a desire for the glory of God and the salvation of souls." 2. "All *appropriate acquirements* which may facilitate the discharge of the duties of this office." 3. "*Official authority.*" Of these divisions, the first two are treated cursorily, yet not carelessly. But it is on the third that he chiefly insists. Here he enters into a vindication of such an ordination as that which was to follow the discourse—a vindication of presbyterial ordination against the exclusive claims of the prelatists. His treatment of the subject is entirely argumentative, temperate, and catholick; yet close, and in our judgment conclusive. Several notes, some of them pretty extensive, are given, containing facts, quotations, authorities, and arguments, which could not be properly introduced

into the sermon—These we think are a very valuable part of the publication, which is certainly altogether creditable to the author.

We have space only for a short quotation from the conclusion of the discourse; which we the rather select, because it is a fair sample of the spirit and tenor of the whole.

"We cannot but animadvert upon the spirit of those who claim the character and office of the minister of Christ, exclusively for such as have received Episcopal ordination, and who refuse all ministerial intercourse with them that have been presbyterially ordained. Assuredly it is unlike the spirit of the gospel. Reason, scripture, and the history of the church do all vindicate the ministerial commission derived by Presbyterial ordination. We therefore think, that we might be treated with less disdain, and not be subjected to the reproach, with which we are sometimes assailed by the advocates of prelacy, as though our commissions were spurious, our administrations of divine ordinances sacrilegious, and intercourse with us unlawful and dangerous. With our brethren of all denominations we wish to live in amity; and, as far as it can be done with a good conscience, cheerfully to co-operate. With our brethren of the Episcopal church we would gladly co-operate; and although we attach importance to the formality of Presbyterian ordination as being in our decided opinion more apostolick, yet are we far from denying to those that have been ordained by diocesans, the high characters of ministers of Jesus Christ, or trammelling ourselves with such forms and ceremonials as would prove a barrier to ministerial intercourse. We hold ourselves bound to respect their consciences, and even their prejudices; but we claim similar treatment in return, and to be accredited as ministers of Christ, duly and fully commissioned, though by a different formality."

MINISTERIAL RESPONSIBILITY: *A Discourse, the substance of which was delivered before the Synod of Philadelphia, at its last meeting in Harrisburg, (Pa.) Oct.* 1827. *By John Breckinridge, Junior Pastor of the Second Presbyterian Church in Baltimore.*

We have seldom read a sermon, which made on our minds a more powerful impression than the one now before us. Before we read it, we certainly had made a very favourable estimate both of the talents and piety of the author, whom we had long and intimately known. But we confess that this discourse has, more than a little, raised our estimate. It manifests enlarged scope of view, original thinking, lucid order, tracing of effects to causes, and shows the powerful bearings of many considerations, some of them not obvious, on the main points to be established—such as we have not often seen; and all this is accompanied with such an unction of sacred zeal, leading the author manifestly to forget himself in his subject, as must, we think, produce on every serious reader, especially if he be a minister of the Gospel, a depth of feeling which written speech very rarely effects. We could indeed mention some slight inaccuracies of composition, and point out a few single sentences that seem obscure: but these deserve no consideration, in a discourse which is not only clear and correct in general, but which makes the attentive reader lose sight of every thing but the interesting truths which it illustrates and enforces. We should like, if our space would permit, to give an analysis of this sermon, and large extracts from it; but we must content ourselves with recommending the perusal of the whole to our readers, and inserting from the introduction one brief quotation. The text of the discourse is Matt. xxviii. 18, 19, 20, and of this text, taken with its connexion, the preacher remarks—

"It exhibits a missionary charter, founded in divine right, sustained by divine power, extending through all ages, and embracing all nations, in its provisions and its penalties.

And yet after the lapse of nearly eighteen centuries since this command was given, our holy religion has made but little more progress through the earth, than it had done at the death of the last Apostle. Three quarters of our globe, have never heard the name of Jesus. Of the eight or nine hundred millions of men computed now to inhabit the world, only two hundred millions are even nominally Christians; of these only six or seven millions at most, are supposed to be Christians in fact; and they, it is by common consent allowed, are, as a body, by no means awake to the claims of their Lord upon them: they display in no adequate measure, the spirit of Jesus, in their love for the souls of men: and that union of heart and action, in spreading the gospel on which God's promised blessing forever rests, and which carries conviction and conquest with it wherever it turns, has well-nigh perished, amidst the feuds and schisms of a thousand sects.

And while this is the condition of the Christian church, it is almost to calculation true, so far as it can be a matter of human knowledge, that more of our race *die every week*, than are converted to Christ *throughout the world every year!*

Such are the facts which stare us in the

face, in the nineteenth century of the Christian dispensation.

And can it be true, that this is the world for which the Redeemer died; and is this that body of which he is the head? Are these the nations to which, eighteen centuries ago, he commanded his gospel to be preached?

And have so many "successive worlds" of immortal men, been swept to eternity, in that long, dark night of years, without ever hearing of a Saviour's love, while the word of life, lay buried in the church, like the roll which was rescued, by the hand of Hilkiah, from the ruins of the Temple?

No Christian man, can contrast the fulness of the divine provision, and the antiquity of the divine command to make that provision known to all that live, with the present very limited influence of Christianity in the world, without emotions that are awful, and *oppressive* to his soul!

For an issue so disastrous, for a failure so great and dreadful, there must exist some cause—and that cause must stand connected with *no common responsibility*."

A Letter to the Rev. W. L. M'Calla, *in Vindication of the Character of the Rev. Adam Rankin, formerly Pastor of the Associate Reformed Church of Lexington, Kentucky.*

The Psalmists and Hymnists, *in Answer to a Pamphlet of Mr. Rankin. By W. L. M'Calla.* 1828.

Of personal controversies, while they are confined to personalities, and do not affect religious truth in general, no notice will ever be taken in our pages. But the pamphlets before us mingle with what is personal, remarks on the system of Psalmody used in the Presbyterian church, which seem to demand our notice. We have long earnestly wished—but it has hitherto been a vain wish—that controversies on this topick, which we really think has a good while ago been completely exhausted, could be terminated: Or if not terminated, that they might be conducted with Christian temper and candour. Such, however, is not the spirit manifested in the first of the pamphlets under review. It is written by the son of a man who left the Presbyterian church, because he could not persuade the General Assembly, after hearing him on the subject till their patience was worn out, to prohibit, in the church under their care, the use of Watts' version of the Psalms; who made a voyage to Britain to endeavour to accomplish (we cannot conjecture how) the same worthy purpose; who afterwards joined the Associate Reformed church, and who, by a commission of the Synod of that church, was ultimately deposed from the gospel ministry, for slander and falsehood. The son certainly appears to us to be worthy of the father. What will our readers think of a man who, in his letter to Mr. M'Calla, uses the following language?—

"Judging in this way, you condemn yourself for using Watts' psalms, for he was a Deist, as can be proved from his own writings, and those you use in worshipping your God, contrary to the express commands of Christ himself while on earth. 'In vain do ye worship me, teaching for doctrines the commandments and precepts of men, making void the commandments of heaven through your tradition:' casting out the divine revelation of the Holy Ghost, to make room for the poetical jargon of a vile Deist!"

We confess that there appeared such a plausibility in the first part of this letter, and such a confident assertion of many things as facts, to the truth or falsehood of which a multitude might be called as witnesses, that we did begin to think that Mr. M'Calla would find it difficult to vindicate himself from the charge of having spoken hastily, harshly, and censurably, of the father of the letter writer—a charge in support of which the letter purports to be written. But as soon as we read the foregoing sentences, we, in a moment, lost all confidence in every statement made by such a writer. The man who has the unblushing effrontery to assert, in the face of the whole religious community, that one of the most heavenly minded men that has lived since the apostolick age, whose praise is in all the churches, and whose sacred songs have animated the daily devotions and cheered the dying hours of many a triumphant saint—was a "Deist," and that his pious lyricks, unquestionably the best that have ever appeared in our language, are "the poetical jargon of a vile Deist"—the man who can do this, may certainly do any thing else that is daring, foul, and false. He may calumniate and revile, as he does most virulently, Dr. Mason, Dr. Dickey, and Dr. Bishop, and none who do not possess his own unhappy temper, will credit a word that he says—If a portion of this temper had not found its way into the bosoms of a few with whom Mr. M'Calla held an ecclesiastical connexion, we really think he might have been chargeable with a work of supererogation, in taking any notice whatever of this letter. But it seems that he had been repeatedly attacked, in somewhat the same manner; and therefore judged it proper to make a short reply. This he has done by briefly, but most satisfactorily, exposing the fallacy and futility of every charge contained

in the letter, as well as in one other publication. To avoid the inconvenience of a descriptive circumlocution, he denominates the enemies of Watts' psalms and hymns, *Psalmists*, and their favourers *Hymnists*. These appellations are quaint, but they answer the purpose intended: And the reply of Mr. M'C. is more employed in discussing the merits of these parties severally, as friends to evangelical truth, than in merely repelling the allegations of the letter writer. The controversy in Kentucky, between the orthodox and the Unitarians, is brought into view; and the Hymnists, it is affirmed, and we think proved, did much more than the Psalmists, in opposing the pernicious Socinian heresy in that region, particularly in Lexington and the Transylvania University. In this part of his reply, Mr. M'C. says some things with much point, and in his best manner. But he regrets the controversy in which he has become involved with the Psalmists, towards whom he professes, as we also do, to cherish the most fraternal feelings. Mr. M'C. concludes his answer in the following words:—

"With reluctance was this controversy undertaken; with reluctance is this defence entered against two assaults from the press; and with divine help, I shall reluctantly pursue this subject, when compelled by future attacks. But would not peace be better? When the Psalmists are meditating the next blow, let them consider well with earnest prayer, whether it is for the glory of the Divine David, to pursue their best friends with such fruitless hostility, merely for 'teaching and admonishing one another in psalms and hymns and spiritual songs,' 'in the name of our Lord Jesus Christ,' according to the command of God."

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States convened, agreeably to adjournment, on Thursday the 15th of May ult., at 11 o'clock, A.M., in the First Presbyterian Church of Philadelphia, and was opened with a sermon, by the Rev. Francis Herron, D. D., the Moderator of the last year. The number of members composing this Assembly, agreeably to a statement which we have received from the Stated Clerk, was one hundred and fifty-six. The Rev. Ezra Stiles Ely, D. D., of Philadelphia, was chosen Moderator. Agreeably to the precedent of the last year, one whole day was set apart as a season of special thanksgiving, humiliation, and prayer, and was observed with great solemnity. Some ardent discussions took place in the course of the sessions, but eventually there appeared to be a very pleasing harmony, in regard to the principal measures which were finally adopted. The Assembly adjourned on Thursday, the 29th ult. at 1 o'clock, P.M. having been in session fourteen days and a half. We shall, as soon as practicable, publish the principal reports made to the Assembly. In our present number we have room only for the Narrative on the State of Religion.

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A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of corresponding Churches during the last year.

With that portion of the American people who receive the dispensation of the word and sacraments of the gospel from the ministry of the Presbyterian Church, it has been a very ancient and profitable usage of the General Assembly, annually to communicate, on the dealings of Divine Providence with our beloved country, and on the state and prospects of that part of the kingdom of Christ which is committed to their care. And while the meeting of a large delegation of ministers and elders from all parts of this extended republick—often, for the first and the last time, on which they see each other on earth; their joining together in counsel, in effort and affection, in the transaction of business of the church; and their uniting in sweet and solemn acts of religious worship—are eminently fitted to produce the happiest feelings in their own bosoms, and awaken new desires for the common good of each other, and all their beloved people—it affords peculiar facilities for learning the general welfare of Zion. If this usage, then, has been productive of mutual affection and reciprocal excite-

ment in departed years, much more does it promise to do so, as the increasing dispensation of redeeming mercy from on high, and the astonishing acceleration of Christian enterprise, go on to make every revolving year vastly more productive of delight in heaven, and of joy and wonder in the dwellings of men. When we intimate to you, dear brethren of our extensive communion, that the kingdom of that Saviour whose glory is dear to your hearts and of whose conquests you hear with delight, is rolling on with a progress and a majesty continually increasing, we mean not that this is at all times apparent in every part of the church, or that there remain not many things to deplore. From the Presbyterial narratives which have been at this time submitted to the Assembly, and a summary of which we are now to lay before you, we again learn with regret that there continue to be large and populous districts of country almost entirely destitute of the means of grace, and others, in which erroneous principles of the most dangerous character are industriously and successfully propagated.

The reports of some of our Presbyteries cease not to complain of *gaming*, in all its various forms and with its kindred vices, as continuing to afflict the righteous and destroy the wicked.

Profaneness is lamentably prevalent in many places; but there is good reason to believe, that if there still remain some so fearless of God and so regardless of the decencies and civilities of life as to make their throat an open sepulchre, and to shock the feelings of many who approach them, by an adherence to this wicked, unmanly, and vulgar practice, the number of such, particularly among the attendants upon our churches, and we may add, among those who would sustain the reputation of gentlemen, is rapidly diminishing.

Intemperance is a vice which maintains a wider and fiercer conflict with the remonstrances of interest, reason and honour —with the warnings of conscience, and the threatenings of heaven: and since a closer and more anxious inquiry into the extent and consequences of the practice of freely using ardent spirits has been instituted, the religious community have awaked, as it were from a dream, to witness the wide, and mournful, and augmenting ravages of this evil, which is every year bearing its thousands to untimely graves,—reducing hundreds of virtuous and dependent families to poverty and disgrace,—laying the brightest hopes of genius and learning, and the fairest prospects of usefulness and honour, in the dust, and hastening to cover our nation with general disgrace, and plunge thousands of immortal beings into everlasting destruction.

Most of the Presbyteries have evinced their humanity in this matter, by resolving not only to discontinue and discountenance the use of all kinds of spirituous liquors, but to form associations, intended in various ways to weaken the terrifying strength of this practice around them: and the Assembly do earnestly intreat all the members of our church, by every humane, patriotick and Christian feeling, to unite in these or similar measures; and they do also fervently beseech Almighty God to have mercy upon us as a people, and stay the awful progress of a vice, which, with fearful uniformity, conducts its victims to temporal and eternal destruction. Sad and hopeless as the case of the great proportion of habitual drunkards certainly is, the Assembly have this year to record a number of very striking instances of reformation; and they do it, that associations and individuals may in no case abandon to final ruin any of these unhappy persons, but be excited to use the means of regeneration, encouraged by the fact, that sovereign and almighty is the power which converts the soul. The Assembly rejoice in being able to say, that so rapid is the progress of a redeeming publick opinion on this subject, that in some parts of our church the quantity of ardent spirits used has diminished three-fourths, in the short space of twelve months. Many mercantile men have nobly resolved no longer, by the sale of ardent spirits, to facilitate the perdition of their fellow men; and two or three distilleries in the bounds of one of our Presbyteries have been, from conscientious motives, entirely discontinued; and the owners and managers of many manufacturing establishments have interdicted the use of ardent spirits among their labourers. The Lord grant that all wise, and influential and good men, throughout our land, may imitate these spirited examples.

The violation of the rest of the Holy Sabbath, still continues to insult the majesty of that great and good Being, whose signal mercy and protection has been the glory of our country, and to draw tears from the eyes of all who account this rest an honour and a delight. While the Assembly, with great pleasure, hail the formation of a General Society, intended to preserve this precious ordinance of heaven from profanation, and rejoice to learn that it is a subject of great and increasing concern in all parts of the church, they fear that this awful sin will continue to abound, so long as it derives countenance and sanction from the constituted authorities of the United States. The

holy Sabbath is the common privilege of all men, and the common object of veneration to all Christians, and its dishonour should be alike grievous to all good men. The loss of this heavenly institution in these United States, would be the inevitable doom of all that is splendid in our national prospects—of all in our institutions that is dear to the heart of the patriot, and precious to the bosom of the Christian. The loss of the Sabbath here would resemble the capture and removal of the ark from Israel; and if this great community does not awake from its irreverent and guilty indifference to this great sin, and put on the strength of the Lord for its suppression, ere long it shall be as in ancient times, that the virtuous and holy matron of Zion, thinking on the moral and political woes of this once happy land, shall expire, exclaiming, "*the glory—the glory is departed from Israel, for the ark of God is taken.*"

In the principal cities of our country, the *Theatre*, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve the publick manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and to generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and to feed and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardour with which the affections of the young are enlisted in them, Christian parents and active benefactors of society should be constrained, by every consideration of interest, duty and compassion, to apply their strenuous endeavours to the counteraction of the baneful influences of this fascinating source of vice and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre, in one of the principal towns in that state.

Many of our southern and western Presbyteries, while they gladden our hearts with accounts of the increase of our body, and the spreading forth of the curtains of our habitation, awake every tender feeling of our breasts by the animated and glowing description of the want of ministers of reconciliation in those remote and desolate regions of the Lord's heritage. While we commend the noble and devoted spirit of those dear brethren who have planted themselves on these uncultivated and uninviting fields of ministerial labour, and sincerely sympathise with those who have none to break unto them the bread of life, we would again and again direct the thoughts and the prayers of all God's people among us, to the importance of great and increased attention to domestick Missions, as indispensably necessary to the continued occupancy of the ground which has already been acquired, and to the extension of our Western Zion along with the rapid march of increasing population.

The General Assembly have also to mention with regret, that in many parts of our church, formality, coldness, and irregularity, in professors of religion, lamentably exists—notwithstanding the abundant excitements to fidelity and practical holiness which this eventful crisis furnishes. Some of our inferior judicatories have been called to the painful office of inflicting the higher censures of the church upon those of whom they once expected better things. Unduly pressed with the weight of secular vocations, many of God's visible people either become remiss in their attendance upon the publick and private ordinances of his worship, or allow themselves to approach his holy presence, so distracted with the vanity and urgency of their temporal interests and engagements, that the exhortations and remonstrances of a preached gospel arouse not their languid hearts; and the calls of duty break not in upon the train of their worldly thoughts and occupations. Parents also, unmindful of the fact, that they are God's ministers of grace to their children, do not faithfully instruct them, and tenderly and solemnly talk to them on the weighty matters of salvation, nor wrestle for their conversion at a throne of grace: and in too many instances the painful consequence is, that the precious youth, though once dedicated to God in the ordinance of baptism, are growing up destitute of the life and power of godliness.

These things the Assembly deeply deplore, and would gladly pass them by in silence. Oh! how grievous is it at such a time as this to speak of lukewarmness, dissention, uncharitableness, and worldly mindedness, as the prevailing sins of such as would be called the children of God! May all such remember and consider the solemn malediction of the prophet, "Wo unto them that are at ease in Zion."

The Assembly would earnestly entreat all the ministers, officers, and members of the Presbyterian church, in view of events so auspicious to the cause of Christ as those which exist at the present time, to arouse from lukewarmness, and slothful indifference, and inaction, and be fervently engaged in the service of God.

But, from such sources of regret,

it is pleasing to turn our thoughts to lovelier, brighter, and happier scenes, and to see peace and harmony, sound morals and correct principles, generally shedding their mingled radiance upon the Lord's heritage; and Bible classes, catechetical instructions, and the faithful ministrations of the gospel, all uniting to increase the piety and religious intelligence of our country. It is extremely gratifying to learn that the monthly concert, as well as other seasons of social prayer, though often but too thinly attended, is still kept up in almost all of our congregations: and on the efforts of such as have felt an ardent concern for the welfare of others, a zeal for the cause of truth and the progress of religion, and have cherished a spirit of persevering prayer, the blessing of God has generally and often signally rested.

Notwithstanding the number and variety of those objects of benevolence, which the piety and the enterprise of our country are continually inventing, all are supported with a prompt and growing liberality. The noble design of placing a copy of the Holy Scriptures in every family, though necessarily attended with great personal labour, as well as great expense, has been formed in almost every part of our country; and in the great and precious cause of the Bible, the Assembly are happy to say, that the people of our communion are almost universally bearing an active part.

The American Tract Society has spread its active and efficient Auxiliaries over almost every part of our land; and this, as well as the Sunday School Union, has, during the last year, acquired in our churches a great and gratifying accession of publick favour and attention, and disseminated to the most distant extremities of the land, the ardour of a high engagement in its cause.

To the great and important concern of educating poor and pious youth for the gospel ministry, most of our Presbyteries appear to be giving some attention, but the General Assembly feel it to be an imperious duty, to repeat with increased earnestness all their former recommendations on this subject. To employ every possible means to provide and perpetuate in the church, so far as human instrumentality is concerned, an able and devoted ministry, for the existing and growing demands of our church, and for the vast and splendid enterprises connected with the conversion of the world to God, is a matter of the deepest interest and most solemn responsibility. While thousands of immortal beings are annually dropping into the grave, and going to their last account, uncheered and unblessed with the gospel's joyful sound, can an object so inseparably connected with the glorious things spoken of Zion, ever be absent from the thoughts and the prayers of Christians!

While the American Colonization Society is, to a very creditable extent, receiving the countenance and assistance of our churches, the importance of the religious instruction of slaves is more and more deeply felt, by our ministerial and Christian brethren in the South and West —and in some of their congregations, more than one half of the communicants belong to this unhappy class of people.

The sacred cause of Foreign and Domestick Missions is continually becoming dearer to the hearts of all among us that love our Lord Jesus; and the last year has witnessed, in respect to both, a measure of publick munificence which forms a new era in the history of the Missionary spirit of the Christian world. We allude to the unexampled contributions made within our bounds the last year, to the American Board of Commissioners for Foreign Missions, and to the rapid fulfilment in New Jersey, of the pledge to raise in 2 years $40,000 for the moral and religious instruction of the destitute in that state. In connexion with this last particular, the Assembly would express the hope that the time is near, when every State and Territory in the American Union will, in like manner, resolve and pledge themselves by the aid of God, to extend the blessing of gospel instruction and ordinances through every part of their limits. And while, in connexion with this, we notice the extended operation of the American Home Missionary Society, and of the Board of Missions connected with the General Assembly—we would with great satisfaction mention the still increasing munificence of our brethren of corresponding churches, in the same great and good cause—and here record to the honour of the gospel, as communicated by the Delegate from the General Convention of Vermont, the distinguished gift of the late Joseph Burr, Esq. of that state, of $91,000, to the great purposes of Christian benevolence. The Assembly would also here notice, with approbation, the determination of the Synod of Kentucky, to raise $20,000, for the endowment of Centre College, and that of the friends of the Bible in Lexington, and its vicinity, in the same state, to collect a like sum for the purpose of furnishing every family in the state with a copy of the Bible.

The compassionate regards of God's people in most of the Atlantic cities, continues to be directed to the moral improvement of seamen; and, although we are now called to number with the honoured dead, one whose memory will long be precious to

that heretofore neglected class of our fellow-men, we rejoice to say, that the good work of God's converting grace prospers among them; and the moral influence on the world which seamen must exert, especially on those parts of it where missionary establishments are formed, should stimulate the friends of Zion to pray, that along the extended shores of this continent, the gospel may display its sanctifying power.

It affords the Assembly great satisfaction also to state, that to such humane and benevolent purposes, as stand in no way connected with the extension of ecclesiastical influence, and of course address no appeal to sectarian feeling, the people of our congregations are accustomed to yield prompt and persevering assistance. The education of the Deaf and Dumb, the relief of suffering both at home and abroad, and the establishment and support of moral, charitable, and literary societies and institutions, derive, as well from congregational collections as from individual contributions, the constant streams of our bounty. These things we mention, not to boast of a measure of publick charity as yet far below our real ability, but to encourage our people to patronize all those institutions of piety and benevolence, which adorn the church and bless the world, in the present age.

The Theological Seminaries of our own and of sister churches, are more and more becoming the nurseries of Missionary zeal and enterprise, as well as the fountains of sacred learning. Princeton has already sent forth heralds of salvation into almost every part of the Master's vineyard, and under her distinguished professors, if she continues to be remembered of God, what may she not yet do? From the reports which have at this time been received, it appears that the highest number of students in the Theological Seminary at Princeton, last year, was 100:—in that of Auburn, 76:—of the Union Seminary, in Virginia, 21:—in the S. and W. Theological Seminary at Maryville, 45:—in the Western Theological Seminary, 4:—in Andover, 110:—in Yale College, 40:—in that of the German Reformed Church, 13:—and in that of the Reformed Dutch Church, ——.

Although not in so general and distinguished a manner as in some former years, yet to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased, both ministers and active members of the church have, in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations, have been owned and blessed of God to the quickening and encouragement of his people, and to the conversion of sinners.

Among those congregations in which the gospel has been eminently clothed with a divine power, to awaken, melt and renew the hearts of sinners, we mention Stephentown, Hartford, and the village of Albia, in the Presbytery of Troy,—Watertown, Denmark and Wilna, in the Presbytery of St. Lawrence; nearly all the congregations in the Presbytery of Ogdensburgh,—Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida,—Otsego in the Presbytery of Otsego,—Lexington in that of Columbia; Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in the Onondaga Presbytery,—Berkshire, Owego, Candor, and Chenango-point in Cayuga Presbytery—Hopewell, Newark, Sodus, Marion, and Port-Bay, in Geneva Presbytery—Richmond, Geneseo 1st church, Lima and Victor, in Ontario Presbytery,—Eden in Buffaloe Presbytery,—Poughkeepsie, Wapinger's Creek, Smithfield and South-Salem, in the Presbytery of North River,—Freehold, Lawrence, Trenton 1st church, Dutch Neck, and Upper Freehold, in New-Brunswick Presbytery,—Cape May, 1st church in the Northern Liberties, and the Mariner's church, in the Presbytery of Philadelphia,—Wilmington, in Newcastle Presbytery,—3d church in the city and Presbytery of Baltimore; Huntingdon in the Presbytery of Huntingdon; Mercer in that of Erie,—1st and 2d Presbyterian churches in the city of Pittsburgh in Presbytery of Ohio; Nishanoch, in the Presbytery of Buffaloe,—Cross Creek, Cross-Roads, and Washington, in Presbytery of Washington,—Hudson, Talmage and Franklin, in that of Portage Nicholasville; Lexington, 1st church, Bethel, Versailles, Winchester and Hopewell, in Presbytery of West Lexington,—Paris, Flemingsburgh, New Concord, Springfield, Millersburgh, Stone Mouth, Mt. Pleasant, and Maysville, in the Presbytery of Ebenezer,—Portsmouth, Petersburgh, Norfolk and the churches in the city of Richmond, in Hanover Presbytery,—Shiloh, Ebenezer, Columbia, Bethel Harrodsburgh, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffaloe Spring, Richmond, Silver Creek, and Hanging Fork, in the Presbytery of Transylvania,—New-Providence, Baker's Creek, Eusebia, Telico and Chestuee, Monmouth and Bethel in

the Presbytery of Union,—Columbia in that of Hilston,—Elk-Ridge, Greensboro, Danielsville, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jasper, Morgan and Crawford, in the Presbytery of Hopewell—the congregation of Mt. Zion in the Presbytery of Harmony—Lebanon and Springfield, in the Presbytery of Miami; Smyrna, Spring-Creek, Shelbyville, New Providence, Stone's River, Hopewell, Murfresboro, and M'Minnsville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places, exhibits indeed great diversity, in the time, and manner and extent of its influences, and the rapidity and power with which it has advanced. In some cases crowds of sinners of every age and character, bathed in tears and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors have been melted and subdued by the mighty power of God. In other instances, beautiful and refreshing, like the dew that fell on the mountains of Israel where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual but real and precious effects. Among the several instances of the outpouring of the Holy Spirit of which the Assembly have at this time heard, there are two which awaken the liveliest feelings of admiration. Some of the mutes, in the Asylum of the Deaf and Dumb in Danville, have become hopeful subjects of renewing grace, at a late meeting in that place. At the missionary stations within the bounds of the Presbytery of Buffaloe, the Holy Spirit has, in a remarkable manner, stirred up the hearts of the heathen to seek the Lord, and more than forty of these children of the forest have been united with the church: and in the state prison at Wethersfield, Connecticut, from twelve to fifteen converts have been hopefully brought into the liberty of the gospel. So great a general reformation has occurred in that prison, that the practice of chaining the prisoners at night has been discontinued, and in a Bible Society formed among them, twenty-five dollars have already been contributed.

Events like these, not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions amidst ample means, but they demonstrate the precious truth that, under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved.

Of revivals of religion in general, connected as they seem to be with the destinies of unborn millions, and the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as, in either case, discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved.

Within the limits of the General Association of Connecticut, God continues to reveal the wonders of his redeeming love. Out of 212 congregational churches in that State, from 40 to 50 have the last year shared in seasons of special reviving and enlargement, and from 3 to 4000 souls have been added to the churches, of which number more than 250 are teachers and pupils in the Sabbath schools. The College and Theological Seminary at New-Haven, are sending forth their streams of intelligence and piety, to fertilize the most distant portions of our country.

Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord hath done for them, and what they are doing for the glory of his name. The showers of sovereign grace have never been so abundant with them as during the past year, and they number in a single county of that state 1700 hopeful conversions to God during that period. In two of their Colleges and Theological Seminaries, the blessing of the God of their fathers richly abides, and within their bounds generally, and particularly in the city of Boston, evangelical truth in its majesty, power and invincibility, is pulling down the refuges of lies, and conducting many to that foundation which neither earth nor hell can overturn.

Though the General Convention of Vermont do not record as many revivals of religion as they sometimes have done, yet the good cause is steadily advancing; and Education, Tract and Missionary Societies among them are continually gaining in resources and in usefulness. The friends of the Bible in this, as in the states of Connecticut, Massachusetts and Maine, are now zealous in supplying every destitute family in the state with a copy of the Holy Scriptures.

From the very interesting communication of the Delegates from the General Association of *New-Hampshire*, it appears that the Lord is multiplying revivals of religion, quickening and extending the

operation of benevolent Institutions—prospering Seminaries of learning, and rearing up some very remarkable monuments of sovereign grace, in that favoured state.

From the General Conference of the State of Maine, whose Delegates have entered with the present Assembly into articles of friendly correspondence, the accounts are animating. They complain indeed of prevailing vices, and the want of gospel labourers; but they rejoice in great revivals, in the increase of religious exertion, and in the literary, moral and religious improvement of the State.

To the Reformed Dutch Church God is granting a happy state of feeling in her churches, prosperity to her Missionary Society, and Theological Seminary, and the copious outpourings of his Holy Spirit upon many of her congregations; for all which gifts and blessings, to our dear brethren of that communion, we render thanks to God.

From our German Reformed brethren we learn that, though the want of ministers of the Gospel is deeply felt in their Synod, and in many places vital piety is deplorably wanting, yet on the whole their progress in improvement is rapid, and their prospects encouraging. The people of their communion are awaking to the importance of Missionary effort, and taking active measures to promote the formation of Education Societies. The Lord bless them with an abundant share of whatever is great and good, in the benevolent spirit and operations of the Christian world.

On the whole, the Assembly can assure their brethren in the Lord, that the review of the past year presents nothing to dishearten, but much to encourage, and much to excite our gratitude to the King of Zion. The kindness of God to his church at large, as well as to our part of it, appears in those brighter accessions of strength and beauty, and those larger measures of majesty and efficiency and power, by which he is signalizing her ascending march upward to the mount of promise.

This cause then, should command our best affections and our most strenuous endeavours. We should be awake to every duty, improve every talent, and grow in every heavenly virtue, remembering that the time is short. Seed-time and harvest revisit and renew the face of nature, but to man the days and the years of active duty return not again forever. For unpardoned sinners there are no warnings in the grave; for negligent professors there will be no season for active duty when the night cometh; and for the ministers of the Gospel, it has not been told how soon the heart that throbs with the pulsations of benevolence, and the voice that utters the message of God, shall be cold and silent in the grave. How impressively are the General Assembly reminded of this solemn thought, as they number with the dead thirty-one of their fellow-servants in the gospel ministry, removed from earth, and taken we trust to heaven, during the past year. We record their names—

Rev. John Bascom, of the Presbytery of Cayuga; Rev. Daniel Banks, of the Presbytery of St. Lawrence; Rev. Samuel Blatchford, D. D. do. of Troy; Rev. John Younglove, do.; Rev. Caleb Alexander, D. D. do. of Onondaga; Rev. Ebenezer Lazell, do. of Bath; Rev. Wm. Pennington, do. of Newark; Rev. Robert Russell, do. of Newton; Rev. Joseph Moulton, do. of Susquehannah; Rev. Joseph Eastburn, do. of Philadelphia; Rev. John Glocester, do. of Philadelphia; Rev. Thomas Kennedy, do. of Lewes; Rev. Wm. Moffit, do. District of Columbia; Rev. Thomas L. Birch, do. of Baltimore; Rev. Wm. Swain, do. of Redstone; Rev. Thomas Marquis, do. of Washington; Rev. Lyman Potter, do. Stubenville; Rev. John Field, do. of Portage; Rev. Salmon Giddings, do. of Missouri; Rev. Samuel J. Scott, do. of Wabash; Rev. Wm. Henderson, do. of Transylvania; Rev. Samuel H. Nelson, do. of Transylvania; Rev. Joseph P. Howe, do. Ebenezer; Rev. James Turner, do. Hanover; Rev. Titus J. Barton, do. of Shiloh; Rev. Joseph D. Logan, do. of Lexington; Rev. Ard Hoyt, do. Union; Rev. Andrew K. Davis, do. of North Alabama; Rev. A. H. Webster, do. of Hopewell; Rev. T. Charlton Henry, D. D. do. of Charleston Union; Rev. Reynolds Bascom, Charleston Union; with several licentiate preachers of the Gospel.

On this list, containing names dear to their hearts, they recognise some who once occupied the seats, and whose countenances diffused delight in the room where they are now sitting, and whose presence imparted wisdom and instruction to their counsels; but they will return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours, sincere and fervent thanks that on some of them at least, he was pleased, in the near approach of death, to shed, in a remarkable manner, the unclouded light and the cheering smiles of his approving countenance. Blessed be the *Lord who alone doth marvellous things, and blessed be his holy name*, who though his creatures die, liveth and reigneth, *the same yesterday, to-day and forever*. Let the mountain of Zion rejoice, for her night is far spent, and her day is at hand. Death in its relentless march may cut down her

watchmen, but nothing can arrest her majestick progress onward, to universal enlargement and triumph. The conflict by which she wins the day may be with every kind and every measure of iniquity, and it may be fierce, and bold, and obstinate; but through every intervening cloud that darkens her pathway, the sun of righteousness shall break forth; and beyond these scenes of error, corruption, and crime, lie the green pastures, untainted with vice, unstained with blood, and unmarred by divisions—where the church of God shall rest in the latter day. Brethren, in this great conflict between light and darkness, be decided, be active, pray much, give much, and do much; stand in your lot, and let every power of thought and of action be devoted to this great cause, *forasmuch as ye know that your labour shall not be in vain in the Lord.*

BIBLE IN SOUTH AMERICA.

The April number of the "Monthly Extracts from the Correspondence of the British and Foreign Bible Society" reached us, just as we were finishing our selections of Religious Intelligence for the present month. We know that our readers, as well as ourselves, take a deep and special interest in the success of the endeavours now in use to disseminate the holy scriptures throughout the southern part of our continent—as preparatory to the sending of evangelical missions into that region. The perusal of the following letter, therefore, which contains the most recent information relative to the distribution of the Bible there, will, we are sure, be highly gratifying.

From Mr. Luke Matthews.

Chuquisaca, Sept. 23, 1827.

It is now a very considerable time since I had the pleasure of writing to you. There has been no regular correspondence between Buenos Ayres and the interior for the last eight or nine months: but I have embraced every incidental opportunity of writing; and if my Letters have reached you, you are in possession of my proceedings as far as Salta, the capital city of the most northern of the Argentine Provinces. From that place I wrote to you at length, and informed you that I was on the point of passing into Peru. After writing, I sold a few copies of the Scriptures, in addition to the number reported: the whole number sold at Salta was thirty-two Bibles. Leaving Salta, I proceeded to Jujuy, the frontier town of the Argentine dominions; and here my success very much exceeded my expectations. During the few days I was detained for want of mules, I sold 56 copies of the Bible. Jujuy is a small town, and its inhabitants generally very poor. I left it with the satisfaction that there was scarcely a decent family who were not in possession of the Scriptures: and it was still more gratifying to have perceived that many were engaged in their diligent perusal

The road from Jujuy to Potosi is a dreary cold ravine; a perfect contrast, in its barrenness, to the green and fertile provinces of Salta and Tucaman, from which it leads. It contains, however, a considerable number of inhabitants, principally Indians, a most wretched and oppressed race. I availed myself of every opportunity, in this as well as in my other journeys, to forward the object of my mission. For the purpose of doing so most effectually, I generally rode two or three days a-head of the principal part of my baggage: by this means I gained time. A day or two after leaving Jujuy, perceiving a small village about half a league from the road, I made up a small parcel of five Bibles, and rode into it; supposing it possible that there might be a few there who could read, and would be willing and able to purchase, or, at least, to whom I might properly present them. On entering the village, I found it was of a lower description than I had anticipated: there was, however, a small chapel; and not being willing to return without making some effort, I inquired for the Clergyman. I was shown his residence; and, introducing myself to him, I explained the object of my visit to the village. He received me very kindly; and, inquiring the number of Bibles I had brought with me, said he would very gladly purchase the whole, as he could readily distribute them. Had I brought more, I could have parted with them.

At another village, about twenty leagues onward, of a very mean appearance, there were two Clergymen in the post-house at which I alighted. After a short conversation, I told them I had a few Bibles with me; and that, if they were not already in possession of copies, I should be glad to furnish them. They replied, they had the Bible in Latin and Spanish; and treated the subject with the utmost indifference. Grieved, but not disheartened, I walked into the village, while the

postmaster was preparing the mules, in search of an opportunity to make a similar offer to others. While thus engaged, I saw upon the counter of a little shop a book that seemed to me to be a Bible. I entered, and accosted the owner; whom I found to be a person far superior in appearance and intelligence to what I had expected. I asked him, after having ascertained that the book was the Bible, whether it was his? he replied that it was not; that it had been lent him by a friend. I then inquired if he would like to purchase a copy (showing him, at the same time, one which I had in my pocket): he instantly replied, that he should; and wished to know if I had any more. I told him I had: and we immediately proceeded to the post-house, where I opened my trunk, and sold him four copies; being as many as I judged I could spare. I told him, however, that I had a larger stock behind; and gave him a note to my servant, from whom I afterwards learned that he purchased six, in addition. This person had been informed by an English Medical Gentleman, a short time before, of the existence and character of the British and Foreign Bible Society; and was not a little surprised and delighted at meeting with its Agent.

At Tupira, a small town on the frontier of Bolivia, I sold eight copies; and left a small parcel in the possession of the gentleman with whom I lodged, to be forwarded to Tariga, a town of some consideration, thirty leagues distant, and which I regretted I could not visit. I hope soon to hear a good account of the Bibles forwarded there by my friend.

At Cotajaita, after having sold three or four copies of the Scriptures, an elderly Clergyman came to the house where I was staying, and eagerly inquired if the person, whom he heard had brought books, had left the town. He examined, and purchased half-a-dozen (all that I had of the large print), with the utmost joy and reiterated thanks, for distribution among his friends. With this gentleman I passed a considerable part of the ensuing day, Sunday, in edifying conversation. He treated me with the utmost kindness; and, early on the Monday, sent his servant to bring me to his house; where, although he himself was absent on clerical duty, I found the provision of a bounteous breakfast; and as soon as the service of the church concluded, he came to my quarters, and bade me a most affectionate farewell.

At Caiza, a village about fourteen leagues from Potosi, I sold four copies of the Bible to a shopkeeper of the place; giving him information respecting the means of a further supply, if it should be required. On the arrival of my luggage at Caiza, this man purchased twelve copies, in addition to those which I sold to him.

In a former letter I informed you that I had shipped seven cases of Bibles from Valparaiso for Peru, and had given directions to the consignee to forward them immediately to Potosi. As they were sent to the address of an individual in the employ of a particular friend of mine, a merchant in Santiago de Chile, and as my letter was accompanied by one from this gentleman requesting particular attention to its instructions, I of course felt perfectly satisfied that my cases would be awaiting my arrival at Potosi. You will easily imagine, therefore, what must have been my surprise and anxiety, when, upon inquiry at the Custom-house, I learned that no such articles had been received. In an extreme perplexity of mind, unable to form a single conjecture as to what could have happened, I determined to proceed at once to the coast;—the gentleman to whom I had a letter of recommendation at Potosi having kindly promised to assist and direct my servant in the disposal of such copies as he should have, on his arrival at Potosi. And the courier being on the point of starting, I did not await my baggage, but left Potosi a few hours after my entrance.

My departure from Potosi was so sudden, that I had no time to ascertain whether my ideas respecting the journey then before me were correct or not. I soon found, to my cost, that they were egregiously erroneous. I well knew that, from the great height of Potosi, 12,000 feet above the level of the sea, the cold of its nights and mornings must be severe; but I had always conceived that the road onward was a safe declivity into genial temperatures. I had also been informed that the whole of Peru was well populated, and that travellers would every where find ample accommodation. I left Potosi, therefore, without the least suitable preparation. My fellow-traveller, the courier, had delayed his departure some hours beyond the usual time; and, in consequence of this, was under the necessity of travelling the greater part of two successive nights. The whole road to Oruro, from whence I had to cross the great chain of the Andes in order to reach the coast, lay over the summits of mountains whose elevations were not considerably less than that of Potosi. We arrived the third day after leaving that city; but of the last forty-eight hours of our journey we were on the backs of our animals thirty-one. From the fatigue of this, and the extreme cold of the nights, and the bruises I received from the bad animals

they gave us at some of the posts, I arrived at Oruro seriously ill. I had here to await an opportunity to cross the mountains. In three or four days, a returning troop of mules presented itself: I was, indeed, very unfit to accompany it, but felt it my duty to make the attempt. We were ten days on our journey; and, altogether contrary to my expectations, notwithstanding its privations and severity, before its termination I had perfectly recovered my health. I then felt indeed the value of the blessing; and with a heart warm with grateful remembrance of the multitude of tender mercies which its gracious Author has vouchsafed me, would I now record its bestowment.

On my arrival at Arica, (the place where, a short time since, you will recollect, the Bible was publickly burnt by order of the Ecclesiastical Authorities,) I ascertained that the gentleman to whom the Bibles were consigned from Valparaiso had left Peru, and that the Bibles were in charge of a merchant of Tacua, fourteen leagues from Arica, to whom he had given no directions concerning them, further than that he should retain them until he heard from me. The gentleman, immediately upon my application to him, furnished me with every facility for passing them through the custom-house. After I had accomplished this, and put into circulation as many as I could dispose of in Arica, (and I regret to say, I did not sell more than four,) I immediately despatched the cases on their way to the interior. Arica is a small, poor, and insignificant place, excepting that it is the residence of several British merchants. Many Bibles are in the possession of the inhabitants: I do not, however, think they are much read: and this circumstance, as well as the small number of copies I was able to dispose of, is owing to a practice which some persons of excellent intentions and zealous to do good have adopted, but which cannot be too much deprecated—I mean an indiscriminate gratuitous distribution of the Scriptures. Its evil influence has extended all along the coast; and has penetrated, to a considerable extent, into the interior. The practice is most injurious to the cause of the Bible Society. Any number of copies may be thus distributed; but a readier method of limiting a beneficial circulation cannot be devised. On my arrival at Tacua, I found mules on the point of starting for Peru; and, as there was an opportunity of my proceeding with them, and taking with me a part of the stock of Bibles, I thought it my duty to accompany them, after having engaged a gentleman of Tacua to interest himself in the sale of the Scriptures in that town, and to forward the remaining part. I recrossed the mountains in safety; and again took up my quarters in Oruro, once a town of some consideration, on account of the mines in its neighbourhood, but now fallen into obscurity. The population is principally composed of Half-Indians, a poor but industrious race of people.

As the troop of mules with which I travelled brought a considerable consignment of goods from the coast, a curiosity was excited in the town, and a number of persons gathered together in the court of the custom-house, in order to see the cases opened. This ceremony, with regard to the goods belonging to the owner of the troop, was, however, put off, and my cases of Bibles alone were opened. I had no sooner removed the lid of one, than several persons seized a book; and having ascertained its nature, one after another asked me the price; and in the course of a few minutes I sold nine copies. A clergyman entering at this juncture, and seeing so many persons eagerly engaged in reading (for the greater part who had purchased were thus occupied), inquired what work it was; and upon being informed, scoffingly asked them what they wanted with so many Bibles, and made several other remarks of an adverse nature, but without any injurious effect.

It was then the evening of Saturday. A few persons came immediately to my lodgings and purchased Bibles: in particular, a clergyman, who arrived almost breathless, saying he had seen a person in the street with a Spanish Bible, who had informed him there were others on sale, and wished to know if it were true. I sold him a Bible, and gave him one of the brief notices. He visited me the next day in the most friendly manner.

On the ensuing Monday, to my surprise, I disposed of upward of fifty copies; and having sold as many as I judged could be spared, I left the town without having fully satisfied the desires of the people for the Scriptures. I was particularly pleased to observe among the purchasers a considerable number of Half-Indians. The clergy made a strong opposition; some because the notes of the church were wanting, and some because of the suppression of the Apocrypha.

At one of the post-houses, while the mules were feeding, having observed an Indian to be a very superior man of his class, I asked him if he would like to see a book I had with me, and presented him with a small Bible. He continued reading very attentively the whole time the mules were feeding, and returned it when they were ready. I asked if he would not like to purchase it: he said he should extremely, but had no money. The hire of

the mule coming to a real or two less than the price I was accustomed to ask, I told him, if he were willing, I would give it him for the price of the post. He agreed most joyfully; and, on parting, pressed my hand to his breast with the liveliest expressions of thankfulness. I feel assured that the Bible I sold him has fallen into excellent hands.

On my return to Potosi, I learned that seventy-six copies of the Scriptures had been sold during my absence, and that there was a probability that many more would have been disposed of, but for the active opposition made by the clergy—availing themselves, principally, of the absence of the Apocrypha; and preventing those over whom they possessed an influence, principally the lower or Half-Indians, a very interesting and numerous class, from purchasing. On my arrival, I sold but a very few copies in addition.

OBSERVANCE OF THE SABBATH.

The growing profanation of the Sabbath has, for some years past, been the cause of much grief and alarm to all the real friends of religion in our land; and we may also add, to every enlightened patriot. After several previous meetings, to consider the subject, a Society was formed in the city of New York on the 11th ult., denominated—"THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH." Of this Society we publish the Constitution, and the names of the officers, in our present number—for the animated address with which the Constitution is accompanied we cannot make room. But we desire to call, in the most earnest and solemn manner, on every reader of our pages, to countenance and aid this great and necessary work—a work connected, as we deliberately and seriously believe, with the cause of God, and the continuance of free government, in our beloved country. We call especially on the inhabitants of Philadelphia to come forward at once, and with zeal, in aid of their brethren in New York. An awful responsibility, we verily think, will rest upon us, if we do not. But if we do, the example of the two largest cities in the American union, will, we doubt not, be followed in every part of our land, and, under the blessing of God, the great object in view will be obtained.

CONSTITUTION.

Article 1. This Society shall be denominated "THE GENERAL UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

Article 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Article 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

Article 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

Article 5. The Board of Directors shall elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers, or in the Executive Committee.

Article 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian publick to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

Article 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

Article 8. The officers of each Auxiliary shall be, ex-officio, Directors; and the members of each Auxiliary shall be recognised as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

Article 9. This Society shall hold its annual meeting in the city of New-York, on the Thursday immediately preceding the second Tuesday in May, at 10 o'clock, A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two-thirds of the members present.

LIST OF OFFICERS.

It will be seen from the list of Officers, (says the New York Observer, from which we quote,) that the selections were made agreeably to the broad principle specified in the Constitution. The Vice-Presidents represent no less than *nine* religious denominations, the Directors six, and the Executive Committee an equal number.

President.—Hon. Stephen Van Rensselaer, of Albany.

Vice Presidents.—Rev. Ashbel Green, D. D., Philadelphia. Hon. John Cotton Smith, Sharon, Conn. Rev. Alexander Proudfit, D. D., Salem, N. Y. Rev. Robert Semple, Virginia. Rt. Rev. Alex. V. Griswold, Bristol, R. I. Rev. James Milnor, D. D., New York. Rev. Joshua Soule, Bp. Meth. Ep. Church. Rev. Alvan Hyde, D. D., Lee, Mass. Rev. Francis Wayland, D. D., Pres. Brown Univ. Hon. Albion K. Parris, Portland, Maine. Hon. Nathaniel W. Howell, Canandaigua, N. Y. Hon. Joseph Nourse, Washington City. Francis S. Key, Esq., Georgetown, D. C. Hon. Duncan G. Campbell, Georgetown, D. C. John Griscom, LL.D., New York. Rev. J. G. Schmucker, D. D., York, Pa. Gen. John H. Cocke, Fluviana Co. Va. Governor Butler, Vermont. Rt. Rev. Bp. Chase, Ohio. Rev. Wm. M'Kendree, Bp. Meth. Ep. Church. Rev. Henry B. Bascom, Pres. Mad. Coll. Pa. Rev. Benjamin Mortimer, New York. Rev. John Stanford, New York. Rev. P. Milledoler, D. D. Pres. Rutgers' Coll. N. Bruns. Rev. Lucius Bolles, D. D., Salem, Mass. Col. Morgan, U. S. Army. Rev. Dr. Fishback, Kentucky. Capt. Charles B. Thompson, U. S. Navy.

Secretaries. ——— ———, Corrresponding Secretary. John Stearns, M. D., Recording Secretary.

Treasurer.—Mr. Arthur Tappan, New York.

Directors.—Hon. Samuel M. Hopkins, Albany. Rev. David Porter, D. D., Catskill. Rev. Nathan Bangs, D. D., Mr. George Suckley, Elijah Pierson, John H. Hill, John D. Keese, Arthur Tappan, Dr. James C. Bliss, Dr. David M. Reese, Rev. J. J. Matthias, Rev. Charles G. Sommers, Rev. Thomas De Witt, Rev. Henry Chase, B. Badger, Rev. M. Bruen, New York, Rev. W. A. Hallock, New York. Hon. Frederick T. Nash, North Carolina. Hon. Theo. Frelinghuysen, Newark, N. J. Josiah Bissell, Jr., Rochester, N. Y. Rev. Lyman Beecher, D. D., Boston. Hon. Roger M. Sherman, Fairfield, Conn. Hon. Charles Marsh, Vermont. Robert Ralston, Esq., Philadelphia. Rev. B. B. Smith, Vermont. Rev. Dr. Aydelot, Cincinnati. Rev. J. H. Church, D. D., Pelham, N. H. Rev. J. H. Rice, D. D., Un. Theol. Sem. Va. Rev. Dr. Wylie, Washington, Pa. Wm. G. Pendleton, Esq. Richmond, Va. Capt. Charles W. Skinner, U. S. Navy. Hon. Williamson Dunn, Crawfordsville, Ind. Lieut. Benjamin Paige, U. S. Navy. Mr. Frederick Erringer, Philadelphia. Rev. Ch. P. M'Ilvaine, Brooklyn, N. Y.

Executive Committee.—Lewis Tappan, Dr. D. M. Reese, Dr. James C. Bliss, Rev. M. Bruen, B. Badger, Dr. John Stearns, John Griscom, LL. D., Elijah Pierson, John H. Hill.

SANDWICH ISLANDS.

(*Continued from p.* 236.)

As Mr. Bingham has been, for a considerable time, the only ordained missionary residing statedly at Honoruru, where foreign visitants chiefly resort, he has been the principal object of contumely. His brethren therefore adopted the following resolution.

That we deem the enmity, insult, opposition, and violence recently exercised towards Mr. Bingham as originating from enmity to our common cause, and therefore directed towards all our number, and with great pleasure tender him our sympathies, and pledge ourselves to defend him to the greatest extent of our ability from so ungrounded an abuse.

On the subject of trials from persecution, the missionaries remark as follows:

It is our desire and hope, that these trials may tend to increase our faith, and purify our hearts, and make us more humble, watchful, prayerful, and devoted, more active and faithful missionaries, and better servants of Him, who was most emphatically persecuted for righteousness' sake, and for whose sake we are scarcely worthy to suffer. Though our trials deserve not to be named as such, yet the simple mention of them may, perhaps, be among the

means of exciting the friends of missions to pray that those things which, in themselves considered, are to be deplored, may, by a gracious providence, be overruled for our good, and for the furtherance of the Gospel. We are not without our consolations. We would not ourselves forget, that during the period of these troubles to which we have referred, the principal chiefs and those who have made any profession of serious regard to the word of God, have, in general, given better evidence than before of the sincerity of their friendship to us, and to the cause of Christianity, and of their sincere desire to promote the cause of instruction and improvement. There must be seasons of sifting, as well as of ingathering; and we need not wonder if some, on whom we have placed confidence should be unable to stand the trial; and many others, who, to themselves at least, have seemed flourishing, should be found to have no depth, and soon wither away. But in this we are confident, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Proposal for a Superintendent of Schools.

At all the stations, there is a desire manifested by most of the chiefs, and many of the people, to have more missionaries among them, and to receive more attention and instruction, than it is in our power to give. The whole field seems at present to be open and inviting, and many faithful labourers might, it is believed, engage in it with great advantage to the cause, and great satisfaction to the rulers.

If, with others, one man could be sent, who is thoroughly versed in the system of Bell and Lancaster, and able to establish it more fully and extensively throughout our numerous native schools, than it is at present, it would be a great advantage to this people. Let him be well versed in that method of instruction, and imbued with the spirit of missions, and willing to devote his life to that business; let him be desirous of teaching an academy for the younger class of chiefs and the most promising youths, to superintend a large school for the training of monitors, and occasionally to travel through the islands to inspect and to establish other schools; and we should regard his arrival here as an event highly encouraging to our hearts, and truly auspicious to the nation. If no such man can conveniently be sent when a reinforcement shall sail destined for these islands, and should Providence bring such a man in your way at any other time, we presume to say that no field more promising was ever opened, than is presented to such a teacher by the Sandwich Islands;—where no prejudices exist against that mode of instruction; where the genius and habits of the people favour it; where the inhabitants are not, and cannot soon be, favoured with any approach to an adequate supply of competent school-teachers; where the whole population seem desirous to be instructed, and yet have almost every thing to learn.

We hope, therefore, that the directors of the mission, who are aiming to raise the entire population of the islands to an elevated state of Christian civilization, and to get into extended operation and influence the arts, and institutions, and usages of civilized society, will not lose sight of what may hopefully be achieved by the arduous, devoted, undivided labours of another Lancaster in the Sandwich Islands.

Concluding Remarks.

In closing this long communication, in which we freely and respectfully submit to you our views, our plans, our wants, and wishes, you will allow us to express the sense of obligation, which we habitually feel, towards our friends who do not cease kindly to remember us. To you, dear sir, personally, to the Treasurer, to the Assistant Secretary, to the Prudential Committee, to the honoured Board of Commissioners, and to all who unite their prayers, their alms, or influence with yours in the cause of human salvation, we desire to tender our united and cordial thanks for the constant, lively, and prayerful interest, which has been felt and manifested respecting our field, our labours, our wants, and our prospects; and for the promptitude and energy, with which the Board, and its officers, and the Christian publick have hitherto extended the needful aid to the cause of this mission. This we regard as a gracious smile of heaven upon the enterprise, in which we are embarked. It is our earnest prayer, that He who has awakened that interest, and given both the desire and ability to render that aid, will mercifully continue and perfect what he has so signally begun, and that he will grant unto you and them his rich and everlasting blessing, and crown our poor services with such success, as to show to the world that, by a very feeble agency, by vastly disproportionate means, he can accomplish his great, benevolent and glorious designs, in the conversion of this nation; and to his adorable Name alone be all the glory.

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LAHAINA.

EXTRACTS FROM THE JOURNAL OF MR. RICHARDS.

Remains of Idolatry.

June 11, 1826. Sabbath. Last evening Boki called to inquire, whether it would

be proper for him to go to Kanapali, to spend the Sabbath, and conduct worship with the people. On being told, that it would be proper, he immediately set sail. This place is about six miles from Lahaina, or rather the principal village is that distance, but the district is a large one, being perhaps thirty miles in circumference. The number of inhabitants in the village is about 500. Meetings have been regularly conducted at that village ever since October last; generally by Taua, Robert, or Bartimeus. Soon after they commenced attending meetings there, on one Monday morning, as they were about leaving the place, they saw, in a conspicuous part of the village, three high poles with a taper flying from their tops like ensigns. They persuaded the owners to take them down, and send them to me; and the next day, on going to my door, I found these ensigns flying in front of my own house. On inquiry I found they were the *Akua mahi ai*, which may answer perhaps to the *Ceres* of the Romans, or more literally the god of husbandry. One object of Boki in going to Kanapali was, to ascertain whether the worship of such gods is still continued, and if so, to stop it entirely. There are still, in many places on the islands, multitudes who continue in rather a secret manner to worship their old false gods, but the number is every month growing less. At Kanapali, where, six months ago, they were all adherents to the old idolatrous system, the outward forms of the Christian religion are now observed in more than half the houses. The same is true of many other places on this island.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Rev. John G. Bergen, from Mrs. Mary Green, Treasurer of the Female Benevolent Association of Lawrenceville, N. J., for the Contingent Fund	$18 00
Of Judge Bayard, a collection in Princeton, N. J. for do.	16 83
Of Mr. John M'Mullin, a collection in the Sixth Presbyterian Church, Philadelphia, for do.	15 00
Of Rev. James C. How, from Otsego Presbytery, for do.	9 00
Of Rev. James Moore, from 1st Church, Washington City and Georgetown, each $5, for do.	10 00
Of Rev. Joseph Myers, Genessee Presbytery, for do.	5 00
Of Hugh Auchincloss, Esq. Treasurer of the Presbytery of New York, for do.	115 34
Of Nathaniel Davis, Esq. Treasurer of the Presbytery of Albany, for do.	56 00
Of Rev. Robert Johnson, from Roundhill Congregation, Redstone Presbytery, old subscriptions for do.	8 50
Of Rev. George Chandler, Kensington, for do.	5 00
Of Rev. Robert Steel, Abington, for do.	10 00
Of Daniel Vanosten, on account of rent of a carpenter's shop, for do.	7 00
Amount received for the Contingent Fund	$275 67
Of Rev. Joshua T. Russel, collected by him in New York, for the New York and New Jersey Professorship	575 00
Of Rev. James Stafford, Concord Presbytery, for the Southern Professorship	54 40
Of Rev. Dr. Wm. M'Dowell, from the 3d Presbyterian Church in Charleston, S. C. for do.	100 00
Of Rev. Samuel Taylor, of Senior Class, 1824, for the Oriental and Biblical Literature Professorship	25 00
Of Rev. Alexander Williamson, of Senior Class, 1822, for do.	6 00
Of Rev. John M'Knight, from Silver Spring Education Society, in part of the subscription of Rev. James Williamson, for Senior Class 1821 Scholarship	11 00
Of Rev. Amzi Babbit, Senior Class 1819 Scholarship	15 00
Of Rev. Elias W. Crane, do. do. do.	16 63
Of Messrs. Auchincloss, Sanford and Mason, they gave their mileage, $5 85 each, to the Student's Fund, $17 55	17 55
Of Hugh Auchincloss, Esq., Treasurer New York Presbytery, for do.	11 67
Of Rev. James C. How, Otsego, do. do. for do.	50
Total for the Seminary	$1108 42

Received of Rev. Jacob Green, from the Female Missionary Society of Bedford, West Chester County, New York, auxiliary to the Assembly's Board of Missions, for the support of Missions in South America		$40 00
Of Rev. Samuel M'Farren, for the same object, viz.		
From Mount Pleasant, Sewickly Congregation	$10 00	
And from the Female Cent Society of Sewickly	10 10	20 10
Of Rev. Thomas Barr, from Pigeon Run, Richland Presbytery, for the South American Mission		12 34
Of Rev. Dr. Janeway, the amount of the proceeds of one day's labour in each month of the last year, as stated in the Christian Advocate for May, page 236, for the Mission about to be sent to Buenos Ayres		29 00
Amount received for the South American Mission		$101 44
Amount of the collection after the 26th Annual Missionary Sermon in May last		$192 00

View of Publick Affairs.

EUROPE.

European advices to the 30th of April, from London—and to the 1st of May, from Liverpool, and of the same date from Havre, are the latest which we have seen.

BRITAIN.—We are glad to be able to state that *The Corporation and Test Act*, the existence of which has long been the disgrace of Britain, is likely to be repealed. A Bill for its repeal passed the Commons, by a large majority. In the house of Lords it was opposed by Lord Eldon, but advocated by the Duke of Wellington, the Arch Bishop of York, and the Bishops of Lincoln, Durham and Chester. Eventually, it was, with two amendments, passed without a division, and returned for concurrence to the Commons--It will probably become a law, accompanied by a provision intended to preserve the ascendency of the established church--Discussions on the Corn Laws were going on in the British Parliament, but nothing final was agreed on—From the jarring, and even contradictory accounts and statements of facts, with which the English papers abound, we think it most probable, and yet by no means certain, that war will take place between Russia and Turkey, and that Britain and France will declare themselves neutral, except so far as they are pledged for the pacification of Greece, which pledge, it appears, that all the high contracting powers are harmoniously determined to redeem: and it is stated that three British ships of war, with 6000 troops, from Lisbon and Gibraltar, had actually arrived at the island of Corfu—The imports of Britain, in 1826, were 36 millions, the exports, 50 millions; in 1827, imports 43 millions, exports, 61 millions—of course the increase of trade has been considerable.

FRANCE.--On the 25th of March, General La Fayette took his seat in the Chamber of Deputies, in perfectly recovered health, and received the warm congratulations of his friends.—We have seen a wretched translation of a speech which he made on the 20th of April, on a bill to remedy the defects of the electoral system, from which we could learn little more than that he received the warm plaudits of his friends and the murmurs of his enemies, and that the bill, with amendments which he approved, was likely to pass. The liberal party are now dominant, and if they act with prudence, moderation and unanimity, they will probably preserve the ascendant--But their opponents have still much influence, and do all in their power to embarrass the liberals--The Baron de Damas succeeds the Duke de Riviere, lately deceased, as governor to his royal highness the Duke of Bordeaux. The war with Algiers is likely to be prosecuted with vigour, and it is stated that the Dey is preparing to defend himself by an army of 70,000 men.

SPAIN.—An account, to which some credit seems to be due, states that France has demanded from Spain a payment, or guarantee of payment, of what the latter kingdom owes to the former, under a threat, in case of refusal, that the French troops shall not, for the present at least, evacuate Spain: and it is added, that an imperious and laconic reply has been returned by the king of Spain and his ministers, stating that France is now indebted to Spain in no less a sum than fifty millions of francs—

the evidences of this debt having been lately found by the minister of finance among the archives, in a treaty concluded at Paris, in May, 1806, between Napoleon and Charles IV. of Spain—This reply, it is also said, was accompanied with a declaration that the French troops ought immediately to evacuate Cadiz. We were not so much surprised at the foregoing article of intelligence, as at one which is better authenticated—viz. that Spain has obtained a loan, to a very considerable amount, among the London merchants.

Portugal.—Confusion and disorder, it appears, still prevail in this kingdom, in consequence of the bad faith of Don Miguel, who it seems is determined to become, if he can, an absolute king, instead of acting, as he engaged to do, under the constitutional charter granted by his brother Don Pedro. There seems to be some expectation that the latter will come to Portugal, to settle the present disturbances; and the emperor of Austria is using some interference to prevent extremities: but in the mean time, arbitrary measures are adopted by Don Miguel and his party, and the friends of the new constitution are greatly oppressed, and some have fled for their lives.

Austria and Prussia.—It was for a time apprehended that these great powers were not friendly to the interposition of Russia, France, and Britain, for the pacification of Greece. It now seems ascertained that they are well disposed to preserve an entire neutrality.

Russia.—Rumours without end have been spread in Britain and France, in regard to the passage of the Pruth by a corps of the Russian forces. Such an event has certainly been expected for some months past, but whether the Pruth has actually been past or not, seems yet doubtful—nor is it quite certain, though highly probable, that the passage of this river would be immediately followed by open warfare between Russia and the Ottoman Porte. It appears by the last advices, that the treaty of peace between Russia and Persia has been ratified by the latter power, notwithstanding the endeavours of the Turkish Sultan to prevent it. By this treaty, Russia gains two considerable provinces from Persia, with a large sum of money, a part of which, it is stated, has been actually paid.

Turkey.—The last month has furnished us with no intelligence of much importance, in regard to the measures pursued by the Turkish Sultan and his Divan. It is known that every possible exertion and preparation for war, continues to be made; and that a number of additional heads, of some unfortunate Greeks, have been sent to Constantinople. Yet the conduct of the Sultan, towards Christians generally, within his dominions, has been less cruel and sanguinary than was expected. But he seems to unite the cunning of the fox with the ferocity of the tyger, and we fear the event will prove that those who trust his clemency, will pay for their confidence or credulity with their blood.

Greece.—The late accounts from Greece are, as usual, various and contradictory. It seems well authenticated that the new chief, Capo d' Istria, has arrived in the country, and been well received; and that he is making every exertion in his power to suppress piracy, and put some order and system into the distracted affairs of that desolated country. Some accounts represent him as acting the part of a Dictator; but it is not improbable that the efficient exercise of any authority may, for a time, be considered as dictatorial. The Greeks, it appears, have been obliged to abandon Scio. The remnants of Col. Fabvier's army there, are stated to have been saved by going on board a French frigate, which came opportunely for their relief. In some parts of the Morea, however, the Greek forces are represented as successful, particularly in the neighbourhood of Missolonghi. Ibrahim Pacha is still in Greece, and a vessel from Alexandria with provisions and stores for his relief, is stated to have arrived with it. That he must speedily quit Greece, unless powerfully reinforced, there can be no doubt.

ASIA.

The missionary corps in various parts of India appear, by the last accounts, to be eminently successful. A letter from a Baptist missionary at Monghyr says—"In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity." This measure of success is not experienced every where, yet every where some success is witnessed, and in several places it is great and wonderful. From present appearances, we should hope that in half a century Christianity will be the prevalent religion of India, if not of the whole Asiatick continent—In the island of Java, the war continues between the natives and the Dutch; and the troops of the latter are so reduced by disease and death, that they can do no more than act on the defensive, and it is feared that even this will not long be practicable. The American consul, at Canton, has been obliged to leave China, in consequence of a broil in which a Chinese was killed.

AFRICA.

The son of the celebrated Mongo Park has lost his life in the Arimboo country, in an attempt to complete those discoveries which his father's death left unaccomplished. He fell a victim to poison, administered to him by the natives, in revenge for his violating some of their superstitions—The report of the murder of captain Clapperton and Laing, in Africa, is contradicted in the London Courier—Mr. Wolf, the Jewish missionary, has relinquished his intention of visiting the interior of Africa; he was, when last heard from, at Smyrna, and had solicited permission to travel in the Turkish empire—The colony of Liberia appears to be flourishing, although the last corps of emigrants had suffered greatly on a long passage. It is said that the coffee tree is found to be indigenous in Liberia, or its neighbourhood, and that the berries it produces afford a coffee nearly or quite equal to that of Mocha.

AMERICA.

BRAZIL and BUENOS AYRES.—War continues between these powers with no important advantage on either side. Don Pedro will probably be obliged to make a visit to Portugal.

COLOMBIA.—The party of Bolivar appears to be triumphant in Colombia. His friend and supporter has been elected President of the General Convention, in opposition to Santander, the rival candidate—We hope and believe that the tendency, although tardy, is sensible and hopeful, toward a better state of things in this great republick.

MEXICO.—The treaty mentioned in our last number, as having been negotiated between the United States and Mexico, has received the sanction of the proper authorities of our country, and is now made obligatory. We observe that Mexico, and the other republicks of the South, as well as the Emperor of the Brazils, are rapidly forming treaties with almost all the European powers. What folly for Spain to continue to claim these republicks as still her colonies.

CENTRAL AMERICA.—The angry and sanguinary controversy which has too long afflicted this republick still continues.

UNITED STATES.—Our Congress terminated their late session on the 25th ult., after passing 84 publick laws, beside a considerable number of a private nature: among these laws we are glad to observe one for the relief of the few remaining officers and soldiers of our revolutionary war: and most joyfully should we have hailed another, which we are not yet permitted to hail—an act to repeal that part of the Post Office law, which sets the law of our country against the law of God, by authorizing the carrying and opening of the mail and the Post Offices, on the Lord's day. We do hope that those of our countrymen who believe that patriotism as well as piety is concerned in "keeping holy the Sabbath day," will not vote for a single member of the next Congress, who is not distinctly understood to be ready to give both his vote and influence for the repeal of a law which gives a *national sanction* to Sabbath breaking, and impedes more than every thing beside, the efforts which are making to recal our citizens to a sense of their duty in regard to the day of hallowed rest.

We think we have never seen the face of nature wear a more smiling aspect than at the present time. The crops of hay must be uncommonly abundant, and the crops of winter grain promise well—In a few places desolating hail storms have swept away the hopes of the husbandman—How impressively are we taught by the dispensations of providence, as well as by divine revelation, our entire and immediate dependance on God! Shall we not fear his frowns? Shall we not be grateful for his favours? Shall we not obey his laws? Shall we not embrace his offered mercy?

TO READERS.

Several articles which we earnestly wished to insert in our present number, have unavoidably been delayed, and shall appear in our next.

We have been requested not to suspend the publication of our catechetical lectures; and shall therefore place a portion of one of them, as heretofore, at the beginning of our next number, and assign to another department of our work the continuation of the memoir of Mr. Eastburn.

The American Colonization Society were greatly aided by the collections taken up, in comparatively a few churches, on the last 4th of July. They request, and we earnestly second the request, that in the coming month the collections may be more general. What better acknowledgment can we make to God for the blessing of freedom, than by liberally bestowing of the property which he has given us, to carry freedom to those of his creatures, partakers of our own nature, who are yet deprived of the inestimable blessing?

THE

CHRISTIAN ADVOCATE.

JULY, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(*Continued from p.* 52.)

LECTURE XXXIII.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection."

Having considered the fall and recovery of man, and the benefits which, in this life, result to the people of God from their union with Christ, we are now to consider the benefits which they derive from him at death. True Christians, the genuine disciples of Christ, are, in the answer before us, denominated *believers;* and they are called so because none but they, really and practically believe—none but they believe "with all the heart to the saving of the soul." An historical, speculative, or educational belief of the gospel, although infinitely preferable to deliberate or careless infidelity, because more likely to lead to saving faith, is still not the belief which is connected with the pardon of sin, and with life everlasting. The faith that is saving affects the heart, as well as the understanding—"With the heart man believeth unto righteousness." True practical believers have that "faith which worketh by love"—the faith which the gospel demands as indispensable to salvation; and therefore they are, with an emphasis which is proper and discriminating, called, in the answer before us, *believers*—To all others death is the king of terrors. Death was the penalty denounced for sin; and to all who remain in their sins, and under the sentence of the violated law, this penalty, in all its extent, is executed when the body dies. They have lived under the influence of spiritual death, and when the soul is separated from the body they suffer an eternal death.

But a most happy difference distinguishes the lot of true believers. In virtue of their union with Christ, they are entirely delivered from the sentence and curse of the law, from the desert and dominion of sin. "The sting of death is sin, and the strength of sin is the law." But from both these the believer is freed at the dissolution of the body, and hence even "the king of terrors" becomes a friend to the believer. Death is one of the articles in the inventory of his blessings; and he is enabled to triumph and say—"O death where is thy sting: O grave where is thy victory—Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Death to believers is indeed a great gain. At death they receive benefits from their Redeemer of the

most precious kind; which, till then, they could not receive—Their souls are then "made perfect in holiness." Sin first contaminates the soul when it is united to the body, and the contamination will in some degree remain, while the connexion between soul and body lasts. But as we are assured that there shall, in no wise, enter into the New Jerusalem above, "any thing that defileth," it is the divine constitution that all the remaining corruptions of believers shall be dropt, with their bodies; and that their souls shall then be made perfect in holiness, and capable of full and uninterrupted communion with God.

This is an event after which the soul of every saint has earnestly panted. Oh how has it groaned under that body of death, which it has dragged through the whole of its spiritual life! How has it wished and struggled to get free! How has it sighed after a complete deliverance from all sin!—no more to be tormented by the risings of sinful passions, no more annoyed by unholy propensities, no more hindered in holy exercises: And all this is now completely attained—Quitting the earthly tabernacle, all sin is left behind, and the happy emancipated spirit comes forth, as pure as that which animated Adam before the fall; a spirit fitted for glory, fitted for heaven.

And our catechism affirms that it immediately passes into glory. This position is opposed, and was intended to be so, to two gross errors—The first is, the error of those who hold that there is an intermediate state, which they denominate *purgatory*—The second, that of those who maintain that the soul after death sleeps with the body, till the resurrection. As to first of these—the doctrine of purgatory—it is altogether a human invention, without even a colourable countenance from the word of God. There is not a sentence or a word of canonical scripture, which has even a plausible bearing on the doctrine of purgatory—That which looks the most like it is in the first epistle of Peter, where it is said, speaking of the Spirit of Christ—"that he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." But the meaning of this text appears to be, that the Spirit of Christ influenced Noah, who was "a preacher of righteousness," to warn the unhappy men, whose spirits were then, and still are, in prison, of the danger which was so near them while the ark was preparing—Now, to build such a momentous doctrine as that of purgatory on a passage admitting of this construction, and on one or two others, still more violently tortured for the purpose, shows the total want of a solid foundation for the superstructure which is erected. It may also be added, that even the passages which are brought from the apocryphal writings, which are not canonical scripture, do not warrant this doctrine, as it is held and taught by the church of Rome: And, indeed, some of their most able writers admit, that it has no clear foundation in the sacred oracles. It appears to have been borrowed from the heathen mythology; and although there were some earlier notions in regard to it, the doctrine, as now held by the Papists, did not receive its shape, till more than four hundred years after the death of Christ.

As to the other error I have referred to, namely, that the soul sleeps with the body from death till the resurrection, it not only has no countenance from scripture, but is, I think, directly contrary to it. Even on the principles of natural reason, and the analogy of things, the balance of evidence is against it. For although I will not affirm that the arguments in favour of the natural immortality of the soul are

absolutely conclusive, yet I do think them far more plausible than those of an opposite kind. Divisibility and inaction are two essential properties of all matter; and on the other hand, indivisibility and activity seem to be essential properties of spirit: But things which differ in essential properties, cannot reasonably be supposed to be subject to the same laws. And as to appearances, we see the soul, in some cases, retaining all its powers, when the body is wasted to a shadow, and till the very moment of dissolution. These seem to be strong indications, that the soul may act independently on the body.

But after all, it is the word of God that must decide this point. And to my apprehension it decides clearly—"To-day thou shalt be with me in paradise"—said our Lord to the penitent malefactor. Yes, say our opponents—"But one day is with the Lord as a thousand years, and a thousand years as one day." And did our Saviour, I ask, say "*one day*," or "*in one day*," thou shalt be with me in paradise. No—he said "to-day," or "*this day*"—It is the same original word, σημερον, rendered "this day" in the Lord's prayer. And it seems undeniable that he could mean no other than the *natural day* on which he spoke—for there can be no reasonable doubt that the malefactor so understood the declaration, and we cannot believe that our Lord would deceive him by an equivocal expression. No, assuredly—that very day the soul of this penitent thief was to meet, and we doubt not did meet, his Saviour, in the paradise above. As to those who would read the passage—"To-day I say unto thee"—or, "I say unto thee to-day, thou shalt be with me in paradise,"—I know not whether so gross a cavil ought even to be mentioned. According to this arrangement of the sentence, the words "to-day," could have no other use than to render our Lord's declaration emphatick. But that, you will observe, had been done already—"*Verily* I say unto thee"—Not one of the ancient versions,* some of them made when the Greek was yet a living language, but disproves this rendering of the original; and I am persuaded it never would have been thought on, if it had not been sought for, with a view to serve and save a favourite hypothesis.

Again—In what our Saviour says of the rich man and Lazarus, the whole representation rests on this supposition, that souls experience happiness or misery in a future world, while their bodies are sleeping in the dust. I know it is said that *this is but a parable.* The scripture, however, does not say or intimate that it is a parable. But admit the whole representation to be parabolical, still it must be remembered that parables are intended to illustrate facts and truths; and every other parable that our Saviour ever spoke might, for any thing it contains, be a simple statement of facts. He never spake parables out of nature: And to suppose that he has grounded this representation on a state of things which never happens, and never can happen, is contrary to the whole tenour of our Lord's discourses. It therefore certainly does teach that souls live and act—are happy or miserable—while the bodies which they once animated, are yet in their graves.

But there is one of our Saviour's lessons of instruction, which should put this point beyond all controversy; because its whole force and meaning rests solely on the fact, that after the bodies of men are turned to dust, their spirits live and are conscious. I refer to the manner in which he silenced the Sadducees, who denied a future state altogether; though they professed to be the disciples of Moses,

* See Walton's Polyglott.

and to believe his writings. Our Saviour confounded these men by quoting a sentence from the writings of Moses, and making one short comment on it. The sentence is this—"I am the God of Abraham, and the God of Isaac, and the God of Jacob"—Then follows the comment—"God is not the God of the dead, but of the living"—That is, plainly, God spake these words to Moses, some hundred years after Abraham, Isaac and Jacob were dead as to their bodies, and yet they were still living, as to their souls. In other words, he spake of *living men*, whose bodies had long been turned to dust. The whole pertinence, force, and meaning of our Saviour's words turn on this very point, that the patriarchs were *living*, when God spake to Moses. Here, therefore, we have our Saviour's seal set on this truth. If you make the experiment you will find that you can make no sense or meaning of our Lord's argument, nor tell how, or why, it confounded the Sadducees, but only this—that God spake of men as living whose bodies had long been dead. I repeat it, therefore, the Saviour has here, professedly and unequivocally, set the seal of his authority on this truth—that the soul lives when the body dies.

Agreeably to this teaching of his Divine Master, the Apostle Paul speaks of being "absent from the body, and present with the Lord." Now, this, it is plain, would be absolutely impossible, if the spirit never can subsist when absent, or separated from the body. In like manner, when he says—"Whether in the body, or out of the body, I cannot tell"—he evidently supposes both to be possible. It virtually falsifies his language to say—that to be out of the body is impossible; for this is one of his suppositions—a circumstance which he supposes might have taken place in fact. He also had "a desire to depart, and to be with Christ, which is far better." To depart from what? From the world certainly—and we think from the body too. But no, say our opponents—He was to depart from the world, and to sleep some three or four thousand years in the dust of death, all of which would seem but a moment, till the resurrection, and after that he should be with Christ. Is this—let common sense pronounce, for common sense is one of the best interpreters of scripture—Is this the meaning which *naturally* suggests itself when the apostle says—"I have a desire to depart and to be with Christ"—No, it is not. The words plainly import, and the apostle, there is no doubt, meant, that to depart and to be with Christ, were events to take place at the same time. The two things were, in his mind, indissolubly and immediately connected.

We return from this long, but not unimportant digression, to dwell for a moment on the delightful thought, that "the souls of believers do, at death, immediately pass into glory." The moment the connexion between the soul and the body is dissolved, the happy spirit of the saint—perhaps, like that of Lazarus, convoyed by angels—wings its way to glory. How new and interesting the state in which the emancipated spirit now finds itself! All pain, and sickness, and sorrow, and sin, left for ever behind: all danger, and doubt, and conflict, and imperfection, forever terminated: all the principles of immortal health, vigour, activity, holiness, and happiness unutterable, expanding their best and sweetest influence. Thus the soul of the believer enters into glory; a glory which "eye hath not seen, nor ear heard, nor of which the full conception hath entered the heart of man."

Yet to give us some faint idea of that which our powers at present are inadequate fully to comprehend or sustain, God hath

been pleased to represent heavenly happiness to us, by a variety of emblems. It is called "a kingdom," to denote the fulness and extent of all spiritual and eternal good which the saints there enjoy, and the glorious dignity to which they are advanced; they are made kings and priests unto God and the Father; they receive a crown of glory which fadeth not away. Heaven is also called "a house not made with hands," to denote the unspeakable excellency of the heavenly mansions, above the most stately or splendid palaces built by the hands of men. To intimate its satisfying nature, it is called "an inheritance, incorruptible, and undefiled, and that fadeth not away." It is also denominated "a better country," to show that there is no adequate comparison between the things which are seen and temporal, and the things which are unseen and eternal.

It now only remains to take a short notice of the conclusion of the answer before us, which relates to the *bodies* of believers—"Their bodies being still united to Christ, do rest in their graves till the resurrection." When believers are united to Christ by faith, his union with them is with their whole persons, both soul and body; and the passages of scripture are not few, in which the bodies of the saints are represented as the peculiar property of Christ, as well as their souls: And it is remarkable that when the Apostle Paul bids a kind of holy challenge, for any one to tell what shall separate the saints from their Lord, he expressly states that death shall not separate them—As their souls are immediately translated to glory, so their bodies also are considered as the present property of Christ—as members of his mystical body; and as such, after they shall have mouldered to dust, they shall certainly be raised glorious and incorruptible. "As at the death of Christ, though his human soul was separated from his body, yet neither the one nor the other was separated from his Divine person; so neither the soul nor the body of the believer shall be separated from Christ, when parted from each other by death; but both of them shall remain indissolubly united to him forever. Hence the grave, which is a prison to the wicked, where their bodies are kept in custody to the judgment of the great day, is to the saints a place of rest. For them their Redeemer, when he entered the tomb, sweetened and hallowed it, and they are said to rest in their graves. Their graves are like beds of ease, where their bodies lie in safety, till they be joyfully awakened in the morning of the resurrection. Hence, too, their resting in the grave is expressed, in scripture, by "sleeping in Jesus;" intimating that they sleep in union with Jesus, and that his Spirit keeps possession of their dust, which he will quicken and rebuild as his temple, at the last day."* These ideas are expressed with equal beauty and justice by Dr. Watts, in the 18th hymn of his first book, and the 110th of the second—

Hear what the voice from heaven proclaims
For all the pious dead!
Sweet is the savour of their names,
And soft their sleeping bed.

They die in Jesus, and are bless'd;
How kind their slumbers are!
From suff'rings and from sins releas'd,
And freed from every snare.

Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

—

And must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?

Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh.

* Altered from Fisher's Catechism.

God my Redeemer lives,
And often from the skies
Looks down and watches all my dust,
Till he shall bid it rise.

Array'd in glorious grace
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

These lively hopes we owe
To Jesus' dying love:
We would adore his grace below,
And sing his power above.

Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

My dear youth, although I have lived many more years than you, yet even since these lectures commenced, I have stood by the side of the death bed of some of your number: Nor is it improbable, although my life is more uncertain than yours, that I shall stand by the death bed of some of you, who now hear me. And when I stand there, tell me, shall I witness in you the benefits which believers receive from Christ at their death? Shall I see you welcome the king of terrors? Shall I see you triumph over him? Shall I see you joyfully anticipating the approaching moment, when your souls shall be made perfect in holiness, and pass immediately into glory? Or shall I see all the reverse? O shall I see you filled with agonizing fear! Utterly unprepared to die, and yet forced to meet your judge!—The one side or the other of this interesting alternative, you may experience, although I should not witness it. And remember, you are likely to die with joy, or with horror, according as you are, or are not, *believers*, in the sense of the answer before us. Will you not, then, seek that faith in Christ, and that union with him, which will be found so infinitely important in a dying hour, and in all the dread eternity which follows? Will you trifle away your precious time of probation, and run the risk of being summoned to death and judgment, without any preparation? Oh if I could see you seeking a saving interest in Christ! —could see you in earnest and deeply solicitous to be the Lord's—it would afford the happiest presage. God hath said, "they that seek me early shall find me." Seize on this promise while you may. To you it is now addressed. You are now in early life. At a more advanced age, even if you should live to such an age—as you have no certainty that you will—you will not be able *then* to plead this promise. Will not some of you, therefore—nay, will not all of you, resolve this very hour, in the strength of God, that you will begin to seek his favour in earnest; determined never to give over the suit, till you have satisfactory evidence that you are vitally united to the Lord Jesus Christ—that you have "believed on him to life everlasting."—Amen.

We are indebted to a clerical brother, to whom we lent a few numbers of the Archives du Christianisme, for the following translation. It will convey useful information to many of our readers—and we earnestly recommend to the serious consideration of all, the remarks of the translator at the close. While the Romanists are pursuing an organized system to diffuse their pernicious errors in our country, it does seem to us that some systematick endeavours should be employed to counteract them.

FROM THE ARCHIVES DU CHRISTIANISME.

ON THE RESIDENCE OF ST. PETER AT ROME.

Written by the Rev. A. Blanc, one of the Pastors of Mens, Isère.

It is upon the testimony of Papias, bishop of Hierapolis, that the popish tradition rests, respecting St. Peter's being at Rome, his founding a church there, and for twenty-five years discharging in it

the functions of a bishop. Papias was copied by Clement of Alexandria; Clement was copied by Eusebius,* and the latter has been copied by many authors, ancient and modern, who have been, perhaps, too much interested to render credible a fact, which will always be of very little importance to those who build their faith, not on the person of St. Peter, but upon the *corner stone*, Jesus Christ. The account of Papias, which is based upon a hearsay only, about eighty years after the occurrence to which it refers, is still extant, and is full of fables and ridiculous tales—such as the contest which this apostle sustained against Simon the sorcerer, his crucifixion with his head downwards—as if Nero had left to the Christians the care of settling the forms of their own punishment—and other similar things, which were reported originally only by this Papias himself. Eusebius, speaking of him, calls him "a man of narrow genius, and too credulous."

According to the testimony of the same Eusebius,† Dionysius, bishop of Corinth, an author of the second century, affirms also that St. Peter and St. Paul met at Corinth, and that they departed together for Rome, where they suffered martyrdom. But, besides that Dionysius himself complains that his letters had been falsified by heretics,‡ a circumstance which considerably invalidates the authority of his writings, this testimony ought not to outweigh the truth of our Holy Scriptures, which, with the Divine assistance, we shall bring forward below. Let us also make, in passing, the remark, that when the Fathers are produced against us, in order to support dogmas or facts, which our opponent feels himself interested in maintaining, we ought to be the more upon our guard, because the Council of Trent has decided that the books of the ancient fathers ought to be *purged* (*expurgati*); a circumstance that, consequently, should make us very circumspect in the admission of passages which they cite against us: while, on the other hand, the passages of these fathers which we allege, remain in all their force, since we possess the books of the ancients only from the hands of our adversaries.

The tradition of this journey of St. Peter to Rome rests, moreover, upon the supposition that the Babylon from which he wrote his first epistle, was Rome. Eusebius strengthens this conjecture, by saying that Peter "figuratively called Rome, Babylon."* But many learned men with reason maintain that the name, Babylon, ought to be taken in its proper signification, for Babylon of Chaldea, or that of Egypt, which is now Grand Cairo, where were many Jews, to whom Peter was specially sent, as St. Paul teaches us, in the second chapter of his epistle to the Galatians.

To all these pretensions, we can oppose, in the first place, the testimony of Clement, who is reckoned to have been the third or fourth bishop of Rome. This pious and holy person, in his admirable epistle to the Corinthians, expresses himself thus, on the subject of St. Peter and St. Paul:—"Through unjust envy, Peter did not endure one or two, but a very great number of trials, and at last, having suffered martyrdom, he went to his place in glory. Through the same envy, Paul received the reward of his patience, having been in prison or chains seven times, beaten twice, stoned once: and after he had been the herald of the word of God in the east and in the west, he obtained by faith an illustrious victory.

* Euseb. Hist. Eccl. lib. II. c. 14, 15, et seq.
† Ibid. lib. II. 25.
‡ Ibid. lib. IV. 23.

* Euseb. Hist. Eccl. lib. IV. c. 15.

Having reached the extremity of the west, he suffered martyrdom *under the emperors.* Thus he departed from this world, and went to a holy place, leaving us a singular example of patience." What is the likelihood, that in the parallel which Clement draws between these two apostles, he should forget to say of St. Peter, what he says of St. Paul, that *under the emperors* he suffered the pains of martyrdom? Would he have neglected a fact, in this manner, which would have given additional weight to his epistle, and done honour to his see? But let us come to the testimony of our Holy Scriptures.

The best Catholick ecclesiastical writers put the martyrdom of St. Stephen in the seventh year after the death of Jesus Christ; in other words, A. D. 40. The conversion of St. Paul, at soonest, happened this year. Thus we see seven years already past. At this epoch, St. Peter was still at Jerusalem with the other apostles; and not until some time afterwards, he was sent with St. John to strengthen the Samaritans, who had been converted by the ministry of St. Philip. "Now when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John," (Acts viii. 14). At this epoch, Peter was still under the authority of the apostolical college; it was only *five or six hundred years afterwards,* that he seized upon the sovereign power, in the person of his *successors.* After the conversion of St. Paul, we find St. Peter at Lydda, where he cured Eneas (Acts ix. 32—34); at Joppa, where he raised Dorcas from the dead (ix. 36—41); at Cesarea, where he converted Cornelius, (x.). Upon the report spreading that Peter had eaten with the Gentiles, he returns to Jerusalem, and vindicates himself before "them that were of the circumcision" (xi.). This journey of Peter, his preaching in the provinces of Judea, Samaria, and Galilee, his abode at Joppa, and the other events which St. Luke relates, occupy a space of three years (A. D. 43). We learn that the Christians, dispersed on occasion of the death of Stephen, had carried the good savour of the gospel to Antioch. Thither Barnabas was immediately sent, who seeing the grace of God, departed to Tarsus, to seek Paul," (Acts xi. 25) and bring him to Antioch, where they remained "a whole year," (xi. 26—A. D. 44). About this time the famine predicted by Agabus should be placed, the martyrdom of St. James, the imprisonment of St. Peter, and his remarkable deliverance (Acts xii.). Thus far St. Peter is constantly found in Judea, not manifesting upon any occasion the desire of going to Rome: and why should he have gone thither, since that city fell not within his charge? St. Paul says positively, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles —James, Cephas, and John, gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision" (Gal. ii. 7—9). St. Paul, three years after his conversion, going up to Jerusalem to carry the alms of the Christians of Antioch and the circumjacent places, met Peter there, with whom he remained fifteen days (Acts xi. 30. Gal. i. 18). He went up thither a second time, fourteen years afterwards (Gal. ii. 1), and there he still met with Peter and his principal colleagues (v. 9—A. D. 58). Behold, then, Peter constantly at Jerusalem, seven years—ten years—twenty-five years, after the death of Jesus Christ. If we read with a little attention the eleventh verse of this second chapter of the epistle

to the Galatians, it appears that it was not till after this time that St. Peter went to Antioch, where, it is pretended, this apostle occupied the episcopal chair for seven years; which would be still so many to be deducted from his pretended residence at Rome.

But this is not all. St. Paul wrote to the Romans in the year 57 or 58, about 25 years after the death of Christ; at this very time, St. Peter ought to have been at Rome, or never. Meanwhile St. Paul glories in being especially their apostle: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." If St. Peter had been settled and acknowledged as their proper apostle or bishop for several years past, would it not have been great arrogance in Paul, to deprive him, after some sort, of his title and character? Above all, would it not have been great injustice to say, "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv. 19, 20.) How then should he think of going to Rome, if St. Peter had already built there the first church of the world? Why, in the long detail of salutations, which fill almost the whole of the last chapter of this epistle, is there no mention made of the great *head of the universal church?* In A. D. 60, when Paul arrived at Rome, he called together the principal Jews that were in the city, (Acts xxviii. 17,) without supposing himself to usurp the rights and the authority of the *prince of the apostles*, without even thinking of St. Peter, who beyond controversy would have been of the greatest utility to him in his bonds. (A. D. 62.) St. Paul remained two whole years in Rome (Acts xxviii. 30); he wrote from thence divers letters to the Ephesians, Colossians, Philemon, and the Philippians; all these letters close with the salutations of the principal Christians of that famous city, and nowhere do we find a single word of St. Peter. How shall this silence be accounted for [consistently with Peter's supposed presence at Rome?] Truly, I should be curious to know. "Aristarchus," (it is said in the epistle to Colossians, ch. iv. 10, 11,) "my fellow prisoner—and Marcus, sister's son to Barnabas—and Jesus, who is called Justus, who are of the circumcision: these only are my fellow workers unto the kingdom of God, who have been a comfort to me." Mark well the words "these ONLY." How injurious to St. Peter, if he had been at Rome!

A. D. 63. Upon his return from Rome, St. Paul came with Timothy into the Isle of Crete or Candia, where he preached the gospel. But not being able to remain there, he left Titus with the necessary instructions to regulate all things according to the Lord (Tit. i. 5). He was at Colosse, where Philemon lived (Phil. 22); at Ephesus, where he left Timothy (1 Tim. i. 3); and at Philippi, where he wrote the first epistle to Timothy, about A. D. 64. Finally, after having passed through Nicopolis (Tit. iii. 12), and Troas (2 Tim, iv. 13), he returned to Corinth (2 Tim. iv. 20), and arrived; for the second time, at Rome, A. D. 65 or 66, and the 10th or 11th of the reign of Nero. He was then put in so close a prison that Onesiphorus could scarcely find him (2 Tim i. 17), and the persecution was so great, that he wrote to his dearly beloved pupil, Timothy (2 Tim. iv. 16), that "no man stood with him, but all men forsook him." Would not this have been a fine eulogy on St. Peter, if he had been at Rome? Let us farther observe, that this apostle, to whom was committed the circumcision, as we have remarked above, never wrote an epistle to the Romans; that he never speaks of them in the two letters,

which we have from him; and that, in writing the second, to the same churches to which he had written the first (2 Pet. iii. 1), he speaks to them as aware that he would shortly quit this earthly tabernacle (2 Pet. i. 14). Let us finally remark, that St. Peter, although near his departure from this world, salutes the faithful only on the part of Marcus his son (1 Pet. v. 13), without speaking of St. Paul, whose companion in martyrdom some would have him to be.

To conclude, whether St. Peter resided at Rome or not, is of no consequence to *our* faith; but it is wholly otherwise with them, who have built so prodigious an edifice upon a foundation so uncertain. Let us say, with this holy apostle, to the only Saviour of our souls, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the son of the living God." (John vi. 68, 69.) And if, like him, we have denied this adorable Master, like him let us weep *bitterly*, and mercy shall be granted us.

Note by the Translator.—It will appear from M. BLANE'S scriptural statement of the question respecting Peter's residence at Rome, that it is very doubtful whether that apostle ever saw Rome, and demonstrably evident, that he never was bishop of that city. This removes the very corner stone on which Roman Catholicism rests. For if Peter was not bishop of Rome, the bishops or popes of Rome are not his successors; and even the most devoted Catholick must then see, that the assumed authority of the pope is an unhallowed and unchristian usurpation, the traditions of the Romish church a tissue of human inventions, and the infallibility of that church a dream. At a time when the emissaries of that delusion are compassing sea and land to gain proselytes, especially in the south and west of our land, it is believed that the above brief exposure of the false foundation on which they build their Babel, may not be unprofitable. In France, it has been republished and circulated in the form of a tract; and it might be attended with benefit to souls, if several thousand copies of it were dispersed in those portions of our own country, which are most exposed to the influence and the arts of men, who would have the whole world to wonder after, and worship "the beast."

The translator, in a letter to the editor, which accompanied the above, very justly adds—

"It seems to me that Protestants should not be idle spectators of the exertions of the Catholick priests to waylay the unwary, and destroy the simple. I have access to a weekly paper published in Charleston, called the "United States' Catholick Miscellany," which affords melancholy proof of their industry, success, and deep delusion—as well as of their hatred of Protestant teachers, and of the unblushing falsehoods they invent and propagate to rivet the fetters of their followers, and decoy the ignorant into their toils."

We have seldom been more impressed, and we hope edified, by a short article in a Miscellany, than by the following brief address at a communion table, of the late Dr. Waugh—We immediately determined not to withhold it from our readers. We cannot say that the thoughts are new, for they are all taken from the Bible. But they are presented in a manner original, solemn, and instructive.

From the London Evangelical Magazine for March, 1828.

A RECOLLECTION OF DR. WAUGH, AT THE COMMUNION TABLE,

Wells-street, October 19, 1823.

There is nothing more improper,

than an indulgence in declamation, while dispensing or observing this holy ordinance. The scene is too solemn, and the subject ought ever to occupy the gravest moments of our retirement. The death of Christ is a new thing in the Creation; we never heard of such before or since. That God should give his own Son; that this Son should groan, and bleed, and die; and all for rebels such as we! Such an event never entered the most vivid imagination to pourtray; and our wonder is, that any can be found to believe it. In truth, it requires the same power to make the mind believe it, that prepares the mind for receiving the benefits derivable from it. We are, however, quite incompetent to know what God *can* do.

As to love, we know that church-members ought to love one another, and do each other all the kind offices they can; but who ever heard of a man beggaring himself for his fellow-creature, his fellow-worshipper? Yet such a case, and much more, the Apostle supposes. For a good man, some would even dare to die. For his country, a Lord Russell may die; and we withhold not the due meed of our praise; but for an enemy—who can believe such an one can be found to die?

For aught that appears, it is a new thing, even in heaven. God acts as becomes himself; and, in his thoughts of mercy, looks not to hearts in our cold world for his model. Of this we have ample evidence in the fact of Christ's death, which we have met this day to eat bread and drink wine in memorial of.

Now, as to admiration: it is evanescent. The awful grandeur of the sea, raised by a storm into mountainous waves, is soon forgotten by the countryman who hath for the first time witnessed it. So it is with us; we forget, or look upon with indifference, the awful manifestation of God's mercy and justice, we are now met to commemorate. Indeed, it appears to have been presented so often to our eyes, under these symbols, that it hath forgotten the way down to the heart; and if it found its way there at any time, the evil of the heart hath rendered of no effect the good it ought to have produced.

O, repose confidently on this glorious Saviour! Here alone is safety, or we are sadly mistaken. God hath said, he hath laid in Zion a stone; and all those who lean on this stone shall not be disappointed. In a bog, a man would be ridiculed for trusting himself on a sinking bank, when a rock presented itself to him to stand on: now this is the figure here used; and on this rock alone, ye shall find firm footing.

In this awful scene, we behold Justice coming to the Saviour with the bond, entered into by him from all eternity. Did he deny it? No: he wiped it away, item by item, and nailed it to the cross. The poverty, the reproach, the contempt, the ruin, we were subject to;—all, all, He paid; and thus appeased the wrath of God; none of which man could ever have done. Oh! Divine Justice was pleased; and much reason had she to be so: it was the only payment she had ever received worthy of her acceptance. So pleased was she, that she never left the Redeemer, till she raised him on high, and placed him on the throne of God; and dethrone him who dare! And Divine Justice still continues to honour him, and can make you and me righteous and meet for heaven; and it will not be the less pleasing to be on the obliged side with Christ. But, then, what will become of all your good works? Ye have fed the hungry, clothed the naked, and instructed the ignorant. Now God will not be unmindful of these actions, for he hath said, he will repay them an hundred fold. Lean on his name; trust in it alone; go on and improve.

We have thus, in a simple man-

ner, pointed your minds to the contemplation of these great and most momentous truths; but even a death-bed could not add to the feeling with which our mind is impressed of their infinite importance. We now proceed to administer the symbols of that body broken for you —and for you; and of that blood shed, in virtue of which alone ye are safe: for he says, "This is the testament of my blood, shed for the remission of sins unto many; drink ye all of it. This do in remembrance of me."

Pause.

What are the effects that ought to be produced in us, from commemorating the death of Christ? Ah! John, though an old man, had a warm heart. "Hereby," says he, "perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Now, this is the morality of the Bible. O let us not deceive ourselves! Will that man lay down his life for me, who lays out his money in ministering to the lust of the flesh, the lust of the eye, and the pride of life; spending his time at the theatre, and spectacles, where a saint in five is not to be found? O deceive not yourselves: follow up truth; the conviction of it follow up now. Think not of tomorrow; and let your resolutions be, from henceforward, to do all the good ye can. Do good to the soul! If ye see a man, a brother, in sin, admonish him—he will bless you when he comes to die. If you see a man, a brother, living beyond his income, warn him—he and his family will bless you. Remind that man, that his expenditure is always directed towards his own gratification, but never to the poor and destitute among God's people; and bring him to supply their wants. This conduct may be very unpopular here, but that is of no moment; it will be popular in heaven.

Now, some are probably saying, This is the old story, which we have heard these forty years. All works —nothing but works: true; but, my brother, read Paul's Epistles, and ye will there find what a Christian ought to be; and this is the only way of our getting satisfying evidence of our being true Christians. And if I possess this love John speaks of, how, without these marks, is it to be known? Where, however, they exist, heart-holiness is a mark not to be mistaken. Oh! therefore, hold on; ye know not how long ye may have to work. I parted with you, in this desk, about six months ago. I then said something about being taken away; but God hath in mercy preserved and restored me to this place. He hath, however, removed two, who were pillars among us. Seeing, therefore, we know not how soon we may be called hence, let us press on to perfection, and be ready at the summons. Let us begin this night. Our children—have we fulfilled our duty to them, in instructing, correcting, and setting before them a holy example? Our friends —have we been faithful to their souls? Our property—hath it been directed by us as stewards for God. Have we injured any one's character?—let us not rest till we rectify it. Have we injured a brother by cold looks?—oh! all, all must be forthwith rectified; all must be made now, as we would have them when we come to die.

I leave you not in the care of your resolutions: they are good, but not to be depended on. I commend you to His holy keeping: and I will not retire to rest this night, until I solemnly bear you all on my heart before His throne; and, I trust, that ye all will do the same by each other, and by me.—Go in peace!

From the Evangelical Magazine.

LINES

Written in a Lady's Album.

This page was white and fair to view,
No speck its snowy surface knew,
  Till I its brightness stain'd;
But when at Emma's call I wrote,
That instant I produced a blot,
  Where spotless beauty reign'd.

And, like this page, the human mind,
Ere yet to Satan's pow'r resign'd,
  A faultless lustre wore;
But soon the tempter's hand impress'd
His own dark lines upon the breast,
  Where all was bright before.

So far his work and mine agree,
But here concludes the simile;
  It will no farther go;
For, though our acts have been the same,
We have pursued a different aim,
  As I shall quickly show.

The sable characters he traced,
From man's too pliant heart effaced
  The image of his Lord;
But I, if you my words obey,
Will teach your erring soul the way
  To have its loss restored.

Go, sinner, to the Saviour's blood;
Go, in that pure and cleansing flood,
  (As in Bethesda's pool,)
Thy broken, wounded spirit steep;
And though thy sins be crimson-deep,
  They shall be made as wool.

And oh! lest in an evil hour,
The enemy regain his pow'r,
  And mar thy prospects fair;
Pray, that the Lord of life and grace,
Would fill thy heart, nor leave a space,
  For sin to harbour there.

Brief, as a winter's day, the span
That bounds the mortal race of man;
  And ev'ry moment cries,
To-day, while it is called to-day,
Embrace the truth, and live for aye!
  Who slights the precept dies!

H. E.

Edinburgh.

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XIII.

(*Continued from page 267.*)

A desire of conformity to our own previous determinations, or to general rules of conduct which we have previously formed, appears entitled to rank among our original principles of action. The gratification of most of our primary desires, requires, in many instances, a uniform course of action continued for years, or even during life. A knowledge of this induces men to engage in a particular trade, profession, or course of conduct; and to form the determination that they will do whatever its successful prosecution demands. To provide for himself and his family, a man will undertake a business which requires a great number of successive acts. At every step of his progress he certainly does not act from the impulse of the primary desires, which induced him to commence the business. But the desire of conformity to the general rule which he has laid down, to perform all those actions that are necessary to its accomplishment, becomes itself a principle of action, and the motive by which the greater part of his particular movements are immediately influenced. When the thought occurs to his mind, that his own comfort and the comfort of his family will be promoted by the course he is pursuing, the regard which he has to these objects will quicken and animate his labours, and strengthen his determination to persevere. But in the greater part of his actions he is not influenced by a regard to them, because they are not in his view, but by a desire of conforming to the determination or rule which he had previously established.

General rules of conduct are common to every class of men, in

every department of human action. There are general rules of duty, of morality, of temperance, of economy, and of business. They are formed at first upon discovering the utility or necessity of a particular course of action for the accomplishment of our desires; and when formed, a regard to them becomes the motive to which many of our most important actions are to be referred.

The dignity and excellence of character, which belong to different persons, depend, in no small degree, upon the wisdom with which their general rules of conduct have been formed, and upon the steadiness and uniformity with which they adhere to them. He is a man of virtue, of energy, and of respectability, who forms rules of behaviour with wise and cautious deliberation, and adheres to them with steadiness and constancy, notwithstanding the strongest temptations to deviate from them. It is universally esteemed an honourable and excellent trait of character to adhere with constancy, amidst the strongest solicitations to depart from them, to the wise maxims and rules of conduct which, in moments of calm and serious reflection, we had deliberately adopted. It is certainly true, that a man who in matters of an indifferent or trivial nature, precisely marks out his line of conduct, and who pertinaciously pursues it, whatever circumstances may occur, often renders himself both troublesome and ridiculous. Yet, absurd as his conduct may appear, it is incomparably less absurd, and dangerous, and contemptible, than that of him who either has no general rules of duty and behaviour, or who permits himself to violate them upon the slightest temptation. We respect the one for his resolution and firmness, especially when connected, as they often are, with other valuable qualities: we despise the other as a weak and unprincipled wretch.

The utility of this part of our constitution is obvious and great. Every person, who has enjoyed the advantage of a good education, and whose mind has not been blinded and perverted by vicious habits, must perceive in the moments of calm reflection, when the moral vision is not imposed on by the delusive colours which passion throws over its objects, that certain rules of duty and morality are right, excellent, and conducive to our highest welfare both here and hereafter. He must perceive that piety, and justice, and veracity, and goodness, are sacred and indispensable duties, which cannot be violated without incurring shame and self-condemnation, the reproaches of all good men, and the displeasure of God, whose laws and commands they are. By these considerations he is influenced to form for himself rules of conduct extending, at least, to the more obvious duties of virtue and morality. Although often framed upon a very inadequate view of the extent of his obligation, they are notwithstanding of inestimable value. In time of danger they are the safeguard of virtue.

It has often been observed, that the passions have a tendency to justify themselves, and that we are apt to consider them as reasonable and proportioned to their objects, so long as we feel them. What, then, is our security against vicious irregularities, when temptation is present and urgent, when our desires become clamorous for indulgence, and when passion is apt to delude the mind with the suggestion that indulgence is reasonable and innocent? What provision is made in the human constitution to prevent us from acting as our present desires and passions dictate? The principle we are considering is admirably fitted for this purpose. The reverence with which we have been accustomed to regard the rules of conduct, which reason and conscience have authorized, which

in the time of calm and solemn reflection we had determined never to violate; and the desire of maintaining their integrity and inviolable sanctity, check the impulse of passion, correct our misapprehensions, and restrain us from the unlawful actions we might otherwise commit. Amidst the agitation of the waves, and the fury of the storm, they are the anchor of our safety.

And even when our irregular desires lead us to transgress the rules of duty which we had previously adopted, and which we have long been accustomed to venerate, we cannot proceed but with timidity and irresolution. Our minds are agitated by a conflict between the desire of indulgence, and our veneration for the rule of duty. We are sensible that we are breaking over those limits, which all our past experience has taught us to respect and reverence; and we already anticipate and realize something of the remorse and shame, the sense of guilt and degradation, with which our recollection will afterwards torment us.

The infringement of a rule of conduct, especially when often repeated, tends naturally to impair our respect for the rule, and to destroy all power of self government. I know that the disallowed and deeply lamented failure of a good man, is, through divine grace, made the occasion of his becoming more circumspect and constant in time to come. The intenseness of his grief, and the depth of his penitence, serve rather to strengthen his virtuous resolution. But the fact is the reverse of this in the case of those, whose offences are deliberate, presumptuous, and habitual; in whom the injury sustained by their moral frame, is not, in any degree, counteracted by genuine and deep repentance. The acts of transgression which they *allow* themselves to commit, tend directly to cut every cord which binds them to duty, and to accelerate their progress to utter profligateness and ruin. Indeed our ability to resist temptation is weakened by every act of wilful transgression. "The truth certainly is," observes Mr. Robert Walker, "that when we deliberately become unfaithful to our consciences in any one instance, we lose every firm ground on which we can withstand temptation in any other instance. We lose gradually both the power and inclination to resist evil." It may still further be asserted, that the integrity of virtue is already impaired, when we permit ourselves to hesitate about the performance of an acknowledged duty, or deliberate about doing what we know to be wrong. The practical lesson which these facts suggest is important and obvious: they teach us the danger of indulging any propensity at the expense of conscience and duty; they warn us to beware of infringing a rule of action, which the most deliberate and serious reflection has always taught us to approve and revere. Who can duly estimate the dreadful consequences which naturally flow from one deliberate act of transgression, the shock it gives to the moral constitution, the delusion it imposes on the understanding, the additional strength and importunity which it imparts to irregular desire, the diminution which it produces of the power of resistance and self-control, and the great probability arising from all these causes that transgression will be repeated and continued. When a person, accustomed to set at defiance the dictates of reason and conscience, is constrained, by the increase of years, or by a variation in external circumstances, to abandon his former practices, what can be expected but a change from one species of wickedness to another? a change in all likelihood from bad to worse. Surely the reformation of such a trangressor is impossible, except to Divine power and grace.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

There can be no doubt, I think, that the desire of conformity to our previous determinations, or to a rule of conduct which we have previously established, constitutes a principle of voluntary action. Every person must be conscious, that he often does many things, merely because he had formerly determined to do so, and when the considerations which originally produced the determination are not immediately present to his mind. In performing a journey, a man certainly does not, at every step, think of the end for which it was undertaken. But the general purpose being fixed in his mind, serves of itself to carry him forward. Indeed, I apprehend, the far greater part of the ordinary actions of human life is done in this way. All persons, perhaps, have some settled plans of conduct, of one kind or another. With respect to these they have made up their minds; and it is only on special occasions that they will take the trouble of reviewing the grounds on which they are founded. Our whole experience has impressed us with the conviction, that certain rules of conduct are useful, proper, and right; and being long in the habit of viewing them in this light, conformity to them comes to be regarded as an ultimate and independent object of desire. If this part of human nature be called *habit*, as I believe it often is, it is readily admitted that in this sense, habit is a principle of action. This is something very different from the mechanical impulse called habit by Dr. Reid.

To prevent mistakes, it ought to be remarked in this place, that although the determination which is formed before the time of action, and the determination which is immediately connected with it, have thus the same general name, yet they must not be looked upon as entirely similar. The former may be and often is a motive to volition, the latter never can be; it is volition itself. Both indeed proceed from antecedent motives, but the last alone being connected immediately, and without the intervention of any other act of the mind, with *voluntary action*, to prevent confusion it is desirable that the term *volition* be confined to it. It will be obvious, therefore, that the foregoing remarks are meant to apply only to those determinations which relate to future action; since they alone can possibly become motives to voluntary action.

The principle of action which I have explained is certainly an excellent and valuable part of human nature. It conduces to energy, firmness and consistency of character; to steadiness of purpose; to constancy and perseverance in action. Without it we have reason to think, there could be no uniformity in human conduct, no settled rules of action for the present, and no plans of conduct for the future.

But although good and useful in itself, it is liable, through perversion, to become the source of much danger and mischief. It serves to perpetuate what is wrong, as well as to do what is right, to give influence to maxims and customs proceeding from prejudice and passion, as well as to those which are founded on truth and reason. It is an essential part of our constitution, but in the present corrupt and disordered state of the world, it is, through wrong direction, productive of immense evil. Few things are more difficult than to bring men to abandon, or even to call in question, their established rules of conduct, however unreasonable or pernicious they may be.

These facts show the unspeakable advantage of a judicious and well directed education, and the indispensable necessity of wise and cautious deliberation, in forming

our opinions and habits. When once established, there is great probability they will be permanent. The fact attested by inspiration is in perfect accordance with the essential laws of the human constitution; "train up a child in the way he should go, and when he is old, he will not depart from it." They also evince the reasonableness and necessity of subjecting our practical determinations to frequent, impartial and rigid examination; and of comparing them with the holy scriptures, the standard of truth and righteousness. An excessive facility in changing from one thing to another is, it is true, a proof of weakness and folly. We must endeavour to avoid both extremes; that of fickleness and inconstancy on the one hand, and that of obstinacy and bigotry on the other. Being convinced, after mature and cautious deliberation, that our determinations are well founded, we may and we ought to adhere to them with firmness: but in perfect consistency with this, it is our duty frequently to examine anew the grounds on which they rest, especially if they relate to matters of essential importance; and to keep our minds in readiness to receive any new light, which may assist either in confirming our previous judgment, or in correcting our misapprehensions.*

The principles of action described in this and in the preceding essay, to wit—The desire of continued existence—the desire of knowledge—the desire of power—and the desire of conformity to our previous determinations—are all interesting and valuable parts of human nature. They are suited to the dignity of our intellectual being; and when exercised according to the obvious intention of the Maker of our frame, they are essentially subservient to our highest welfare. But like other parts of our nature, they are liable to disorder and perversion. When they receive a wrong direction, or when they are exerted irregularly, they become the positive sources of trangression and evil. They are not in their own nature holy; because they do not essentially involve an obedient regard to the will of God. They are not in their own nature virtuous or moral, according to the usual acceptation of these words; because they do not necessarily include a regard to our fellow creatures. But as original elements in the constitution of man, they are excellent and valuable according to their proper nature and tendency; and when legitimately employed, they serve as useful aids to the higher principles of duty and virtue. In a holy person, a regard to the Divine will, the principle of obedience, is supreme over all his other principles of action; but it does not eradicate them, nor supersede their distinct and proper use in the frame of our nature, and in the pursuits of human life. It subdues their excesses, confines them to their proper sphere, and effectually controls all their operations; and thus they are made to answer the purposes for which they were designed by the wise Author of our frame. But in all men, according to the present depraved state of our nature, the principle of obedience to God is wanting. From this corrupt and sinful defect, the principles we have considered, as well as other parts of our constitution, become criminally disordered and irregular, the impure fountains from which numberless streams of corruption and iniquity proceed. This defect can be supplied, and these disorders removed, only by the communication from above of a new and divine principle, the principle of obedience to God.

The preceding view will furnish

* The reader will find some very excellent observations on this part of our constitution, in Dr. Smith's Theory of Moral Sentiment, Vol. 1. Part. III. chap. iv.

additional proof, if any can be supposed necessary, of the extravagant folly of the theory of utility. The love of life, the desire of knowledge, &c., are manifestly useful principles of our constitution, but no person of sound understanding considers them as holy; they are not even considered as entitled to the dignity and praise of virtue, notwithstanding the lax and comprehensive sense in which this term is generally employed. We perceive them to have an excellence and value peculiar to themselves, and their subserviency to other valuable purposes is unquestionable; yet we do not esteem them as moral qualities, nor regard them as the proper objects of moral approbation.

THE PRESBYTERIAN.

No. V.

The quotation inserted in our last number, from Dr. George Campbell's fourth lecture on ecclesiastical history, appears to us to establish, beyond reasonable controversy, the two following points—1. That from the language of the New Testament, and from that of Clemens Romanus in his first epistle, written probably before the death of the Apostle John, it is evident that there were, during the lives of the apostles, only two orders of ecclesiastical officers, beside those that were manifestly temporary and extraordinary. 2. That Polycarp, who had been the disciple of the Apostle John, "knew of no Christian ministers superior to presbyters," at the time of writing his epistle—Thus it clearly appears that diocesan episcopacy has no countenance whatever from Divine revelation, and was utterly unknown to those ministers of Christ who were the immediate successors of the apostles. We wish this well established position to be kept constantly in mind, because it forms the turning point of the present controversy. Let those who prefer prelacy, as a matter of expediency, have their preference. It is indeed a preference different from ours, but about this we wish to say nothing in the present debate. We only insist that prelacy is not of Divine appointment, but a merely human institution. We repeat what we have heretofore intimated, that if the origin of this institution be removed from the age of the apostles, and from the ministry which they established in the church of Christ, we have little concern where else it may be placed. By those Episcopalians who feel the difficulty of proving the validity of their church order by any direct evidence from the New Testament, it is often and earnestly urged, that they find this order in the church at so early a period, that it is impossible to account for its origin, but on the supposition that it was instituted by the apostles. Now, we think that the very early existence of their favourite order is demonstrated to be imaginary, by its being unknown to Polycarp. Will any one say or suspect, that there might have been an established superiority of rank and office among Christian ministers, of which Polycarp was ignorant? We think not—and if so, it follows unavoidably, that not only in the apostolick age, but in that which immediately succeeded, there was no order of ecclesiasticks in the Christian church superior to presbyters. The epistle of Polycarp to the Philippians (the only writing of this father that has come down to us) contains internal evidence that it was composed some time after the death of all the apostles. Speaking of them *all*, he says, chap. 9th—"They are gone to the place that was due to them from the Lord, with whom also they suffered. For they loved not this present world, but him who died

and was raised again by God for us."* We are satisfied indeed, and think we are able to prove conclusively, that no trace of diocesan episcopacy is to be found in any of the records of Christian antiquity, till many years after the demise of Polycarp. But his ignorance of it is proof enough, that all prelatical claims and assumptions, as being of Divine right, are utterly groundless and futile.

But we have seen that Dr. Campbell remarks that "there are other topicks from which the episcopate has, by its warmest patrons, been supported." One of these topicks he discusses in the following extract from his fifth lecture, to which we now solicit a careful attention. Referring to what is contained in our last number, he says—

"Many, indeed, convinced by such arguments as were then adduced, that it is in vain to search for the office of bishop, as the word is understood by moderns, in those ministers ordained by the apostles in the churches which they founded, have referred us for its origin to the apostolate itself. I have passingly observed already, that this was one of those extraordinary offices, which were in their nature temporary, and did not admit succession. But this point, as so much stress is laid upon it, will deserve to be examined more particularly.

"The apostles may be considered in a twofold view, either in their general character as the first pastors of the church and teachers of the Christian faith, or in what is implied in their special character, of apostles of Jesus Christ. In the first general view they are, doubtless, the predecessors of all those who, to the end of the world, shall preach the same gospel, and administer the same sacraments, by whatever name we distinguish them, bishops, priests, or deacons, overseers, elders, or ministers. But the question still recurs, Whether, agreeably to the primitive institution, their successors, in respect of the more common character of teachers and directors of the churches, should be divided into three orders, or only into two? To presume without evidence, that the first, and not the second, was the fact, is merely what logicians call a *petitio principii*, taking that for granted, which is the very point in debate. But if it be alleged, that not in the general character of teachers, but in their special function as apostles, the bishops are their proper successors, the presbyters and deacons being only the successors of those who were, in the beginning, ordained by the apostles, this point will require a separate discussion. And for this purpose your attention is entreated to the following remarks.

"First, the indispensable requisites in an apostle sufficiently demonstrate, that the office could be but temporary. It was necessary that he should be one who had seen Jesus Christ in the flesh, after his resurrection. Accordingly they were all specially destined to serve as eye-witness to the world of this great event, the hinge on which the truth of Christianity depended. The character of apostle is briefly described by Peter, who was himself the first of the apostolical college, as one ordained to be a witness of Christ's resurrection, Acts i. 22, a circumstance of which he often makes mention in his speeches both to the rulers and to the people. See Acts ii. 32; iii. 15; v. 32; x. 41; xiii. 31. And if so, the office, from its nature and design, could not have an existence, after the extinction of that generation.

"Secondly, the apostles were distinguished by prerogatives which did not descend to any after them. Of this kind was, first, their receiving their mission immediately from the Lord Jesus Christ, not mediately through any human ordination

* Archbishop Wake's translation.

or appointment: of this kind also was, secondly, the power of conferring, by imposition of hands, the miraculous gifts of the spirit on whomsoever they would; and, thirdly, the knowledge they had, by inspiration, of the whole doctrine of Christ. It was for this reason they were commanded to wait the fulfilment of the promise which their Master had given them, that they should be baptized with the Holy Ghost. What pains does not Paul take to show, that the above mentioned marks of an apostle belonged to him, as well as any of them? That he had seen Christ after his resurrection, and was consequently qualified as an eye-witness to attest that memorable event, he observes, 1 Cor. ix. 1; xv. 8: that his commission came directly from Jesus Christ and God the Father, without the intervention of any human creature, he acquaints us, Gal. i. 1; ii. 6. To his conferring miraculous powers as the signs of an apostle, he alludes, 2 Cor. xii. 12; and that he received the knowledge of the Gospel not from any other apostle, but by immediate inspiration, Gal. i. 11, &c.

"Thirdly, their mission was of quite a different kind from that of any ordinary pastor. It was to propagate the Gospel throughout the world, both among Jews and Pagans, and not to take the charge of a particular flock. The terms of their commission are, "Go and teach all nations." Again; "Go ye into all the world, and preach the Gospel to every creature." No doubt they may be styled bishops or overseers, but in a sense very different from that in which it is applied to the inspector over the inhabitants of a particular district. They were universal bishops; the whole church, or rather, the whole earth was their charge, and they were all colleagues one of another. Or to give the same sentiment, in the words of Chrysostom, Εισιν υπο θεου χειροτονηθεντες αποστολοι αρχοντες, ουκ εθνη και πολεις διαφορους λαμβανοντες, αλλα παντες κοινην την οικουμενην εμπιστευθεντες. "The apostles were constituted of God, rulers, not each over a separate nation or city, but all were entrusted with the world in common." If so, to have limited themselves to any thing less, would have been disobedience to the express command they had received from their Master, to go into all nations, and to preach the Gospel to every creature. If, in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inspection of such. And this, if even so much as this, is all that has given rise to the tradition, (for there is nothing like historical evidence in the case) that any of them were bishops or pastors of particular churches. Nay, in some instances, it is plain, that the tradition has originated from this single circumstance, that the first pastors, in such a church, were appointed by such an apostle. Hence it has arisen, that the bishops of different churches have claimed (and probably, with equal truth) to be the successors of the same apostle.

"Fourthly and lastly, as a full proof that the matter was thus universally understood, both in their own age, and in the times immediately succeeding, no one, on the death of an apostle, was ever substituted in his room, and when that original sacred college was extinct, the title became extinct with it. The election of Matthias by the apostles, in the room of Judas, is no exception, as it was previous to their entering on their charge. They knew it was their Master's intention, that twelve missionaries, from among those who had attended his ministry on the earth, should be employed as ocular witnesses to attest his resurrection, on which the divinity of his religion depended. The words of Peter, on this occasion, are an ample confirmation

of all that has been said, both in regard to the end of the office, and the qualifications requisite in the person who fills it, at the same time that they afford a demonstration of the absurdity as well as arrogance of modern pretenders. 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' But afterwards, when the apostle James, the brother of John, was put to death by Herod, as recorded in the Acts of the Apostles, we find no mention made of a successor. Nor did the subsequent admission of Paul and Barnabas to the apostleship form any exception from what has been advanced; for they came not as successors to any one, but were specially called by the Holy Spirit as apostles, particularly to the Gentiles; and in them also were found the qualifications requisite for the testimony which, as apostles, they were to give.

"It is a similar subterfuge to recur to any of the other extraordinary ministers who were at that time in the church. It holds true of them all alike, that their office was temporary, and the charge they had was universal: it extended to the whole church. Of this kind evidently was the office of evangelist, a title which, like apostle, fell with those who first enjoyed it. Such was Philip, such was Timothy, and such certainly was also Titus. The last mentioned, I own, is no where expressly called so. But from a proper attention to what we learn concerning him and Timothy, both in the Acts of the Apostles, and in Paul's epistles, we find their situations, services, and trusts, so perfectly to correspond, that we cannot hesitate a moment in affirming, that their functions were the same, and that they both served as assistants to the apostle Paul. Such, also, probably, were Mark and Luke. I do not here allude to the right they acquired to this title from the gospels which they wrote, but as due to them from having assisted some of the apostles in that capacity. Luke was long the companion of Paul; Mark is said to have attended Peter. And if he was a different person from this evangelist (about which some have doubted) John, surnamed Mark, ought also to be included, who for some time attended the apostles Paul and Barnabas, and after their separation, Barnabas.

"The work of an evangelist appears to have been to attend the apostles in their journeys for the promulgation of the gospel, to assist them in the office of preaching, especially in places which the gospel had not reached before. This conveys the true distinction between the Greek words *κηρυσσειν* and *ευαγγελιζειν*, from which last name evangelist is taken. The former signifies *to preach* in general, or proclaim the reign of the Messiah; the latter, though frequently rendered in the same way, denotes, properly, to declare the good news, that is, the gospel, to those who had before known nothing of the matter. The evangelists assisted also in settling the churches, always acting under the direction of the apostles, and bearing messages from them to those congregations which the apostles could not then personally visit, serving to supply their places in reforming abuses, and settling order. But the whole history manifestly proves, that their superintendency, in particular places, was not stationary, and for life, but occasional and ambulatory. The words of Paul to Titus clearly show thus much. 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee.' This is not the language of one who

had assigned him this as his fixed station, but of one who had entrusted him with the execution of a special purpose, which the apostle could not then execute himself; and which, when Titus had executed, the sole intention of his presence there was accomplished. But that they remained still in their extraordinary character of evangelists, and were still under the direction of those apostles whom they assisted in that capacity, appears also from this, that Paul enjoins Timothy to make despatch, in regard to the matters he was charged with in Asia, that he might be with him in Rome before the winter. As to Titus, he orders him to meet him at Nicopolis, in Macedonia, where he intended to pass the winter; and afterwards, he writes to Timothy, (for the second epistle to Timothy was posterior to the epistle of Titus) that Titus was gone to Dalmatia.

"As to the dates or postscripts subjoined to the epistles in the common Bibles, it is universally agreed, among the learned, that they are of no authority. They are not found in some of our best and most ancient manuscripts: they are not the same in all copies, and some of them are evidently false. The time in which they have been annexed, is not thought to have been earlier than the fifth century. We know how far at that time a species of vanity carried people, to trace the line of their pastors upwards, through a very dark period, to apostles and evangelists, supplying, by their guesses, the imperfections of tradition. Certain it is, that in the three first centuries, neither Timothy nor Titus is styled bishop by any writer. It also deserves to be remarked, that in the island of Crete, of which Titus is said, in the postscript of Paul's epistle to him, to have been ordained the first bishop, there were no fewer, according to the earliest accounts and catalogues extant, than eleven bishops. Hence it is that Titus has been called by some of the later fathers an archbishop; though few of the warmest friends of episcopacy pretend to give the archiepiscopal order so early a date. Yet it is not without some colour of reason that they have named him so; since he was appointed to ordain elders in every city, and had therefore a superintendency for the time over the whole island. Whereas it is well known, that in the earliest times of episcopacy, every city wherein there was a church, that is, wherein there were Christian converts enow, had its own bishop. Now if such was the case with Titus, he enjoyed an office there in which he had no succession; since in all the ancient history of the church, after the death of the extraordinary ministers, till the rise of the metropolitical jurisdiction, which was near two centuries afterwards, the bishop of a single congregation was the highest order known in the church. But our adversaries in this question do not reflect, that by making him a metropolitan, they deprive themselves of the only plausible account that has been given on their side, why he got no directions concerning the consecration of bishops, namely, that he himself was the bishop. For being in that island, by their hypothesis archbishop, he had several suffragans of the episcopal order, in whose ordination alone he was immediately concerned. The ordaining of presbyters and deacons was properly their work, and not his. Paul, on that supposition, omitted to give him instructions on the only point in which he had a concern. This holds still more evidently in regard to Timothy, whom the same persons have made primate, or rather patriarch, of the proconsular Asia, wherein there were many bishops. What excuse will their ingenuity invent for this repeated oversight of the apostle, in mentioning only two

orders instead of three? Indeed, so little can the instructions, given by Paul to Timothy and Titus, be made to quadrate with any ordinary ministry that ever obtained in the church, that we are forced to conclude with the learned Dr. Whitby, (see his preface to the epistle to Titus) that theirs was extraordinary as well as temporary, and that they were not succeeded in it by any that came after them. But if we must have successors to those extraordinary missionaries, why do we not retain both their titles and their offices? And why have we not successors to them all? Why have we not still our apostles, and evangelists, and prophets, and governments, and tongues, and interpreters, and miracles, and discerners of spirits, as well as they? This would be no more than the native consequence of that principle, that we must have something corresponding and successive to offices which were then, by the wisdom of God, judged necessary for the subversion of idolatry, and the first publication of the faith.

It is of as little weight to urge, that committing the charge of ordaining presbyters and deacons to those extraordinary ministers, Timothy and Titus, was an evidence that there was no such power in the presbyters or bishops, as they are also called, who had been ordained in those places before. But how does it appear, that there had been any ordained in the churches to which their charge then extended? The congregations, as was hinted already, were for some time left under the tutelage of those extraordinary ministers, the prophets and wise men who happened to be among them. The first mention that is made of the ordination, or settlement of elders in every city, is in the fourteenth chapter of the Acts, whereas many thousands had been converted to Christianity in different places long before. And that some of the churches to which Paul's epistles were directed, had no fixed ministry, is evident from the tenor of the epistles themselves, particularly from those written to the Corinthians. Now the directions given to both Timothy and Titus clearly show, that they relate to the planting of churches, by supplying, for the first time, with stated pastors, those converts who had none before. This must have been done by the extraordinary ministers, if it was ever to be done at all. But when that was once effected, no other than ordinary means, to which the pastors to be ordained were equal, were requisite for the supply of occasional vacancies, and for preserving an order once established. Accordingly, the execution of the charge which Paul gave to Timothy, whereof the planting of churches, by supplying them with pastors, was a principal part, he denominates doing the work, not of a bishop, but of an evangelist, and fulfilling that ministry. Aaron, the first high priest under the former dispensation, and after him Eleazar his son, were solemnly consecrated by Moses, who was an extraordinary minister, inasmuch as he was the steward and sole superintendant over the house of God. But was this ever understood to imply, that no succeeding priest, and especially no succeeding high priest, could be legally consecrated by any who was inferior in office to Moses? Had that been the case, the priesthood must have expired with that generation. Moses, in his exalted station, had no successor. And till the coming of our Lord Jesus Christ, it might be justly said, "There arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face." It was necessary indeed that he should lay the foundation of the Israelitish church, but that he should raise the superstructure was not necessary. To effect this was left to meaner hands. And the priesthood, once established, was sufficient of itself

for filling up the voids that might be made by death, and other accidents. And is it reasonable to think, that the case, in this respect, would not be similar with the church of Christ? Hence it is evident, that all the arguments, in favour of the distinction, which are brought by Epiphanius, and others, from some passages in the epistles to Timothy and Titus, being built on a false hypothesis, must fall to the ground. They proceed upon the notion, that these were properly bishops in the modern acceptation; a notion utterly unknown to that Christian antiquity, which alone deserves the name of primitive; a notion, besides, incompatible with the authentick accounts we have concerning these extraordinary ministers, who were not made bishops till about five hundred years after their death."

Much has been said in this controversy about apostolical succession. Even the pious and excellent Baxter, who was far enough from being an Episcopalian, seemed to think there was much weight in the consideration that the apostles should have successors. Campbell shows that they had successors "in their general character as the first pastors of the church, and teachers of the Christian faith." But he also shows that there is no more reason why we should suppose they must have successors "in their special character, of apostles of Jesus Christ," than there is to suppose that there should be a succession "of evangelists, and prophets, and governments, and tongues, and interpreters, and miracles, and discerners of spirits." Apostolick powers, and all those other extraordinary and miraculous endowments, were important and necessary in the infancy of the church; but no better reason has been or can be assigned, why there should be a succession of the one than of the other—Of the latter we know there has been no permanent succession; and of the former, as there was as little need of a succession, so we are fully persuaded there is as little evidence that a succession was ever intended, or that it has any other claim to respect than mere human institution.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p. 246.*)

His license entirely satisfactory to himself—his fidelity and success in the Hospital, Alms House, and Prison of Philadelphia—his labours, various and incessant, and acceptable to different denominations—he is principally instrumental in forming a congregation—death of his wife and entire relinquishment of his mechanical business—becomes stated preacher to the Mariners—performs religious services in many places out of Philadelphia—establishment and opening of the Mariner's Church.

The resolution of the Presbytery of Philadelphia already recited, formed the license, or conveyed the ecclesiastical authority, under which Mr. Eastburn performed his ministerial services to the end of his life, a period of about four-and-twenty years. The conditions on which he accepted the office of a religious teacher, imposed on him no irksome restraint; for it is believed they were not different from those which he would have chosen, if the choice had been wholly left to himself. It is not known that he ever desired to sustain the pastoral relation, or to administer the sacraments, or to share in the government of the church, or to change the sentiments of an individual on the subject of baptism. To proclaim the messages of salvation—to impress the momentous truths of the gospel on the hearts and consciences of careless sinners, to guide inquiring souls to the Saviour, and to edify the people of God by private, as well as by publick discourse, appears to have comprised all that he wished, and

all for which he considered himself as qualified: and as this was as ample a field of usefulness as he probably had any inclination to enter, so it is certain that in this he laboured with a most exemplary diligence, and a most unusual success.

His first special designation was to those who were confined in the three publick establishments which are mentioned in the memorial presented to the Presbytery; and the assiduity and tenderness could scarcely be exceeded, with which he endeavoured by every mean in his power to promote the spiritual welfare of these children of poverty, misfortune, or crime. He visited them often; he instructed and counselled them; he reproved some and encouraged others; he was ever found at the bedside of the sick or the maimed; he sympathized with all, and as frequently and fully as opportunity would permit he united with them in social worship, and preached to them with zeal and fidelity. All this will best appear from some of his own statements.

The following connected narratives were found among his manuscripts.

"I am requested to keep in writing the case of a woman that had been confined in one of the cells of the Pennsylvania Hospital—which is as follows. As I was passing the place, I heard the most plaintive voice, crying "Oh! my burden is too heavy for me to bear! My sins are too great to be forgiven." I called aloud to her—"if your burden is ever so heavy, Jesus invites you to come to him, and he will give you rest; and if your sins are ever so great, he can freely pardon them all." She immediately called me by name, and desired me to open the door (which I could not do) but inquired where she had known me. She said it was when I kept meeting in the Northern Liberties, and had many children about me—that she was one of them, and that those were her happy days. She said if she had only gone on to serve the Lord as she did then, she might have been happy. But she did not—and now she was shut up in that dismal place. My mind was much affected to hear the poor creature thus exclaim; but shortly after, she made her escape at midnight, and went to her home. I visited her there, and found her mind more composed. But her friends did not like that any one should speak to her, or that she should go to any place of worship; and if she did, they would shut her out of doors all night. But the Lord had pity on her, and called her to his blessed home, "where the wicked cease from troubling, and where the weary are at rest." When she was near her end, she sent for me, and with pleasure told me what the Lord had done for her soul. She had a full assurance of her eternal happiness, through a precious Saviour, and hoped to meet me in heaven. As I was then going a journey, I saw her no more—she died while I was away.

The Lord can make the way-faring, though fools, wise to salvation.

This has encouraged me to pay attention to the poor deranged people in the Hospital; and I now record some things more which took place there. Going into a ward where many of them were together, an elderly gentleman who had been long there cried out—"What, sir, are you come to preach to us again?" I replied, "Yes, sir, if you will please to come into another ward and hear—I have no authority to compel you." "But you have," replied another. "Does not your Lord and master command you to go out to the highways and hedges, and compel sinners to come to him?" I replied, "That is true, my friend, and will you come?"—"I surely will," said he: and many of them did attend worship at that time. I took for my text the words—"Compel them to come in." He who mentioned them appeared much engaged, and entreated me to go to their ward again, which I did. He soon after recovered his use of reason, and was set at liberty.

At another time, some of the doctors wished to see what effect it might have upon some that were quite bad, to bring them in. A number were accordingly brought and placed before me—One with his hat covered with dirty feathers, which he had picked up. Some of them appeared very uneasy, and kept stamping and looking very wild at me and others—one figuring in the sand on the floor, and then looking at me, as though he were taking a likeness. This drew the attention of the people who were in their senses, so much, that I thought our meeting would be broken up. I tried to keep my mind composed, and to beg the Lord to direct me what to do. I thought it would be best to surprise them; and I jumped up suddenly before them, and called upon them to attend, telling them

we had come there to worship Him that made us, and had given us our reason at first, and could restore it to those who had lost it; that we did not know what he might do for us, if we should sincerely pray; and now, said I, if you will be quite still, we will endeavour to pray. They saw me go upon my knees, and to the surprise of all, they immediately kneeled down, and the feathered hat was thrown aside. After prayer, they all rose and sat down, looking earnestly at me, and remained quiet until all were dismissed. Some time after, the steward, Mr. Francis Higgins, desired to know if I would be willing he should bring a man out of a cell into the meeting. I told him, if he could be kept in order I was willing. He then brought him—a very large man. I went up to him and welcomed him to take a seat. They then brought another, very bad, and put this man by the side of the first—The second man began to shuffle and make a noise, on which the first seized him fast by his knees, and told him he must be perfectly still there, and kept him in order all the time of worship, and did not move himself, except when I was speaking of what the blessed Saviour had done for poor sinners—how many dreadful cases he had relieved—he then clasped the other round the neck, as if he wished they might be benefited also; and after worship went quietly to his cell again.

A woman called at my house, desiring I would speak to a friend of hers, confined in one of the cells. I inquired for her, and was told she was so unreasonable it would be in vain to say any thing to her. I observed I would wish to comply with the request of my friend. They then went and put some decent clothes on her, and invited me to go in. She cried out—"I do not know that man." True, said I, but you know such a lady. She, I said, desired me to come and see you. She then began to measure the shawl they had put on her with her knuckles, as fast as she could. Why, said I, do you do that. "I must, I must, was the answer, for I am a great sinner." So am I, was the reply, but I am come to tell you about a great Saviour, who is able to save you and me. She then stopped, and sat as still as was possible for any one to do, and listened to all that I said without uttering another word. In a short time after she came to herself, so far as to leave the Hospital, and took lodgings for herself; and then desired to see me. I found her composed and solemn. She desired me to pray and return thanks with her; and when she rose up to go to prayer, she lifted up her hands and said—"O Lord, help me to unite with thy servant now in prayer," and then fell upon her knees.

Dr. Rush desired me to visit a patient of his, also, in one of the cells. The gentleman was much distressed, and complained that he was worse than a brute; that he could not act as a rational creature; that when he eat he was so ravenous that he was shocked at himself—he was very melancholy. Visiting him on a Sabbath day, he inquired if I was not about to have worship in some part of the Hospital. I told him I was. He requested to attend with us. The steward observed, it was contrary to his orders to let him come out of his cell. The gentleman said, if Dr. Rush was there, he would let him come. At that very instant, unexpectedly to him or any of us, the doctor appeared, passing the cell door. He called out, "Oh, Doctor, shall I not be permitted to go to meeting here." Certainly, replied the doctor. He appeared overjoyed, and attended with great apparent devotion; and afterward entreated me to go back with him to his place, which I did, and often tried to encourage him. He had not been allowed any book before, but now earnestly desired to have a Bible, which was allowed him. But his constitution was very weak, and he gradually declined in body, until nature sunk. He was not able, as far as I could find, to say any thing about the state of his mind, until death closed the scene.

Doctor Rush also desired me to visit a Doctor, who had come from the West Indies in a consumption, seeking the advice of physicians, and to try a change of climate. But he was very fast sinking under the disease. He had a room furnished in the Hospital, and every attention possible paid to him. I went with one of the managers to see him, and told him Dr. Rush had desired me to come, and what was my errand. He received me politely, but said but little. I endeavoured to improve the time to the best of my knowledge, and hope I was directed by the blessed Spirit to a word in season. I urged the necessity of prayer to the Lord, who alone could help him; and desired to know if he would have me to pray with him. He seemed rather to consent, than to ask it. But in time of prayer, his mind was filled with wonderful joy; and when I rose, he clasped me with both hands, and said it was the happiest visit to him that ever he had; and that he was under great obligations to Doctor Rush for many favours, but none was so great as sending me to visit him at that time; and he desired me to come again. But in a few hours after, on the same day, he expired. The manager, who was of the Friends' society, was so much pleased with what he beheld, that he wrote me a permit to visit the Hospital when I pleased; and gave orders to the steward and gate

keeper to admit me at any time—which opened the way for my holding worship there; and he and other of the managers have often attended the meetings and countenanced them."

It appears that, beside the foregoing narratives, Mr. Eastburn kept a regular journal of the religious services he performed, from the time of his licensure till he was confined to his house by his last sickness. If the whole of this journal were published, it would exhibit a very extraordinary series of labour and self denial, through which this excellent man passed, in the service of his divine Master, and for the salvation of sinners of all descriptions—but especially for those for whom others had not sufficiently cared.

From this journal a considerable number of extracts will be made. Previously to this, however, it may be proper to remark, that for the two or three years immediately succeeding his licensure, his services on the Sabbath were almost wholly confined to the three publick institutions, already repeatedly mentioned. But after the lapse of about that period, he requested of the Presbytery that his attention might not be so strictly confined as it had been, to those institutions —observing, that the scenes which he constantly witnessed there were so gloomy, that he found it difficult to keep them from having a depressing influence on his spirits. His request was readily granted; and indeed from that date till his death, he was left very much at discretion, in the employment of his time.* He never failed, it is believed, to make a distinct report to the Presbytery, at least once a year, of the manner in which he had employed his time; and these reports were invariably approved—In a few instances, he was appointed by the Presbytery either to perform some missionary services, at no great distance from the city of Philadelphia, or to preach in vacant congregations; but in general it was left to his own sense of duty, to choose where and when his services should be rendered. He never ceased to visit and preach to the inmates of the Prison, Alms-House, and Hospital. The whole change consisted in giving enlargement to the circle of his services: and there can be no doubt that this was not only conducive to his health and happiness, but also to the extension of his usefulness. It should likewise be remarked, that till the death of his wife, he never gave up his mechanical business; and, as will appear from his journal, he was sometimes called to work at a coffin on one part of the Lord's day, and to preach on another part of the same. In no manual labour, which was not clearly the demand of necessity or mercy, would any earthly inducement have tempted him to have any concern, on the day of sacred rest. But when such a demand was

* The following extracts from the minutes of the Philadelphia Presbytery, found among Mr. E.'s papers, afford a specimen of the records usually made in his case.

"April 20th, 1808.—The Presbytery received from Mr. Eastburn an account of the manner in which he had fulfilled his appointments, since the last stated meeting in the Spring, and approved his fidelity.

"On motion, resolved, that it be left at the discretion of Mr. Eastburn, as he shall judge it expedient, to employ less of his time in the publick institutions of the city of Philadelphia, and more in the places in its vicinity, which are destitute of the regular preaching of the gospel."

"April 19th, 1809.—Mr. Joseph Eastburn made a report with respect to the discharge of his duties; which being accepted, he was directed to continue to act under his former instructions."

"April 19th, 1810.—The Presbytery received, and approved the report of Mr. Eastburn, and directed him to employ his time till our next stated meeting, agreeably to his instructions received at the last Spring Sessions."

Truly extracted from the records of the Presbytery of Philadelphia.

James P. Wilson,
Stated Clerk for the year 1810.

clearly made, he showed that he was superior to all superstitious feelings: and those who knew him best, had not a doubt that not only on the Sabbath, but on other days also, his meditations were much of the things of God and heaven, while his hands were diligently employed in the use of his mechanical implements.

The following extracts from his journal will show the nature, extent, and variety of his engagements, during the whole period which elapsed between his licensure, and the opening for worship of the edifice now known as the Mariner's Church of Philadelphia—The reader will remark how acceptable his services appear to have been, to almost every denomination of protestant Christians.

1808.—Continued at the Alms-House, Jail, and Hospital, to the end of the month of April.

1st Sabbath in May, held worship at the village called the Rising Sun, in the forenoon; and at the Alms-House in the afternoon. At the former the people attended decently, and some young people appeared to be affected.

2d Sabbath—Held worship at the Hospital in the morning, and at a school house in Buck-lane, below the city, in the afternoon. Had a very orderly company—collected a number of boys from their amusements, who also attended. In the evening attended a society in the Northern Liberties.

3d Sabbath—Held worship in the morning over the Delaware, at Camden. But few attended, but they were desirous of having the worship continued. In the afternoon, attended at the Bettering House, and in the evening in the Northern Liberties.

4th Sabbath—Attended the communion in the 2d Presbyterian Church in the morning, and preached at the prison in the afternoon, and at a society in the west part of the city in the evening:—poorly attended, and some boys were very unruly.

5th Sabbath—At the Hospital in the morning; attended Mr. Welch, from Connecticut, to the Prison in the afternoon. He spoke to the prisoners and visited the sick, and I assisted him. In the evening attended publick worship.

1st Sabbath in June—Attended at the Alms-House in the afternoon, and at Kensington in the evening; and had a very large collection of people, who attended with great apparent solemnity.

2d Sabbath—Prevented by heavy rain from attending out of the city—assisted Dr. Green. In the evening began to hold worship at Spring Garden, under very discouraging appearances—Collected some boards and fire-wood, to make seats for the people; and many attended out of curiosity, who were not in the habit of going to any place of worship. Some appeared affected, and several desired to have meeting there again.

3d Sabbath—Held worship in the Pennsylvania Hospital in the morning—at the new church in the Northern Liberties in the afternoon—and at Spring Garden at night. More attended than at first.

4th Sabbath—Hurried in the morning with a coffin; but went to Frankford and held worship there, both parts of the day. In the evening held worship at Kensington—people attentive.

1st Sabbath in July—Held worship in the First Presbyterian Church in the morning. Had to work in the afternoon, and hindered at night from going to Spring Garden, by the sickness of my wife, and unwell myself.

2d Sabbath—My wife too sick to permit me to leave home and go out of the city—had to work at a coffin and attend a funeral. Gave an exhortation at the grave for Dr. Wilson's congregation.

3d Sabbath—At the State Prison in the morning—preached for Dr. Green in the afternoon; but could not attend society in the evening, on account of my wife being very ill.

Supplied for Dr. Green at the new church on Wednesday evening; beside attending my own society on every Thursday evening.

4th Sabbath in July—Had to work in the morning—heard Dr. Green—attended at the Bettering House in the afternoon, and spoke to the poor; visited the sick in the evening.

5th Sabbath—Held worship at the Rising Sun in the morning; and back of the city in the evening, at a school house; at both places the people attended decently and solemnly.

1st Sabbath in August—Had to work, but attended worship, and spoke in the evening near the Schuylkill, in a school house.

2d Sabbath—Had to work in the morning before worship; but preached both parts of the day at Pine street church.

3d Sabbath—Supplied for the Lutherans in the morning, and attended the communion in Arch street. Assisted Dr. Green in the afternoon, and held a socie-

ty at Spring Garden at night. Friday evening, spoke for Dr. Green in Arch street meeting.

4th Sabbath--Held worship at Frankford both parts of the day. Was called upon to visit a dying son of Mr. Lesley's with the lock-jaw--he died in the evening. Supplied for Dr. Green in the week.

October, 1st Sabbath--Was to preach in Arch street church, but obtained Mr. Kollock to perform the service. Had to make a large coffin, but attended a society in the evening. A number of families attended, who were beginning to perform family worship, and were addressed particularly on that subject. They appeared determined to go on, and look to the Lord for grace to help them.

2d Sabbath in October--Obtained Dr. Keith to preach in Arch street church, and Dr. Blair in the north church, as Dr. Green was sick, and Mr. Janeway out of the city. I went to the Bettering House in the afternoon, and to Spring Garden at night--had a crowded house, and many in the street--some very vain and careless.

4th Sabbath--Preached in the north church in the morning, and gave an exhortation in the Methodist meeting in the evening, to a great congregation, who were very attentive.

December, the 2d Sabbath--Preached in the morning at Spring Garden--in the afternoon at Zoar, a Methodist meeting, chiefly black people, but very attentive.

1809, January, the 1st Sabbath--Preached in the morning at the Hospital; and in the evening at the Union Methodist meeting.

2d Sabbath--Preached in the morning at the Prison, and visited the sick in both wings; they were very attentive. In the evening preached at the black Methodist meeting, called Bethel, to a very large collection of people, white and black.

February, 3d Sabbath--Attended the communion in the Second Presbyterian Church in the morning. Had to prepare a coffin in the afternoon, for a corpse to be sent out of the city. Attended at the Union Methodists' meeting in the evening. Concluded a prayer meeting, with an exhortation and prayer.

4th Sabbath--Attended a funeral in the morning, and spoke to a large concourse of people, at Mr. Potts's burying ground. Held worship at the Hospital, and attended another funeral.

March, the 1st Sabbath--Preached for Mr. Janeway in the north church, in the morning, and for the Independents at the Tabernacle, in the evening.

2d Sabbath in March--Preached a charity sermon in the morning at the Methodists' meeting in Kensington, by the request of a large society, for helping the poor in that part.

4th Sabbath--Preached in the afternoon at the First Presbyterian church, Dr. Wilson being unwell; and in the evening opened a new place for worship, south-west of the city, built by Captain Moore and others, which was well attended.

1st Sabbath in April--Preached in the morning in the Fourth Presbyterian Church--assisted Dr. Wilson in the afternoon, but was unable to go to the society at night, by reason of the rheumatism.

3d Sabbath of April--At the prison in the morning--preached for Mr. Potts in the afternoon--and at a new school house, built for the use of the Evangelical Society, in the evening, to a large collection of grown people and children.

2d Sabbath, May--At the prison in the morning, and at the Bettering House in the afternoon. Delivered a funeral sermon on the death of a pious blind woman, who had been long there.

3d Sabbath of June--Preached at the Prison in the morning, and Spring Garden in the evening. The following week went abroad. Held worship at Trenton, on Wednesday evening; Thursday and Friday evenings at Brunswick.

4th Sabbath, in New York--Attended the Lord's Supper at Mr. Milledoler's church, and preached for him in the afternoon. Preached on my return, at Brunswick, and at Trenton. Arrived at home in time to attend my own society in the evening. Next evening supplied for Dr. Green at the Tabernacle.

3d Sabbath of July--Mr. Flinn supplied in my place for Dr. Green. I then began to help the German Calvinists. Preached, morning and afternoon, for them in the Academy.

4th Sabbath--Supplied for the Germans both parts of the day, and catechised their children. Visited a sick man at night.

5th Sabbath--Supplied for the Germans both parts of the day, and catechized their children. The number increasing so much as to require assistance by some of their members.

All August supplied for the Germans.

September--Continued still to supply for the Germans, except when I obtained some one to take my place--I then went to the Poor House, Prison, and Hospital, through the months of September, October, and November. At the Hospital, in September, there was a seaman, who had been hurt in his back, which turned to a mortification. He was under great concern about his soul; and for some time declared he had no hope of his salvation. But within a few days of his death, he

said he could believe in Jesus, and rest his soul on him. He desired to be baptized, and was so, by the Rev. Mr. Alexander, on his dying pillow. He attended worship next day, and, in a few hours after expired. At the Bettering House some professed to be benefited.

1st Sabbath in December—Preached at the Hospital in the morning. A man deranged hung himself. His wife came, in time of worship, crying bitterly. Preached in the afternoon for the Germans, and exhorted at the Methodists' meeting at night.

5th Sabbath in December, and last day of the year, Mr. Birch having now come to the Germans, I attended at the Prison in the morning, at the Alms-House in the afternoon, and gave an exhortation in the evening at the Union Methodists' meeting, thus ending the year.

1810.—Presbytery met, and I delivered my report, April 19th. They approved it, and directed me to continue as I judged best.

4th Sabbath of June.--Preached at Abington in the morning, Dr. Tennent being sick--gave an exhortation at Frankford after Mr. Doke, on my way home.

4th Sabbath, July.--Preached at Germantown in the morning, and exhorted in the First Baptist Meeting, in the evening.

5th Sabbath.--Attended a funeral in the morning—opened a place for worship in the afternoon near Schuylkill, and preached to a small congregation.

4th Sabbath, August.--Preached morning and afternoon for the German Calvinists. An impostor offered his service to preach for them, and was detected.

September, 1st Sabbath.—Preached for Dr. Tennent at Abington, in the morning, and at Milestown, on my return, in the afternoon.

2d Sabbath.—Supplied the German Calvinists morning and afternoon, their minister being gone to North Carolina.

5th Sabbath.—Preached for Mr. Alexander in Pine street church; and for Dr. Green on Wednesday evening, at the church Northern Liberties.

October, the 1st Sabbath.—Preached for Mr. Janeway in the morning; attended a funeral in the afternoon, and spent the remainder of the day and evening with my sick wife.

2d Sabbath.—Attended at the State Prison in the morning, exhorted and prayed with the prisoners, who were very attentive. In the afternoon preached to the poor in the Alms-House, upon Simeon seeing the salvation of the Lord, and desiring to depart in peace. Luke ii. 29 and 30.

5th Sabbath, of December.—Preached at the Prison in the morning, and at the Free Quakers' meeting in the afternoon. We had a solemn and affecting time. O to be well prepared to end our time, as we are now ending another year! The Lord pardon all defects and short coming through it.

2d Sabbath of April, 1811.—Preached at Kensington; gave in my report to Presbytery the 18th of April, which was accepted, and liberty given me to supply wherever the Lord in his providence may call me within their bounds.

June, 1st Sabbath—Preached in the Fourth Presbyterian church in the morning for Mr. Potts.

In the afternoon attended on my dying wife, until she expired, between 5 and 6 o'clock, to enter upon her blessed Sabbath above. June 2d, 1811.

2d Sabbath, June.—Preached in Wilmington, morning and evening, for Dr. Reid and Mr. Henderson, and exhorted in the afternoon for the latter.

3d Sabbath.—Preached in the Baptist meeting at Pennepack in the morning, and at the Fox Chase in the afternoon.

5th Sabbath.—Preached at Cape May morning and afternoon. Monday delivered a funeral sermon, and in the evening preached at Fishing Creek. Tuesday at Cape Island school house. Wednesday evening at a private house. Friday evening at the court house at Bridgetown.

1st Sabbath in July.—Preached at Pitsgrove, in Jersey.

2d Sabbath.—Preached at Bond-brook, in East Jersey, both parts of the day, to a very attentive congregation. Attended and preached at Trenton on my way, in a school house, to a few people. Preached at Amboy and Brunswick.

3d Sabbath.—Preached at Washington, on South river, below Brunswick, both parts of the day, to a people who seldom have any to preach to them.

4th Sabbath.—At home; went to the Prison in the morning; preached at the Bettering House in the afternoon, and visited the sick there.

2d Sabbath of October.—Dr. Reid, of Wilmington, had sent for me to assist him at his communion. I went and spoke four times, and returned better in health than when I left home.

1st Sabbath in November.—Attended the communion in Northern Liberties; spoke for Mr. Burch in the evening. This week went to Columbia, and held meeting in a school house, and both parts of the Sabbath following, when the people attended well. Monday evening, spoke in the German church; next day went to Donegal, and spoke in the Presbyterian meeting. On Thursday, being

the day recommended by the General Assembly to be kept for worship, I preached; also at May town, in the German church, and at New Haven, on Susquehanna.

3d Sabbath.—Preached morning and afternoon in the Presbyterian meeting house in Lancaster; and was treated in each place with more kind attention than I ever experienced in any journey before, and found all safe at my home. Thanks be to my heavenly Father, for all these his tender mercies.

1812, January, the 1st Sabbath.—Preached at the Hospital, and visited in the different wards.

2d Sabbath.—Preached in Spring Garden to a very attentive society.

3d Sabbath.—Preached at the Bettering House. Was kindly received by the new steward, and all the orderly poor. Visited some of them that could not attend worship.

4th Sabbath.—Attended the communion at the First Presbyterian Church, and preached in the afternoon for Dr. Wilson. Wednesday evening supplied for Dr. Green. Thursday attended a funeral at Kensington. Friday evening spoke in Southwark.

February, 1st Sabbath.—Preached at the Prison, and visited a number of sick confined there, who had comfortable accommodations.

Wednesday Evening.—Preached for Dr. Alexander in Pine street.

Friday Evening.—Spoke at Mr. Burch's house, preparatory to the communion.

Saturday Evening.—Preached at Mr. Burch's meeting.

4th Sabbath of Feb.—Preached in the Prison, and visited the sick men confined there, but found very little appearance of repentance. In the evening, preached at Spring Garden to a very attentive people.

2d Sabbath of April.—Preached at Neshaminy, in the late Mr. Irvin's congregation; in the meeting house in the morning, and at Mr. Samuel Mann's in the afternoon; to a very attentive collection of people in both places. Came home on Monday with Mr. Jaudon. Tuesday evening held society for Mr. Burch's people. Wednesday evening preached for Dr. Green. Thursday evening at Kensington. Friday evening for Dr. Alexander, at Mrs. Casdrup's, Southwark.

2d Sabbath of June.—Preached in the Prison in the morning, and at the First Baptist meeting in the afternoon. Monday went to Camden, and held meeting in the evening there. On Tuesday went to Haddonfield, and was refused by the Quakers to hold meeting in a school house, belonging to one of them in the town. We had to go to one back of the town, in a heavy rain, where the people attended well. From there to Moorestown, where we were received by Mr. Harris, and held worship at his house. In the evening he conveyed us to Mount Holly, where we held worship afternoon and evening. Mr. Richard's sent us in his carriage to Burlington, where I staid and preached.

3d Sabbath.—Morning and evening at the Methodist meeting, and afternoon at the Baptist. Monday afternoon and evening at Bristol.

Thursday, 16th July.—Rode to Lancaster, and went to Liditz, a Moravian town, to see their order.

3d Sabbath of the month.—Preached in the Presbyterian meeting house in Lancaster, morning and afternoon, and was kindly received. Tuesday evening, preached at Columbia, in a handsome new meeting house, to a large congregation, who were very attentive. Thursday evening, preached in a new school house at New Haven; a rainy night, but the people attended better than could be expected. Returned to Columbia, and had society at Mr. M'Kissick's house, on Friday evening, and at Mr. Beaty's on Saturday evening; people very attentive.

4th Sabbath.—Preached three times in the new meeting house at Columbia, to full congregations; the people were very attentive and solemn. Monday evening, held society at Dr. M'Corkle's. Tuesday went down the river on a raft of boards, to a town called Washington, where a sermon had never been preached before, and had a meeting in an unfinished house. The people crowded the place, and some sat on the joists over our heads; the floor not being laid. Some were very attentive, others, out of doors, were noisy, and generally very careless. Returning in the night in a gig, the gentleman who drove, ran against a stump and overset. We were both thrown out, but I escaped unhurt, and had neither bruise nor mark. He was very little injured, nor the carriage. Wednesday evening, held society at a Mrs. Houston's, who had long been confined to her house, and was in connexion with the Quakers.

1st Sabbath in August.—Preached three times in the new church in Columbia. Monday evening, held Society at a Mrs. Ralston's, and afterwards gave an exhortation and prayer at Mr. Ring's, at the stage and ferry house. Tuesday afternoon, preached at Mr. Pettit's, at the sign of General Wayne. Wednesday at Downingtown, where many attended. Thursday, came home in the stage, and found all safe and in good order. Bless the Lord, oh my soul! and

all my powers join to praise and thank him, for all his favours to me, a poor unworthy, unprofitable servant.

5th Sabbath.—Preached at Abington in the morning, catechised the children, and attended a funeral there; and in the afternoon preached in a school house at Milestown.

September, the 1st Sabbath.—Preached in the afternoon at New Brunswick, in New Jersey, to a large congregation. Monday evening, at a private house. Tuesday evening, at Mrs. Mier's. Wednesday evening, at Mr. Seymour's school house. Thursday evening in Dr. Clark's meeting house. Friday came away with Mr. Guest and my brother, to see one John Williams, who has long been locked fast in body, with the rheumatism, and brought to know the Lord, and can now sing his praise in the midst of bodily distress, in an astonishing manner.

2d Sabbath.—Preached morning and afternoon at Bristol, in the Episcopal church, to a very attentive people. Mr. M'Elroy read the prayers, and I went home with him. Monday, preached near his house, to a very attentive assembly. Tuesday, preached again at a few miles distance; and on Wednesday returned home.

2d Sabbath of October—Preached both parts of the day at Pine street church. On Monday went on a second tour appointed by Presbytery. Mr. Burch being unwell, I had to go alone. Preached in the evening at Camden, and had to walk next day to Haddonfield. It being their election time, I could get no stage or carriage. Preached in the evening in a school house, and paid a woman for cleaning it. Was taken next day to Moorestown; preached at Mr. Edward Harris's, who entertained me kindly, and sent me on next day in his carriage to Mount Holly; preached there, afternoon and evening, in the Baptist meeting house. Went from there in a stage to Burlington, and preached again on Friday evening, and from there home.

3d Sabbath—Preached for the poor in the Bettering House.

4th Sabbath of November—Preached at the Hospital. Monday evening, spoke in a society of our polite ladies, who usually meet by themselves. Wednesday evening, spoke in Pine street meeting. Thursday evening in a society belonging to St. Paul's church. Friday evening in Southwark society. Saturday evening at Mr. Jaudon's.

5th Sabbath—Preached at the Bettering House; the people were very attentive, and some pious women much comforted. In the evening went to hear Mr. Fisk at the Academy.

4th Sabbath of February, 1813—Preached at the Hospital. The managers, and steward, with his family, and a larger collection than ever before attended.

3d Sabbath of March—Supplied at Pine street church morning and afternoon, and was much oppressed in body, and with pain in my breast. On Thursday, went up to New Hope to supply, by direction of Presbytery. Preached there on Friday evening, and on Sabbath day.

4th Sabbath—Preached in the new meeting house. On Monday afternoon, at Mr. M'Nairs, and from house to house, and on Wednesday afternoon at Squire Ingham's house. Returned home Thursday evening. Friday evening, spoke for Mr. Joice in his society.

1st Sabbath in June—Preached for Dr. Clark. On Tuesday evening in a private house. Wednesday went to New York, and was sick at the Rev. Mr. Brodhead's one day. Friday went to Amboy, and preached in the evening, in the Presbyterian meeting house.

2d Sabbath.—Preached both parts of the day in the same place; the people were very attentive; the militia were encamped before the church; the trumpeter stood clerk, and officers all attended.

3d Sabbath of August—Preached at Solesbury, up the Delaware; again on Thursday, at the same place, and from house to house through the week; and attended a funeral.

4th Sabbath—Preached at Newtown, to a large and attentive congregation; went in the afternoon six miles, and attended a large funeral, and spoke there. I hope the Lord directed and blessed this journey.

Thursday, 9th of September—The humiliation day. I preached in the morning and evening, to an attentive and solemn people, in Crown street church.

2d Sabbath—Attended again at Crown street. Mr. Sergeant preached in the morning, and I in the afternoon. I then informed them that the Rev. Mr. Brodhead, whom they had invited to be their minister, was coming.

3d Sabbath—Preached in the morning at Abington, and gave an exhortation in the afternoon at Hatborough or Lollar's Academy, and went next day to a camp meeting at Neshaminy. Wednesday evening preached in the North Meeting; had a favourable time.

(*To be continued.*)

SHORT NOTICES OF RECENT PUBLICATIONS.

INVISIBLES, REALITIES, *Demonstrated in the Holy Life and Triumphant Death of John Janeway, Fellow of King's College, Cambridge. By James Janeway, M. A. Philadelphia: printed by John Young.* 1828.

To this little volume the following advertisement is prefixed—

"As the following work has either never been printed in this country, or has long been out of print, the publisher thought he would be rendering an acceptable service to the Christian publick, and especially to those who are looking forward to the ministry of reconciliation, by reviving a memoir which presents such a lovely exhibition of Christian excellence, and such a striking proof of the reality of 'things unseen.' No further liberty has been taken with the original narrative, than the occasional substitution of a more modern, for an antiquated term. As the *whole proceeds* of the work will be devoted to the American Sunday School Union, it is hoped that this consideration, in addition to the intrinsic value of the work, will secure to it a liberal share of publick patronage.

"*Philadelphia, Feb.* 1828."

The author of this work is, we believe, the same who wrote the well known publication, "A Token for Children;" and the subject of the present memoir appears to have been his near relative—probably his cousin.

We are truly glad to see a reprint of the short memorials of some of those eminently holy men, who appeared in a cluster in Britain, in the time of Oliver Cromwell, and who suffered so grievously, in the reign of the profligate and faithless Charles the Second. This month a year ago, we noticed and recommended a memoir of the Rev. Joseph Alleine, author of the far famed little book entitled, "An Alarm to the Unconverted:" and it is our purpose to keep our readers informed of all republications of this character, that come to our knowledge—They teach much in a small compass; and serve to show that, in whatever else we may excel our ancestors, some of them excelled us in holy living. The subject, indeed, of the narrative before us, was regarded as a kind of prodigy of piety, even by his eminent cotemporaries. It appears that he had read Baxter's "Saint's Rest" with advantage; and the author of that wonderful production—for such we esteem it—is the writer of the preface to the present work. With some of his remarks we close our notice.

"Though I wonder at the lengthening of my own life, which hath been threatened by God and man these thirty years or more, yet, alas, how much less have I lived than this man did, who am yet far short of his heavenly preparations. I am ashamed to read that any thing of mine was a help to his attainments, and to find that at almost sixty years of age, I am much below what he was raised to at twenty-three. O that God would give my frozen age such warm reflections from these his remains, that according to my need, I may receive more from him that is dead, than ever he did from me alive!"

"We think it great pity, that he lived to preach but two sermons in the world! That some poor, ignorant, dull congregation had not been instructed and awakened by his doctrine; and his spiritual fervour had not, by dispersed writings, inflamed the souls of thousands with the same heavenly love and zeal. But who knoweth yet, but that this one narrative of his holy exemplary life and death, may do as much as more numerous or voluminous writings?

"I know one temptation the reader is like to meet with, to hinder his profiting by this example: even to think that Mr. Alleine and Mr. Janeway, by overdoing did but cut short their own lives; and that their excessive labours in meditation, prayer, and other duties, deprived the church of the benefit of much more, which they might have lived to do; and therefore that such examples are not to be imitated, but stand as warnings to us, not to overdo and destroy our bodies as they did. To which I answer—1. I am one who wish both of them had done somewhat less, in that part of duty which hurt the body, and overmatched their strength. And I am not persuading you, that every man must needs preach as often as Mr. Alleine, or study and meditate as long as Mr. Janeway and he did. Men have their various capacities and opportunities, and works. 2. But yet I dare not charge either of them with sin, because I know not their particular motives. 3. And perhaps their lives had been as short if they had done less, as are the lives of many hundred students, who favour themselves more than any wise man would wish. And it was God's mercy that they who had but a short life to live, should do more than many who live to the period of nature's course. 4. But I beseech you distinguish well between that part of their work, which was really like to overthow their natures, and

the rest which had no such tendency; and do not make the avoiding of the former a pretence against your imitating the latter."

A SERMON ON CHRISTIAN BAPTISM, *showing the Apostolick Practice, both as to Subjects and Mode. By Samuel Steel, Pastor of the Presbyterian Churches of Winchester and Hopewell. Lexington, Ky. Printed by Joseph G. Norwood.* 1828.

The design of this discourse is stated by its author as follows—

"To the Reader—The following Sermon was not intended for publication when first preached. It has been put to press at the request of a number of religious friends, who believed that a short treatise on the subject of baptism was much needed, among the churches of the west.

"The printed works on this subject, are generally too large and too learned for common use: and hence it is a rare thing to meet with a treatise on baptism in Christian families.

"It is the object of the following discourse, to present the *leading arguments* to the mind of the reader in such a plain way, that every one who pays attention may understand without difficulty. Every thing, therefore, like a display of learning is avoided, and also whatever might savour of ornament in style; in order that the reader may find truth in the garb of simplicity and common sense.

The limits of a sermon forbid a full discussion of the subject; but it is believed that sufficient matter will be found in the following pages to direct every unprejudiced person into the right path, with regard to baptism.

"The work is committed to the direction of Him whose name is TRUTH.

"SAMUEL STEEL.

"*Winchester, Ky, April 1st,* 1828."

After a careful perusal of this sermon, the text of which is Matt. xxviii. 19, 20, we are prepared to say, that we think it fully performs what the preacher announces to have been his purpose, when it was prepared and delivered. It presents the "*leading arguments*" in favour of the system adopted by Pædo-Baptists, in a plain, clear, and forcible manner; and we are happy to add, without any thing acrimonious or irritating, in reference to the respectable Christian denomination whose opinions are opposed. We have little doubt that a controversy will exist, till the Millennial age, relative both to the proper subjects and the proper mode of Christian baptism: and although it is long since any thing that could properly be called *new* has been offered, on the one side or on the other of the controversy, yet the old arguments are new to those who have not investigated the subject—Every new generation may need to have them repeated; and to those who have not opportunity or leisure to read much, new *summaries* of them may be requisite. A better summary on one side of the debate, could not, in our judgment, be easily brought within the compass of a sermon, than is exhibited in the discourse now before us—In a short appendix, the subject discussed is reduced to its essence, in the form of question and answer.

SCRIPTURE QUESTIONS, *designed principally for Adult Bible Classes. By George Bush, Pastor of the Presbyterian Church at Indianopolis, Indiana. New York, published by John P. Haven.*

Since the general formation of Bible classes in our country, several publications have appeared, designed to assist teachers and learners in communicating and receiving scriptural knowledge. None of these may have been without their use. But for those who study the sacred oracles in adult age, we have seen no publication that could make any pretension to afford the aid which will be furnished by the one now before us—provided all the numbers shall equal the one which we here notice—the second of a series, which we understand the author proposes to continue, till he shall have gone through the whole of the sacred scriptures—The first number we have not seen.

Each chapter, in the three books mentioned in the title, forms a paragraph by itself, and the questions, leading to a full knowledge of the contents of the chapter, are distinctly and very perspicuously expressed. In cases in which the answer to a question is not to be found in the chapter immediately under review, there is a reference to those passages in other parts of the Bible, from which the proper answer may be obtained. This is well calculated to produce investigation, and greatly to increase a familiar acquaintance with the whole of the inspired volume. But in addition to this, the more difficult questions are answered by the author himself, and notes are frequently added, containing useful information, which those who have not access to commentators and biblical criticks cannot easily acquire. We consider the author's answers and notes as perhaps the most valuable part of his work—They could not have been made without much reflection and considerable research. On the whole, we are of opinion that if Mr. Bush shall perform the rest of his undertaking, with the ability which is manifest-

ed in the part we have seen, he will have rendered a very important service to the Christian community; and we hope he will receive a patronage corresponding to his merits—The copy-right of the work is secured to the printer.

Literary and Philosophical Intelligence, etc.

The Columbian Institute has just received from Tangier, in Morocco, some *Wheat* and *Barley*, which, it is supposed, may form an useful addition to the stock of those grains already in the United States, particularly in the States and Territories south and south-west of Washington. The Institute has also received some seeds and fruit of the *Date*, which have been sent under a belief that they may be successfully cultivated in the most southern parts of the Union. Tangier, whence these seeds and grains are brought, is in latitude 35° north; though black frosts are rare, white frosts are frequent there in January, February, and March.

Guilford Gold.—We have endeavoured to ascertain the exact amount of gold that has been found in this county (Guilford), but it is almost impossible, there being so many persons engaged in the business. There are eight or ten mines, at which a considerable portion of gold is found every day. We are assured that at least ten thousand dollars worth of this precious metal has been found in this county, since the first day of September last.

A prospectus had been published for the establishment of a College for young gentlemen at Buenos Ayres. The college was to have the name of Atence, and to be placed under the direction of Messrs. Pedro de Angelis and Francis de Curell, (formerly inspector of the Royal College of Henry IV. at Paris) aided by distinguished professors. The course of studies is to occupy three years.

Eight hundred ancient *Coins*, collected in Greece, Rome, Asia Minor, &c. &c. some of them 3000 years old, are offered for sale at Providence, by Mr. Stoddard.

An immense fragment of Holyhead mountain, near a part called Gogart, fell a few days ago, and nearly reached the sea. By its measurement it is supposed to weigh some thousand tons.—*Literary Gaz.*

Camphor.—The purposes to which this useful article may be applied, are not, perhaps, sufficiently known. Put in the bottom of a trunk where there are woollen goods, it will prevent moths from entering. Sewed in small bags and fastened at the inner corners of bedsteads, it is effectual against bugs. In fact no insect can long endure it.

It is announced in the London *Times*, that that paper is now printed with an improved machine, the invention of Mr. Charles Applegath, which takes off the astonishing number of *four thousand* copies an hour, or seventy copies in a minute. This speed is *twenty* times greater than could have been attained with the kind of press in use a dozen years ago; for with that press, a paper the size of the *Times* could not have been worked, on one side only, at the rate of more than four hundred impressions in an hour,—that is, two hundred an hour on both sides.

When alphabetical writing began to usurp the place of hieroglyphics, the mode of commencing each line under the beginning of the preceding, was unknown; and the *boustrophick* mode, which ran in the following manner, was then practised.

In the beginning
God created the
Heavens and the
Earth; and the
earth was without
form, &c.

Astonishing Fact.—There died recently in the town of North Stonington, Connecticut, a woman aged about 40 years, who had been ill a long time, and complained of excessive pain in her heart. She left a request that the physicians who attended her should examine the cause of her extreme suffering. The request was complied with, and in the centre of her heart there was found a *living worm*, an inch and a quarter long, and of a large size!

Restorative for Drunkenness.—M. Masurer, a French chemist, has discovered that the acetate of ammonia is an effectual restorative from a state of intoxication. From 20 to 30 drops in a glass of water or capilaire, will, in most cases, relieve the patient from a sense of giddiness and oppression of the brain; or, if that quantity should be insufficient, half the same quantity may be again given in 8 or 10 minutes after. In some cases, the remedy will occasion nausea or vomiting, which, however, will be salutary to the patient, as the state of the brain is much aggravated by the load on the stomach and the subsequent indigestion.

Religious Intelligence.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

Although the following address bears the signature of the editor of the Christian Advocate, he ventures earnestly to recommend its contents to all his readers, for a careful perusal and a very serious consideration.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States.

Friends and brethren,—

The Executive Committee of the Board of Missions, recently appointed by the supreme judicature of our church, beg leave affectionately to address you, on the unspeakably important concern of Christian missions. Among the many and solemn duties devolved upon the committee, we consider this as one of the greatest importance, and as one that first demands attention. We so consider it, because it really depends on you, under God, whether our appointment shall be useful or useless. Without your countenance and patronage we can do nothing; but if you favour our views and operations, we do hope to be the humble instruments in the hand of our dear and common Lord, to promote his cause and kingdom—may we presume to say *extensively*.

Brethren,—

At the lowest estimate, there cannot be much short of five hundred millions of immortal beings of our fallen race—sinners like ourselves—who have never so much as heard the name of that Saviour in whom is all the sinner's hope. The three hundred remaining millions, which go to make up the population of our globe, are largely composed of Jews, Mahometans, blind adherents to the Roman and Greek superstitions, hereticks, formalists, and nominal Christians of all descriptions—leaving the true disciples of Christ, the real children of God, emphatically "a little flock." And if our divine Redeemer had not commanded this little flock not "to fear," they might well tremble when they contemplate the situation in which they are placed: and if he had not assured them that "it is their Father's good pleasure to give them the kingdom," and that "the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," they might at once give up the hope that the mighty host of their enemies, who are also the enemies of God and of his truth, shall eventually be subdued, and become the willing and obedient subjects of our Lord and Saviour Jesus Christ. But having such assurance we faint not; we distrust not; we doubt not. Zion's king is Almighty—"Hath he said, and shall he not do it." When we look to Him, and think of his sure word of prophecy and promise, we see, that let the powers of earth and hell be what they may, still there is, by an infinite disparity, more for us than there is or can be against us; and with unwavering confidence we look forward to the time, when "the kingdoms of the world shall become the kingdoms of our Lord and of his Christ."

But it must be remembered, brethren, that although in accomplishing this mighty and desirable change, "the excellency of the power will be of God," so that his may be all the glory, yet it is equally true, that in performing his great work, he will make use of human instrumentality, at every step. Yes, and he will make it an awakened, active, energetick instrumentality—an instrumentality that will cry mightily to him in the prayer of faith; and will not rest in prayer without alms—without giving much and doing much; without being devoted unreservedly, in talents, character, influence, property, and effort, to the attainment of the destined object.

It is a most encouraging fact, that after a sleep of ages, the church militant has, within half a century, begun to awake; and that more has been done, within less than that period, for the conversion of the world, than in the fifteen preceding centuries. Every denomination of Christians, holding the leading doctrines of the Protestant reformation, is now engaged in missionary enterprises, both foreign and domestick. Yet in none of these churches is the missionary spirit so much awake as it ought to be, and as it must be, before the glorious things foretold in scripture prophecy can receive their accomplishment. As a part or portion of the church universal, the church to which we belong is, we verily believe, chargeable

with great and criminal neglect: nor are we ignorant that much of this neglect has, by some, been imputed to that Board of Missions, to which we have succeeded. But the minutes of that Board are in our possession, and we hesitate not to say, that we are persuaded that no missionary association in our country, has made a better or more efficient use than that Board, of the funds put at its disposal. The truth is, that of late, the greater part of the missionary concerns of our church —from causes which we shall not now investigate—have past into other hands than her own—Into hands, we admit, that have been neither inactive nor unsuccessful in their management; and in whose success we, with others, most sincerely rejoice. But let not the Board of Missions of our church be censured, for not having done what the church has not hitherto enabled it to do. Nor let a fact, well known to us, be kept out of sight—that a laage proportion of the members of our denomination, dissatisfied with existing arrangements, or left in apathy for want of the proper means to stimulate them, have not contributed to any missionary funds, to such extent as we are persuaded they would have done, but for the causes here assigned—and as we fully believe they will readily do, when those causes no longer exist.

Suspect not, brethren, that we seek to excite or cherish in your minds a bigotted or sectarian spirit. We disclaim it utterly: and that we may not be misunderstood, we beg to make a full and frank avowal of our real wishes and views. We say then, that being on conviction and by choice Presbyterians—having given a decided preference to the doctrines and order of the Presbyterian church—we think that, on every principle of consistency, we are bound to support that church. We further say, that it is our wish that this church should send forth missions, both to the heathen and to her own destitute population—believing that the church is bound to this, by the explicit command of her glorified Head "to disciple the nations—and to preach the gospel to every creature;" and that in obeying this command, the universal church cannot conveniently act, nor at present act at all, but as it is divided into those various denominations, to each of which the members that compose it have formed a special and conscientious attachment—believing also, that our church can be stirred up to far greater exertions in the missionary cause, by her own officers and agents, acting by her appointment, than by any individuals, however personally respectable or influential, whom she does not appoint or direct, and who owe to her no peculiar responsibility. These, brethren, are honestly our views and wishes; and we have none more sectarian than these, in regard to the duty of our church, relative to missionary concerns. If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognise those great principles of the Protestant reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power. And we do firmly believe, that by each acting with vigour in its own appropriate sphere, and by all mutually cherishing a spirit of fervent Christian charity, more may be done in evangelizing the world—far more —than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when "the field is the world," and when the harvest is so great, and the labourers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangements among the different missionary corps may be of use; and we are ready to enter into them with all who are prepared to meet us. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, and with the Home Missionary Society, to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and hope constantly to maintain, a friendly correspondence.

We have given the foregoing explanations, brethren, to prevent all misapprehension of our aims and wishes; and we beg that our statement may be kept in remembrance.

Suffer us now to lay before you some of the measures which we respectfully submit, as most likely, in our judgment, to be effectual, for the obtaining of those funds which will be essential to support the missionary operations we contemplate —premising that what we offer is to be regarded only in the light of suggestion or recommendation. We wish that all contributions should be perfectly volun-

tary, and that the churches should take such measures to aid our funds, as shall be most pleasing to themselves. But having given much attention to this subject, we will specify a number of methods, in which we hope to obtain contributions; not supposing that all the methods mentioned will be adopted in each congregation, but only such, if any, as shall appear most proper and expedient, to those whose province it may be to make a selection.

1. The General Assembly have often and earnestly recommended to all the congregations under their care, to take up annually one collection, for the use of the Board of Missions. This recommendation has been repeated by the last Assembly, and we hope it will not be in vain. We take leave to suggest, that in congregations visited by our agents, this collection may advantageously be taken up, after a discourse delivered by an agent, with some reference to this subject.

2. We recommend that an effort be made to engage every communicating member of our church, to contribute fifty cents annually, to the missionary funds of the General Assembly. You will perceive that what we here propose, is a contribution of not quite a cent per week: and this we think can be given, without even a sensible privation, by the very poorest communicant in our church. And yet, if all our communicants would punctually and perseveringly make this contribution, the amount would form a sum twenty times as great as that which the Board of Missions has, for many years past, had at its disposal. But important as this would be to our funds, it is connected with a consideration still more important. We do wish that every one who makes a solemn profession of the religion of Christ, should feel it to be *a personal and sacred duty*, to do *something* to send that blessed religion to those who are deprived of its soul saving benefits. If this truth—for an unquestionable truth we take it to be—O if this truth were felt, as it ought to be felt, by all professing Christians, we should never want funds; and we should have them too accompanied with those earnest prayers, which would draw down a blessing on the missionary labours, to the support of which the funds were destined. We also consider it not only as a duty, but as a sweet and precious privilege, for the Lord's poor, who are often "rich in faith," to cast their mites into his treasury—On such donations, who can fail to recollect the high commendation pronounced by our dear Redeemer himself? We could therefore wish that this form of donations should be adopted by all, both rich and poor, and should be made *personally* by every communicant. The rich can, in other modes of contribution, make their gifts what they choose: and we pray that they may be such as become those who recollect that all they possess has been given them by God; that they are but the stewards of his bounty; and that he will at last demand a strict account of every talent which he has entrusted to them, and with which he has commanded them "to occupy till he come." For the collection of the annual fifty cent contribution, some well digested and easily executed plan must be devised; which we should hope the session, or other leading members of each church, would willingly form and execute.

3. We recommend that mission boxes be kept in the houses of the members of our congregations, into which not only the heads of families, but children, servants, and occasional visitants, may cast their voluntary offerings. Here again, we have in view, not only the pecuniary avails of these boxes, which doubtless would be considerable, but the *moral effect* of the practice recommended. We could wish that the members of every family should have before their eyes daily, something to remind them that it is a duty to contribute to Christian missions; and that every child should imbibe the spirit of missions from the first dawn of intellect, and cherish it through the whole progress of childhood and youth. The contents of the mission boxes might be committed monthly, to some individual appointed to receive them, and to forward the amount to the Treasurer of the General Assembly.

4. We recommend that collections be taken up at every monthly concert for prayer, to be appropriated to missionary purposes. We think it must, without any enlargement from us, strike every one as peculiarly proper, when we pray for the spread of the gospel, to give of our substance for the purpose of extending its blessings—The alms, as well as the prayers, of Cornelius, "came up for a memorial before God;" and the ministry of an angel, and the mission of an apostle, were employed, that the messages of the gospel might be carried to him and to his friends.

5. We suggest that there are wealthy congregations that might each engage to support a missionary—perhaps more than one. Wealthy individuals also, either singly or by the joint agreement of several, might engage to do the same. It gives us pleasure to state, that we already have the pledge of two individuals, that they will support one missionary to South America, on the allowance of $500 per

annum. And we may also state in this connexion, that those who make donations will always be at liberty to appropriate them to a favourite missionary object, and that such appropriation will be sacredly regarded. At the same time, it may be proper to remark, that as the Board will have the best view of the whole field of missionary operations, it will certainly be desirable that the most of their funds should be left, without embarrassment, to their disposal.

6. We suggest that there are individuals in every part of the extended bounds of the General Assembly, who beside what they give in public or general contributions, may agree to pay annually, so long as they shall find it convenient, a certain specified sum. If subscriptions of this character should be frequently or largely made, it is manifest that a fund would be provided, which might be considered as permanent; and on which calculations, without much risk of failure, might be made, which would warrant missionary engagements that would otherwise be improper; and the importance of having such a reliance is obviously great. It is however by no means to be understood, that the Board or the Committee contemplate the formation of any thing like a permanent fund, of which the interest only, and not the capital, may be expended. On the contrary, it is the full determination of the Board, to hoard nothing; but to spend all that they may have at command, so soon as an opportunity to use it to advantage shall occur. Their reliance must be on Him, whose is the silver and the gold, and on the continued liberality of their Christian brethren, which will best be cherished by an unceasing call for its exercise. Yet money should be improved till an opportunity to use it offers, and rash engagements must not be made, for the fulfilment of which no reasonable expectation can be formed.

7. We trust it is not unreasonable to expect that the missions of the Presbyterian church will, in common with other charities, be remembered by the pious and benevolent members of our communion, in making their last wills and testaments. The time we hope is past (and may it never return) for men to soothe themselves in a life of avarice, fraud, oppression, or profligacy, by determining to make, and by actually making, large bequests at their death, to pious and charitable uses. Nor do we ever wish to see that given to the church, which ought to go to a poor parent, child, or other near relative, friend, or dependant. But we do hope that the time is near at hand—and some recent noble examples of pious liberality animate the hope that it is not far distant—when men of wealth shall not only say, but *feel*, that God gave them all they possess; and gave it as a loan, for the use and improvement of which they must give an account, when their eternal destiny shall be decided by an omniscient and equitable Judge. Then it will no longer be seen that the savings of avarice and folly are bequeathed to children, to scatter faster than it was gathered, and to ruin their own souls, and injure society, by their profligate squanderings; or—following the example of covetousness which has been set them by their parents—to live only for themselves, and die, without blessing others, or being blessed themselves. O the time will come! when, from truly Christian principles, and without any hope of buying heaven, men, both in life and in death, will give much more to God, and much less to their families, than men of unquestionable piety have hitherto generally done.

Thus, brethren, we have spread before you the resources for missionary funds, which have occurred to us, in reflecting on the subject. It must be for you to communicate from these sources, or from others of your own devising, what you feel it to be your duty to lend to the Lord; and with us we feel will remain the high responsibility, to use your donations and contributions, in the best and most frugal manner—wasting nothing, squandering nothing, but employing, if possible, every cent bestowed, so as most effectually to promote the sacred missionary cause. It is our determination to give as much publicity as possible to all our proceedings, and especially to publish a statement every month of all sums, large or small, that shall be received, the parties from whom they come, and the objects to which they are to be applied—An annual statement of expenditures will also be made and published. For these purposes, it is plain that a vehicle of missionary information must go abroad; and we contemplate the issuing of a monthly periodical, under the title of "The Missionary Reporter," so soon as we shall obtain evidence that a subscription for it, which will defray the expense of publication, can be obtained. In the mean time, religious periodicals already established, will be employed to convey to the publick, the statements which it will be our duty to make.

It may justly be expected that we should say something of the missionary operations which we contemplate. We can only say, brethren, that our operations will correspond to the means which you may put into our hands, for the execution of the large missionary powers,

with which our Board has been clothed by the General Assembly of our church. If our church shall, as we hope she will, now awake from her slumbering, and become animated with a holy Christian zeal, to stand forth among the foremost, in the grand enterprise of Christianizing the world, we shall then, if spared to witness it, take a wide view of the moral desolations which overspread the earth; and aspire to share in the blessed instrumentality, by which these desolations are yet to be made "to rejoice and blossom as the rose," and to become like "Eden, the garden of God." But even in this event, it ought to be constantly kept in mind, that the fruits of no foreign missionary operations, can reasonably be expected *immediately* to appear. Other associations have been obliged to wait for them, and in some cases the waiting period has been greatly protracted. Yet when persevering effort, under much discouragement, has still been continued—when faith and patience have not failed, under the trials by which a sovereign God has seen meet to prove them—great and glorious success has usually been granted at last. For the present, our views are chiefly directed to home missions, in every part of our country; and to the extension, which in all probability must be slow and gradual, of a small establishment which our church has made at Buenos Ayres; and to some other operations in South America, for which, as we hope, the dispensations of Providence are preparing the way.

The general agent of this Committee, who is also one of its members and the Corresponding Secretary of the Board, is the Rev. Dr. Ezra Stiles Ely, the Moderator of the last General Assembly. He proposes shortly to journey on the business of his agency, as extensively as he may find to be practicable in the space of three or four months. Other agents we expect will shortly be appointed; and we most earnestly commend them all, to the kind attentions and the cordial co-operation of the ministers and churches that may receive their visits. They go on an errand highly important and interesting, to which we have already referred—They go for the purpose of endeavouring to rouse the Presbyterian church, to a united and vigorous effort in favour of Christian missions. The experiment is now to be made, whether this church has zeal and talent enough to conduct missions extensively and with energy, by herself; and we hope that your anxieties will be mingled with ours that the result may be gratifying. We would make no appeal to your pride, brethren.—But we would remind you that there is a regard to *character*, of which every Christian, and every church, ought to be jealous. It is connected with duty, with dignity, and with usefulness; and the individual, or the community that is regardless of character, will soon be destitute of influence, and meet with nothing but neglect and contempt. We call on every Presbyterian, therefore, to do his part, to uphold the character of the religious community of which he is a constituent member.

But apart from considerations of character, we most earnestly beseech every individual, male and female, who may read or hear this Address, to consider the Missionary cause as involving a sacred *personal* duty. We are quite sure it is a concern that ought to be brought home, to the heart and conscience of every one who names the name of Christ. It seems to us that it ought to interrogate us *individually*, in language such as this—"Does the love of Christ constrain you, as it did the apostle Paul?"—if not in *the same degree*, yet *in some good degree?* Do you sensibly feel that if Christ died for you, and had compassion on you when you were "dead in trespasses and sins," you "ought not henceforth to live to yourself, but to him that died for you, and rose again!" Are you making the best expression of gratitude, that you can ever make to your Saviour—which consists in walking as he walked, making your light "so shine before men, that they may see your good works, and glorify your Father who is in heaven—going about doing good," doing something toward feeding the sheep and the lambs of Christ—something that may instrumentally contribute to his having "the heathen for his inheritance and the uttermost parts of the earth for his possession?" Alas! have you not been sadly and criminally negligent, in caring for the salvation of immortal souls? Have you not acted too much as if you did not know or believe that every human being has a soul, that will certainly be happy or miserable forever? too much as if you did not believe that on the practical influence of gospel truth, the salvation of the soul will depend? too much as if it were a matter of indifference to you, whether the ignorant and wicked should, or should not, be made acquainted with their danger and their duty, and of course, whether their souls should be saved or lost? If conscience charges you with such neglect or indifference, do you intend to continue it? If you do, will you not bring into just and fearful suspicion, the state of your own soul? Can you be a real disciple of Christ, and not be very tender of his honour, and very desirous for the promotion of his cause, and very solicitous for

the eternal well being of those who are living "without God and without hope in the world?" If you lay out all your property to please and gratify yourself, or lay it up as an inheritance for your children, does not this prove that you are "of the world;" that you seek your portion in it, and that your heart and your treasure are not in heaven? does not the word of God declare, that if you thus "love the world, the love of the Father is not in you?" Do you ever think how the world and all its possessions will appear to you, when you are passing out of time into eternity? Do you recollect that what you may have given to promote the cause of God, will then give you unspeakably more satisfaction, than all that you have spent to gratify yourself, or saved to enrich your posterity? And ought you not to act now, as you will wish that you had acted then? Brethren, "we use great plainness of speech"—the occasion calls for it—and we would be very sensible that every interrogatory which the cause of missions addresses to you, comes with peculiar force to ourselves.

In conclusion, we desire it may be deeply and solemnly impressed on the minds of our brethren, and on our own, that no missionary attempts or efforts are likely to be successful, unless they are accompanied with much fervent and persevering prayer. It should never be forgotten, that when the promise of God is made to "take away the stony heart and to give a heart of flesh," and that "the heathen that are round about shall know that the Lord buildeth the ruined places," it is added—"I will yet for this be inquired of by the house of Israel, to do it for them." Nothing but the influence of almighty grace will ever change a single human heart. This is a truth never to be lost sight of; and it is equally true, and equally important to be kept in recollection, that there is not a single human heart so depraved, that almighty grace cannot change it. We are therefore, on the one hand, to despair utterly of effecting the conversion of one of our fellow sinners, unless God shall bless the means we employ; and on the other hand, we are to employ the best means, and never to despair of the power of God to convert even the most depraved and abandoned of our guilty race. Now, it is by prayer —"the effectual, fervent prayer of the righteous man which availeth much"—that we are to seek for that divine interposition, which shall give a full efficiency to the faithful means we use. To withhold these means, even the best that we can devise, because the work is God's, is to set at nought his appointment, for he works by means; and to neglect to look through all means, as perfectly inefficient by themselves, and to look by faith to that God who can render them effectual, is a daring affront to the Most High—as implying that we take a work into our feeble hands, which his almighty arm alone can perform. O for much and earnest prayer, in which a feeling of self-insufficiency shall be united with a firm and unwavering confidence that God can grant us what we ask, and infinitely exceed all our expectations! O for wrestling with God, in persevering prayer of this character! O that this might take place in all our churches, and in the hearts of all the professors of religion in these churches! We are gratified and encouraged, dear brethren, in observing that the monthly concert of prayer is so well and generally attended, by the people of our denomination. But in this there is still much room for improvement; and we counsel that every thing proper be done, to render an attendance on the concert more general and punctual; and to promote, not only seasons of prayer, but the spirit of prayer. Let it not be forgotten that revivals of religion—of pure and undefiled religion—and the prosperity of the missionary cause, are naturally and indissolubly connected with each other. Revivals of religion are the birthplaces and nurseries of missionaries, and the missionary spirit—They excite and cherish that deep concern for the salvation of immortal souls, and for the extension of the Redeemer's kingdom, without which the right kind of missions cannot exist. On the other hand, it is our belief, that if our churches desire to see revivals of religion at home, and among themselves, they can do nothing more likely to be followed by a gratification of that desire, than to exert themselves zealously in the missionary cause. "He that watereth shall be watered also himself." Let Christians show that they truly desire the extensive promotion of the declarative glory of God in the world, and truly sympathise with those who are perishing for want of "the waters of life," and they may then hope that God will send down upon them a shower of divine influence, which shall refresh and cheer their own souls, and make their children and the youth around them, "spring up as willows by the water courses—trees of righteousness, the planting of the Lord, that he may be glorified."

Finally, brethren, suffer us to entreat that the Board of Missions, and their Executive Committee, may have a special remembrance in your nearest approaches to the throne of God's grace. Sensible as we are of the honour and privilege con-

ferred on us, in being called to the service to which we have been appointed, and in being permitted to address you as we now do, still we feel—sometimes very painfully feel—our great insufficiency for the work assigned us. We feel that we exceedingly want grace, wisdom, zeal, prudence, and fortitude, in far greater measure than we possess them. Did we not know that the strength of Christ "is made perfect in weakness—and that through his strengthening us, we can do all things" to which in his providence he calls us, we should entirely despond. But in reliance on Him, we determine to go forward: and saying to you in the language of an inspired apostle—"Brethren pray for us," and commending you to the grace and benediction of our dear and common Lord, we affectionately bid you farewell.

Signed, by order of the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church, by

ASHBEL GREEN, *President.*

GEORGE W. BLIGHT, *Secretary.*

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It is respectfully suggested to the ministers and sessions of the Presbyterian churches, that it may be the most effectual method of making the contents of this address generally known, to read it publickly from the pulpit.

FEMALE SCHOOLS AT CEYLON.

We lately received, in a letter from the Rev. Mr. Woodward, an American missionary at Ceylon, in the employ of the A. B. C. F. M., the following communication, addressed to the President of the Female Association at Princeton, N. J., relative to the establishment of Female Schools, by the liberal contributions of that association. His statement is one of great interest to us; and we publish it, with the permission of the association, in hopes that it may excite, among our pious female readers, a spirit of zealous co-operation in the blessed work of rescuing their sex in India, from the degradation and all the countless horrors of paganism.

Tillipally, Jaffna, Ceylon, December 1st, 1827.

My dear Madam,

A few months since, I had the pleasure of receiving a letter from the Rev. Dr. Green, informing me of the organization of the *Princeton Female Society for the support of Female Schools in India*—also stating that funds, nearly, if not quite sufficient for the support of *two* schools, had been forwarded to the Treasurer of the Foreign Missionary Society, with the request, that it might be appropriated to the support of one or more such schools in Ceylon. As yet, I have had no means by which to ascertain the amount of money devoted by your society to schools in this place; but have, on my own responsibility, given to *two* schools, recently established, the names mentioned by Dr. Green, *The 1st and 2d Princeton Schools.* As the schools are still in their infant state, you can expect from me little else than an account of their commencement. I shall, however, endeavour to transmit from time to time, such information concerning them as the society may desire.

Princeton School, No. 1.—This school is established in a village called *Allervatty*, about one and a half mile southwest of this place, and consists of *twenty-five little girls*, from five to twelve years of age. Sixteen have not yet completed the alphabet, which consists of 12 vowels and 18 consonants, and which, in their variations for each consonant, united with each vowel, forms so many distinct characters, and amount to $12 \times 18 = 216$ different letters. It is no easy task for little children to acquire a perfect knowledge of them. It can be accomplished by a very bright child within one month; but, considering the general irregularity in their attendance, and other hindrances, three months is generally allowed for completing the alphabet. *Seven* are now making good progress in their spelling lessons. Two are able to read imperfectly in the Testament. All of them are taught the Lord's prayer and a catechism. The teacher of this school is a female, wife of a schoolmaster in the same village. She is the only female within many miles of this place, who had learned to read before the establishment of this mission.

At my request, her husband, who collected the children, has written you a letter which now lies before me. The translation of it is as follows:—

I, *Valupully*, praying that the grace of God may abound to the members of the Princeton School society, write as follows:—When the Rev. Mr. Poor came to live in Tillipally, I was teaching a boys' school. One day when he came to visit

my school, he inquired whether there were any females who could read in this village; to which I replied—"There is no such custom as teaching females among the Tamul people—yet my wife can read." At his request, I called her and gave her a book in which she read to him; after which Mr. Poor made her a large present, and told me, that if I would collect girls and teach them, he would give me a certain sum of money monthly for each girl, and a present of nice cloth for myself. He also promised to give clothes and other small presents to all the girls who came to learn. Being pleased with the idea of getting no small wages, I immediately set about the work of collecting girls. When I told the people of the presents which Mr. Poor had promised, they said, "How can we send our children to learn? There is no such custom here; and do you think we will disgrace ourselves by sending our children to learn this newly invented Christian religion? The object of the padre (minister) who teaches it, is only to get a living by it." They also treated me with great contempt. I was, however, determined I would have a school at any rate; so I collected a few girls from families related to me; yet it was but of short continuance. They were soon dispersed by the sneers of their neighbours. At length Mr. Woodward came to live at Tillipally. He called me one day, and told me what benefit would result to society if the females in the country could be taught to read and write, and encouraged me to make another attempt. I did so. I went from house to house trying to show my neighbours that it would be much for their interest should they send their girls to schools; but I met with no better reception than before. After I had answered all their *old* objections, such as "there is no such custom," &c. they urged a new one, which was, "Should we send our girls to learn *that* religion, then *our own* would, in a short time, be destroyed." They also said, I was a fool for going into the service of the Padre, because, said they, "we shall not send our girls to learn: how can that religion which turns the world upside down, spread? It cannot. Very soon the Padre will be discouraged and go away, then poor man! what will you do? Ah! you will run to the Padre, catch hold of his feet, cry, and break your heart." I said nothing in reply, but from time to time renewed my intreaties. At length, some poor people, who were in great want of a little pecuniary assistance, came to me to borrow money, which I lent, on condition that they would send their daughters to my school, to which they consented. In addition to the present given by Mr. Woodward, I also, from time to time, gave them a little rice, plantains, cocoa nuts, &c., and in a variety of ways did little favours for their parents. In this manner, I at length collected a school of 25 girls, which has quite shaken the old custom. The face of things has materially altered. Even those who were most violent in their opposition to the new custom, now send their daughters to learn, lest children of lower caste, or poorer people, should be above them. I expect that many more will come after the rains. The object I have in view in giving this letter, is to tell you a Tamul proverb, the interpretation of which is as follows:—"If a man neglects his field in the season for sowing, he will need no servants to assist him in the time of harvest." Another, "If rain does not descend from the heavens above, nothing will spring up from the earth beneath." So in like manner, if you withhold your charities, not only that which has already been gained will be lost, but also *that* which a continued effort would secure.

Princeton School, No. 2. This school is established at Atchuvaly, 6 miles east from this place, and is taught by Sinnetamby, a man about 35 or 40 years of age, who was recently received into our church. The number of girls at present collected is 34. Two of them can read a little: 14 are in the spelling book, and 18 still in the alphabet. In one respect only can this school be considered more promising than the other: that is, that the teacher is pious, and will seek the spiritual welfare of the children. The other being nearer the station, will probably have more labour bestowed upon it by myself and assistants. For *this* school, I have recently built a Bungalow (school-house); for the other, which at present is taught in a dwelling house, I intend to build after the rains.

I assure you it is with no small degree of pleasure I find so many females in my native country, inclined to hear the cries of the India females, and prompt in acknowledging their claim upon them. And it is with equal pleasure that I witness the good which results from such benevolent efforts. It is possible, my Christian friends, that while you have been "scattering," you have also "increased." Have I a warrant for believing that your means for doing good have increased, in proportion to the good you have already done? At any rate, encouraged by the thought that your society is actuated by the principle that "it is more blessed to give than to receive,"

I will venture to recommend to your notice another female school, commenced under circumstances of much interest. The school was collected by a female who was taught in one of my schools, 14 years of age. She is sister to my catechist, to whom I gave the name of my much esteemed fellow student, Charles Hodge. She is one of the eleven females who renounced idolatry when I formed a Christian congregation; (an account of which you can read, should it find its way into the Herald or Recorder.) She has repeatedly been more or less concerned for the welfare of her soul. The children collected by her (15 in number) are many of them her relatives. Two of them are the children of C. H. Another interesting fact, which does not appear in a journal I sent a few days ago, is, that the school is *taught* in the bungalow built for Christian worship, on the ground which was recently occupied by a heathen temple. The circumstance of the removal of the temple and erection of a new building by Christians, is mentioned at length in the journal sent. Should the society be pleased to take this school also under their patronage, please to give me the earliest information. In a list of schools I sent to the Board, this school is called *Vermungarmun*, the village in which it is taught. I trust the good ladies in Princeton will excuse my seeming partiality to them. I confess I am partial to the place in which I imbibed the spirit of missions. It was in that place, in a retired grove, not far from the "school of the prophets," that I gave myself up to the Lord to be sent "far hence to the Gentiles." Some of the sweetest days I have enjoyed in communion with God was while I was in Princeton. Moreover I have experienced many favours from the friends of Jesus in that place, which, though never suitably acknowledged, have never been forgotten by me. May the Lord reward you abundantly for every drop of cold water given in the name of a disciple, either to the heathen, or to your unworthy friend,

and brother in Christ,

HENRY WOODWARD.

Sandwich Islands.—Mr. Chamberlain, one of the missionaries at Honoruru, Island of Oahu, writes, under date of Sept. 14, 1827, that the number of natives present at the morning service at that station on the Sabbath, was generally about 2000. At a religious service on Wednesday, from 300 to 600, and occasionally 800 or even 1000 attended.

We have, he adds, a meeting for social prayer and exhortation on Thursday evening at the mission house, for the members of the church, candidates for baptism, and a few of the most serious of the natives who profess to be guided by the word of God. We do not admit to this meeting all who apply, for our house would accommodate but a small part of those who would gladly enter. It is designed rather for those who give hopeful evidence of piety than for those who are merely seeking instruction.

After speaking of a propensity in the natives to trust in the form of godliness without the power—just such a state of moral feeling as was to be expected—and of his efforts to counteract its influence, he remarks, that it is his full belief that the cause of evangelical piety is gaining ground.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Hugh Auchincloss, Esq., Treasurer of the Presbytery of New York, from Rev. Robert M'Cartee, Pastor of Canal Street Church, for the Contingent Fund	$20 00
Of Furman Leaming, Esq., his subscription for the Permanent Fund	50 00
Of Rev. Dr. John M'Dowell, collected by Rev. Joseph M. Ogden, in Susquehanna Presbytery, for the New York and New Jersey Synodical Professorship, being in part of sums subscribed in the following congregations, viz. Kingston 25; Northmoreland 11; Braintrim 12; Montrose 6; and Wyalusing 1	55 00
Of Rev. Alexander Williamson, from the Female Mite Society of Newville, in part of his subscription for the Oriental and Biblical Literature Professorship	15 00
Of Thomas H. Mills, Esq., for the Woodhull Scholarship	75 00
Of Col. Wm. A. Dunham, of M'Intosh County, Georgia, per U. S. Branch Bank, New York, for the Nephew Scholarship	175 00
Amount received for the Seminary	$390 00

The Treasurer has also received the following, viz.			
Of Miss Olive Sproat, her donation for the Missionary Fund			$5 00
Of Rev. Robert Kennedy, M'Connellsburg, for ditto			11 50
And for the French Protestant Church in New Orleans, viz.			
Of Messrs. Ralston, Henry, Ely, Allen, and Maybin, each $50	$250 00		
Of Charles Chauncey, Esq.	30 00		
Of Messrs. A. White, M. Newkirk, Jos. Montgomery, and J. Hanson, each $20	80 00		
Of Messrs. Dulles, Schott, M'Clelland, Kerr, and Leaming, each 10	50 00		410 00

View of Publick Affairs.

EUROPE.

An arrival at New York has brought London dates of the 22d of May, Liverpool of the 24th, and Paris of the 20th. Before this arrival, authentic intelligence had been received of the declaration of war by Russia against the Ottoman Porte; and little beside the Russian Manifesto, and the first movements of her armies, is yet known. We shall chronicle, under the proper heads, the occurrences of the most importance which have transpired during the past month.

Britain.—The Bill for the repeal of *the corporation and test act* has past both houses of the British Parliament. There was a large majority in favour of it in the house of Lords, as well as in the Commons. It has also received the royal sanction, and of course has become a law. It is accompanied by the form of a declaration, calculated to protect the established church and clergy—We should suppose they ought to be able to protect themselves. It appears that a committee of the Commons had reported in favour of the Catholick claims, and that the report was agreed to by the house. On the motion of Sir Francis Burdett, who had taken the lead in this whole business, a resolution which had been passed in the Commons, in favour of the Catholicks, was intrusted to a committee charged with asking a conference on the subject with a committee to be appointed by the Lords. The conference was held on the 19th of May, and the subject, at the last dates, was before the Lords, with an expectation that something favourable to the Catholicks would be the result—On such a result, it is stated, the Duke of Wellington had intimated to the king, his remaining in office, as prime minister, would depend—A difference among the members of the cabinet in relation to this topic, and another apparently of little moment, was expected to issue in the resignation of Mr. Huskisson and Lord Palmerston.—A modified corn bill was likely to pass.—It appears that Britain and France continue their alliance with Russia for the pacification of Greece, but will take no part in the war declared by the latter power. It seems to us that it will not be easy to contend with the Turks in the Morea, and be at peace with them in all other places.—The house of Commons has sanctioned a proposition for granting a pension of 3000 pounds a year to the son of the late Mr. Canning.

France.—It appears that peace has been concluded between France and Algiers. The treaty is not yet published, nor the exact purport of it known. France is augmenting her armies very considerably—avowedly for the purpose only of being in a respectable military attitude, at a time when the state of Europe calls for such a measure: yet the minister of marine, in the chamber of Deputies, on the 13th of May, remarked "that the peace of Europe would not long be interrupted." On the same day, General La Fayette brought forward a motion, the object of which was to request the king to restore, or reorganize the National Guards. The project of a law on the press was before the deputies; and an earnest and long protracted debate was going on, in regard to a loan of eighty millions of francs.

Spain.—The king of Spain has taken up his residence at Saragossa. The authorities at Madrid, it is said, send petition after petition to his majesty to return to his capital; yet his stay is protracted, although he is dissatisfied with his reception and situation at Saragossa. The French minister, it is stated, is urging him to declare against the proceedings of Don Miguel in Portugal. But if he does this he must disoblige the Apostolicals, and act contrary to his own wishes. The Spanish armies, it appears, are not

paid, and very scantily fed. The French garrison has entirely evacuated San Sebastian, and has been replaced by a corps of famished Spanish troops.

PORTUGAL.—The faithless Don Miguel appears to be placed in an awkward and embarrassing situation. He wishes to set aside the constitution of Don Pedro, which he has sworn to support, and to proclaim himself absolute king of Portugal, and indeed has done all but formally issue a proclamation for that purpose—having, with this view, issued orders for calling the Cortes "according to the ancient laws of the monarchy." In some parts of the kingdom his partizans have actually proclaimed him agreeably to his wishes: yet in one or two instances where this has been done, the troops have remained faithful to their oath to defend the existing constitution. But he is most alarmed, as well he may be, by finding that the ministers of all the foreign powers, not excepting even Spain, will leave his court, as soon as he shall have decidedly taken the course which he wishes to pursue; and that the powers that these ministers represent will not recognise him in the character which he wishes to assume. It is stated in the last accounts, that the foreign ministers, in consequence of the call of the Cortes, had actually declared their functions at an end. We have always wondered that any confidence should be reposed in this profligate, and now perjured man. Where the mischief will end which he is bringing on his country, it is impossible to say. The remainder of the British troops were leaving Portugal, at the date of the last advices.

GREECE.—Within the last month, we have heard nothing of much importance from Greece. The ports of the Morea are blockaded by the fleets of the combined powers, and Greek piracies are checked, but not terminated. Ibrahim Pacha, however, is not only still in Greece, but, if we believe reports, is desirous to remain there. We suspect he will remain longer than he would choose, as he can receive no reinforcements from Egypt, since all the ports of Greece are blockaded, and the Sultan will want all his troops to oppose the Russians. It is moreover stated, that the Albanians in his army have revolted, and seized on Coron, and massacred the whole garrison, composed of Arabs; and that they have asked the Mainotes to open them a way to return to their own country. The whole of their country, indeed, appears to be revolting from under the authority of the Turkish Sultan.

TURKEY.—We hear nothing new in regard to Turkey, farther than that vigorous warlike preparations are continued, and that it is believed the first decisive stand in opposition to the Russians, will be made at Adrianople, about 130 miles to the north-west of Constantinople. We perceive that the opinion is pretty prevalent, that the Russians will obtain an easy victory over the Turks—It may be so; but the uncertainties of warfare are great; and calculations on this subject are, perhaps, more frequently disappointed than on any other. The God of battles decides—and "the battle is not always to the strong." Humanly speaking, the probability is all in favour of the ultimate triumph of the Russian arms; but we shall be disappointed if the conflict be not a bloody one. On the part of the Turks, it is a religious war, and they will probably fight to desperation. Their inactivity in regard to Greece, furnishes no criterion by which to judge of the pending conflict with Russia. They have never regarded the Greek rebellion, till lately, as a very serious affair. They are now to contend for Islamism, as they say and believe—and according to their creed, death itself in such warfare, insures an immediate passage to Paradise. For ourselves, we much incline to the opinion, that as Mahomedanism was established by the sword, so it is destined to be destroyed by the sword. Christian missions have made but very few Mahomedan converts, and we fear will never make many. Yet the imposture of Mahomet will come to an end, and we believe the time for its extinction draws nigh. How it will be affected by the existing conflict is not for us to predict. War is a dreadful scourge; but we cannot say that we felt any regret when we heard that this war was commenced. We regard the present Sultan and his myrmidons, as a set of murderers, who have forfeited their lives by the law of nature, and nature's God. He may use any instrumentality for their punishment, which seems meet to his holy sovereignty; and it is one of his ordinary dispensations to use one sinful nation to correct another. As far as we can judge, the Russians, in the present instance, have had what has usually been thought and called "just cause of war."

RUSSIA.—The Russian declaration of war against the Ottoman Porte is dated at St. Petersburgh, April 14 (26th our style), 1828. It is ably drawn up, and states with great particularity the efforts and sacrifices which Russia has made for the preservation of peace, the forbearance she has used, and the insults, provocations, and violations of treaties and promises on the part of the Porte, by which she has at length been reluctantly compelled to an open declaration of war. We are fully aware how easy and how common it is, on such occasions, to make a plausible statement. But many of the facts alleged in this declaration have long been matters of publick notoriety; and particularly

the Hatti Scheriff, as it is called, of the 20th of last December, in which Russia was denounced in the most opprobrious terms, and the consequent detention of her vessels, and interruption of her trade on the Black Sea, by closing the Bosphorus—altogether constituted such outrages, as no nation could be expected peaceably to endure. War is declared, and declared in such terms that peace cannot be made but on the most humiliating terms, to one or other of the belligerent parties. The Russian emperor declares "he will not lay down his arms till he has obtained the results stated in his declaration;" and these results are nothing less than "the inviolable liberty of the commerce of the Black Sea, and the navigation of the Bosphorus," effectual measures to secure "the observance and efficacy" of all existing treaties and engagements, and "the making good of all the expenses caused by the war, and the losses sustained by the subjects of his imperial majesty." From these terms the Russian emperor, after avowing them to the world, cannot recede without a loss of character and influence; and with these terms we doubt if the Sultan could comply, if so disposed, without a loss of his throne and his head; and even if these were safe, the compliance would go far to annihilate the Mahomedan power. We therefore look for a most sanguinary conflict—and if, before it is over, the other powers of Europe do not enter "the bloody arena," it will be something unusual. On the 7th of May, the Russian troops were to cross the Pruth, into the Turkish dominions; on the 27th of the same month the manifesto or declaration of war was read in all the churches of St. Petersburgh, and under the direction of the Metropolitan of St. Petersburgh and Novogorod, mass was celebrated, and a Te Deum chaunted. The emperor and the two empresses—the dowager and the reigning empress—with the prime minister, Count Nesselrode, have set out for Odessa. The emperor, it is said, will proceed immediately to Ismail. About 300,000 Russian troops, of whom 60,000 are cavalry, are marching into Turkey. No information has yet been received of any battle. The Russian troops are to receive supplies and reinforcements by the way of the Black Sea—the Northern and much of the Western coasts of which appear to be under the control of Russia.

Austria and Prussia.—These great powers are both augmenting their armies, and marching them as near as they conveniently can to the scene of military operations, on the frontiers of the belligerents. But both profess their intention to observe a strict neutrality.

Sweden.—This kingdom, which we do not often mention, is, we suspect, the happiest at present on the continent of Europe. In the full enjoyment of peace, and all its concerns managed by a truly wise and patriotick king, although not the most favourably situated either for agriculture or commerce, it cannot but be prosperous. We have recently learned, that the young prince Oscar is, in all respects, a youth of the highest promise.

ASIA.

We have heretofore had occasion to notice a formidable rebellion, which had broken out in the North-western part of the Chinese Empire. Recent accounts from the East announce a great victory obtained by the forces of the Emperor over the Rebels, after a very bloody conflict. The rebellion, however, seems not yet to be subdued.

Every new arrival from India brings intelligence of the success of the Protestant missions in that populous region. A very intelligent friend of missions, who went to India on commercial business, and has recently returned, has assured us personally, that the American Missionaries in the Island of Ceylon are now witnessing the success of their pious labours, in a manner heretofore unprecedented in India—A most happy revival of religion has taken place among the youth of their schools, male and female. He also says, that at a place on the continent, nearly opposite to Ceylon, a very great religious excitement has been produced among the natives, by the Missionaries of the English established church.

AFRICA.

We are glad to be able to state, on information that appears to be correct, that a report not long since so current as to be generally accredited, that the English were on the point of abandoning their colony at Sierra Leone, is wholly without foundation. We hope that our colony at Liberia will appear to have met with popular favour, by liberal contributions to the funds of the Colonization Society, on the late celebration of our National Independence.

AMERICA.

Buenos Ayres and Brazil.—Negotiations for peace between these powers are on foot, but it seems uncertain how they will terminate. That both are tired of the war, and neither able to continue it with vigour, is sufficiently evident; but there seems to be an invincible reluctance on both sides to give up the Banda Oriental, the bone

of contention. The Emperor of Brazil opened what he calls his General Congress, on the 3d of May. We have seen his speech—It is swelling and egotistical—He speaks of having made proposals of peace to the republick of Buenos Ayres, "to be established on just and honourable principles, and such as shall comport with the national honour, and the dignity of my imperial throne. If this republick should not acquiesce in my highly liberal and generous propositions, which I proclaim to the world are made in good faith, however much it may grieve my imperial heart, we must continue the war, and continue it with redoubled energy; such is my immutatable resolution." He tells the congress that he has a good understanding with other powers, and says, we think a little sneeringly at us, and with manifest self-complacency—"The government of the United States of America, has just named a charge d'affaires to this court, in the place of the one who has retired." As the consequence, we doubt not, of letting him off too easily, after the insolence by which he compelled Mr. Raguet to leave his court, he is still treating our merchantmen in the most unjust and oppressive manner—A gentleman has recently arrived at Boston, "who was a prisoner of the Brazilians *ten months*, and *in irons*, and made his escape in March last."

COLOMBIA.—The National Convention of Colombia is in session, and Bolivar has, it appears, resigned into its hands all his powers and prerogatives—We copy the following from the United States Gazette—

"The President of Colombia has prohibited the use of Jeremy Bentham's Treatises on Civil and Political Legislation, in the universities of that republick.

"In resigning into the hands of the National Convention, the mace of the president and the sword of the general, the Liberator cautions that body against a neglect of duties, signifies to them that the publick credit is at the lowest ebb, and the government itself ill constituted—the right of suffrage being too diffusive, and the legislative body possessed of too much power; that civil courts should no longer have jurisdiction over military cases; that subordination had been destroyed by the impertinent interference of subalterns, in affairs appertaining to superiors; and that no publick officer, the treasurer excepted, had received half his pay; and that Colombia could not expect to be valued by other nations, until she showed herself capable of regulating her internal affairs—which must be done by a stronger executive and inexorable laws."

From MEXICO and CENTRAL AMERICA, we have nothing to report.

UNITED STATES.—We believe it is commonly happy for a free country when it offers to the historian, or chronicler, none of those striking occurrences with which he seeks and delights to fill his page. Such is eminently the state of our country, at the present time. If there is any thing among us that can be called *striking*, it is the rapidity and extent of our internal improvements. It would seem as if our whole land was soon to be intersected, in all directions, by canals and rail roads. The harvest of hay and winter grain, is also so extraordinary as to invite special attention. We doubt if ever the earth, in this country, yielded so great an abundance of those articles as are now falling before the scythe and the sickle; and the season for ingathering has also been peculiarly favourable. The crop of Indian corn, always an important one in the United States, is also highly promising—And as yet, general health is added to our other blessings. A pretty ardent strife indeed still exists among our politicians, and citizens generally, in relation to the next presidential election; but we are glad to say, that it seems less acrimonious—makes more appeal to reason and fact, and less to passion and party spirit—than it did some time since. It will all be settled—peaceably we trust—in a few months more, and then, after a little fretting on one side, and self gratulation on the other, the whole agitation will be over. The last anniversary of our national independence was, on the whole, celebrated more as becomes freemen and Christians, than on many former occasions. There is still much room for improvement, but we rejoice to observe that the day is increasingly appropriated to some special religious observances, and to the patronizing of benevolent and truly patriotick institutions or enterprises. We must also express our gratification at the success which in some parts of our country attends the efforts made to suppress intemperance, and Sabbath breaking. The entire correction of those destructive and heaven provoking evils, will be one of the best expressions of gratitude that can be made to Him whose distinguished goodness to us as a people is so conspicuous; and all who fear God or love their country, ought to feel themselves loudly called on to take their part in this work of reformation.

THE

CHRISTIAN ADVOCATE.

AUGUST, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(*Continued from p.* 294.)

LECTURE XXXIV.

"Q. What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity."

The doctrine of the resurrection of the dead, is derived wholly from the Bible. The heathen had some notions of a future state of rewards and punishments, where the souls of good men would be happy, and those of bad men miserable. But they had not, in all their systems, a single trace of the doctrine, that the body is to be raised and rendered immortal. Hence we are told that when Paul discoursed on Mars' hill, at Athens—the most distinguished city of Greece, and the most renowned for science in the pagan world—"when they heard of the resurrection of the dead, some mocked." That there should be a resurrection of the body, was an idea that had never been presented to their minds before; and as they believed themselves far superior in knowledge to a barbarous Jew—which was the character of Paul in their estimation—they could not restrain the expression of their contempt and scorn, at the promulgation of this novel, and, as they esteemed it, extravagant and absurd notion. Yet it will be found, my children, that this doctrine, which human reason, of itself, never glanced at, commends itself to our reason, now that it is revealed: that is, it may be shown to be correspondent to those notions of the perfect equity of the Deity, which reason teaches. The whole of every human being, both body and soul, has been concerned in all the good or the evil done in this life: And although the body has been no more than the servant, or instrument of the soul, yet it may serve to illustrate the goodness of God on the one hand, and the strictness of his justice on the other, when even that which was *instrumental* to good, or evil, is connected with the proper agent, in glory or in dishonour.

As to the possibility of a resurrection, none can refuse to admit that Almighty power, by which matter was formed out of nothing at first, and by which our bodies were organized and animated before their dissolution, can reorganize and reanimate them anew, after they shall have been dissolved. There is one analogy in proof and illustration of this, constantly occurring in nature, which is noticed in scripture, first by our Lord himself, and afterwards by the Apostle Paul—It is, that grain, or seed, which is sown, perishes utterly, be-

fore a new growth arises. Speaking of his own death and resurrection, our Lord says—"Verily, verily, I say unto you—Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." St. Paul, speaking of the general resurrection, goes more at length into the illustration. Attend to the following passage, 1 Cor. xv. 35—44:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

A question has sometimes been asked on this subject—how can the same particles of matter which compose the bodies which die, belong, in all cases, to the bodies which shall be raised? Human bodies, it is said, turn to dust, and are converted into vegetables, on which other human beings feed: Or they are devoured by beasts, which furnish food for man: Or they are sometimes devoured even by men themselves. Hence it must happen that certain portions, or particles of matter, must have belonged to two different bodies—perhaps even to a hundred—and how, it is demanded, can each of these bodies severally claim those portions or particles which have belonged to all equally? Is the thing not an absolute impossibility? We readily admit that it is, and have with design stated the objection in all its force; because it is sometimes represented as very formidable, although in reality there is no weight in it at all. We call a tree the *same tree*, when it is ten years old, and when it is a hundred; and a man *the same man*, when he is twenty, and when he is fourscore: Yet, probably, neither the tree nor the man, has, at the latter period, half of the identical particles of matter, that constituted either at the former period. Some parts, however, are probably never entirely changed. The scripture no where says that the same numerical particles of matter which are deposited in the grave, shall belong to the body that shall rise. Without this, may it be truly said, that the same body rises, as the illustrations I have mentioned sufficiently show. Some essential parts of each will rise;—enough, when united to the conscious spirit, to denominate it, in the usual acceptation of language, *the same body*. And this is all that any passage of scripture requires, to satisfy its full import.

The matter of which our bodies are composed will, it is manifest, undergo a wonderful transformation. "It is (says the apostle) sown a natural body—It is raised a spiritual body. There is a natural body, and there is a spiritual body." This spiritual body, as the apostle denominates it, will not be subject to the laws of the natural body. It will subsist without material sustenance—It will need no supplies or repairs. It will be incorruptible and indestructible; capable of pleasures, or of pains, which our bodies,

at present, could not endure. It will plainly not be subject to the usual laws of gravitation—which probably is a part of what the apostle intends, by calling it a *spiritual* body. The laws of matter, and all those which are called the laws of nature, are nothing more than another phrase for the appointment and will of God. He can change, suspend, or alter those laws, at pleasure; and, in some respects, certainly will do so, in regard to the bodies both of saints and sinners, at the resurrection.

The difference between the natural and the spiritual body, has a most beautiful illustration, in a very common process of nature; which I have sometimes thought the great Author of nature, might have appointed on purpose to illustrate this very truth. A large part of the insect tribes, are, in one period of their existence, unsightly, inactive, or crawling reptiles. In another period of that existence, they are among the most beautiful and active beings, in the animal creation. Myriads of torpid moths and worms are, in winter, sleeping in the earth, or on its surface, which, in a few revolving weeks, are transformed, and assume bodies which shine in all the colours of the rainbow, and wing their flight through every region of the air. Now, the transition of man, from the natural to the spiritual, or glorified state, is scarcely greater or more wonderful. The soul, like the vital principle of the insect, never dies, and at the resurrection, "God giveth it a body as it pleaseth him." Accustom yourselves, my young friends, to observe and trace these analogies, between the appearances of nature and the truths of revelation. The employment is pleasing, and it tends to piety.

Thus have I led you to consider, at some length, the general subject of the resurrection, because it does not occur again in the compendious system of theology, contained in our catechism. The remainder of the lecture will be employed in discussing, more closely, the particular points presented to us in the answer before us.

"At the resurrection, believers shall be raised up in glory."—At the resurrection, the scriptures inform us, "the dead in Christ shall rise first;" and that they shall come forth out of their graves with unspeakable joy—"Awake and sing, ye that dwell in the dust." This precedence in the resurrection, and the unutterable joy with which the souls and the bodies of the saints shall be united, will be one glorious distinction, which they will possess over the wicked;—who will rise after them, with unutterable distress and horror.

But when it is said that the saints shall be raised up in glory, there is no doubt a reference to the nature of those incorruptible, active, powerful, and spiritual bodies, with which they shall arise, and of which we have already taken some general notice; but especially to the resemblance which these will bear to the glorified body of their Redeemer. It is expressly and particularly stated in scripture, in regard to true believers, that Christ "shall change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The glorified body of believers, resembling that which their Lord has carried into heaven, will not only be in itself beautiful and splendid, but incapable of all weariness or weakness; capable of bearing an eternal weight of glory; of serving God without intermission day and night in his temple above; and of an activity and energy which shall not hinder, but help, all the exercises and exertions of the soul.

(To be continued.)

Much is now said, and too often loosely said, on the approach, and even the appearance, of the millennial glory of the church. The following paper appeared in the London Evangelical Magazine for April last. It seems to us to contain about as good a view of the subject, as can be given in a condensed form.

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A SCRIPTURAL EXPLANATION AND EXHIBITION OF THE MILLENNIAL REIGN OF CHRIST.

Great and eventful are the times in which we live. Great are the doings of the Church of Christ, to facilitate the knowledge of the Redeemer throughout the world. The various religious institutions which are in operation to propagate Divine truth, at home and abroad, indicate that a great and glorious æra is near at hand; certifying that shortly will be realized the ancient promise which God made to Abraham, "In thy seed shall all the families of the earth be blessed." The expectation of the Church is more than usually awakened, to a consideration of those predictions which relate to the glory of the latter day, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession:"—when, with the fulness of the Gentiles, the Jews also shall be gathered into the Gospel church, and there shall be "one fold and one shepherd." And as this glorious event approaches, the means by which it is to be accomplished are more clearly seen and understood. Just before our blessed Lord's ascension, he delivered his charge to his disciples, "Go ye into all the world, and preach the Gospel to every creature." "And behold, I send the promise of my Father upon you." They were the *instruments;* the *power* was His. They understood their commission, and went forth planting the Gospel far and wide; "the Lord working with them, and confirming the word with signs following." The foundation of the Gospel church was laid upon that immoveable basis, which neither earth nor hell was able to overturn. Still however, soon after the primitive age had elapsed, "wolves entered into the fold, not sparing the sheep." Gross apostacy and persecution prevailed, and a long night of tribulation afflicted the followers of the Lamb. Those times of darkness and distress to the Church were the subjects of prophecy, both with respect to their severity and duration. Our Lord himself gave intimation to his disciples of the trials his Gospel should occasion to his followers; and afterwards, by visions, more fully revealed to his beloved Apostle John, for the information of the Church, the circumstances of its future condition. A long succession of ages, therefore, according as it was predicted, the Church has been suffering, and the Old and New Testament Scriptures have borne their testimony in sackcloth. But the times are fulfilled. The 1260 years reign of the Apocalyptick Beast, and of the little Horn in Daniel, are numbered and ended. Light has broken in upon the Church, and primitive zeal and unanimity have succeeded to the contracted bigotry and spirit of sloth of the times that are past. Although, for ages, the people of God had been praying, "*Thy kingdom come,*" and had entertained the belief that all the ends of the earth would see the salvation of our God,—it hardly entered into their minds the manner how the great work would be accomplished. No effort was made, nor means devised, for the salvation of the heathen. The stupendous work seems rather to have been left, in expectation of some extraordinary interposition of Divine Providence, accompanied with new revelations and miraculous gifts of the Holy Spirit. Even so lately as the latter end of the

last century, it had not occurred to the religious publick, that the simple mode of sending out missionaries, would become the efficient agency of converting the heathen world; nor, indeed, was the Church, at that time, in a fit state to engage with any effect, in so important an undertaking. This could only be done by one great simultaneous movement; and the various denominations of which the Christian world was composed, still adhered with such tenacity to their own sectarian prejudices, that nothing could be done in concert.* It is truly astonishing that the genius and spirit of the Gospel was so little understood. Glory to God! this darkness is past. The day-spring from on high has dispelled the mists of ignorance, and knowledge is increasing. The wonderful success that has attended the labours of the Missionaries amongst the heathen nations, draws forth the exclamation, "*What has God wrought!*" and infallibly proves that the original command of Christ comprises the most effectual means of evangelizing the world.

The notion entertained by some, of the personal reign of Christ, and of the resurrection of the saints to live and reign with Him a thousand years on the earth, is a doctrine quite at variance with the general tenor of the prophecies, and of the express declarations of our Lord and his Apostles. Those who maintain this opinion, suppose that the earth itself will undergo such a physical revolution as to make it a fit residence for Christ and his glorified Church; and they found their doctrine upon Rev. xx. 4, 5, and xxi. 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." If this passage refers to that kind of renovation, the earth must necessarily undergo to make it a fit paradise for the glorified Church, with Christ, as their king, to bear royal rule; that is, if it must *literally* become a *new earth;* there was no need of the mention of a *new heaven.* This cannot refer to that state of spotless purity, the glorious heaven above; for the heaven here mentioned, has a manifest connexion with the earth: and there is an evident inconsistency in giving these and similar passages a literal meaning; because it is contradictory to those prophecies of both the Old and New Testament which are declaratory of the glory of the latter days. The error must have arisen in bringing preconceived notions to the study of certain parts of Scripture, and putting upon them that forced construction which will favour a particular hypothesis. Scripture never contradicts itself. The right and only method to understand the prophetick parts is, by diligently and devoutly comparing Scripture with Scripture. Again, the various terms and phrases of the prophetick parts have often different significations, and must be judged of according to their connexion, and from the relation they bear to the subjects introduced. This rule must be strictly attended to, to come to a clear understanding of the matter and spirit of prophecy. Some passages, upon their very face, bear a literal construction, and others are veiled in highly figurative and metaphorical language; but by a careful and diligent examination, one portion will explain another: and there will arise such an easy and natural solution of difficult parts, as to commend itself to the judgment of the truly pious and judicious mind.

* The great mistake on this subject seems to have been, that there could not be *concert*, without *amalgamation*. This, in our judgment, is a radical error. We do not believe that amalgamation is either practicable or desirable. But with a true Christian liberality, all evangelical denominations may most harmoniously act in *concert*, in the great enterprise of evangelizing the world.—*Editor of Christian Advocate.*

The first verse of the twenty-first chapter of Revelation, referred to, is a figurative description of the spiritual, moral, and political condition of the world during the Millennium. The language here made use of, is similar to that which describes the altered condition of a person who believingly receives Christ into his heart. The change is termed a *new creation.* "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." —2 Cor. v. 17. So here, "He that sat upon the throne said, Behold, I will make all things new." —Rev. xxi. 5. "A new heaven, and a new earth: and there was no more sea." In this first verse, these three figures are made use of, heaven, earth, and sea. By *heaven,* here, is to be understood that *sphere* in which royalty moves; the *element of the powers that be.*—Matt. xxiv. 29. By the *earth,* the *mass of mankind.*—Gen. xi. 1. And by *sea,* wars, commotions, and tumults.—Jer. li. 42; Luke xxi. 25. As then the *conversion* of a sinner to God makes him a *new creature,* so, by parity of reasoning, when that blessed period shall arrive, wherein the earth shall be full of the knowledge of the Lord, and the blessings of the Gospel universally enjoyed, then will this vision of John be fully realized—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Ever since there has been a nation, the political heavens and earth have been filled with disorder. The unbridled passions of men, producing oppression, slavery, wars, and devastation, have filled the world with misery and crime. The Scriptures of the New Testament, whose effulgent and healing beams were designed by its Great Author to renovate the condition of man in the various relations he sustains, have been wickedly perverted to subserve the worst of purposes. Fundamental laws, simple yet comprehensive, for the conduct of governors and the governed, are explicitly laid down; the literal observance of which would infallibly produce benignity and justice on the part of governors, and subordination, peace, and good-will, on the part of the governed.—Rom. xiii. 1—10. But whatsoever government that answers not to the description given in this chapter, though *permitted,* is yet *not ordained,* of God. From the days of Nimrod, however, to the present time, with very few exceptions, the governments of kingdoms and states have but little answered to this description. And the exploded doctrines of *passive obedience* and *non-resistance,* in violation of this Scripture, have been continually urged in support of civil despotism, and to uphold the usurpations of papal domination. But new heavens and a new earth are promised; and there are numerous prophecies of the Old Testament, of a literal construction, which allude to this happy state of things, tending to elucidate this highly figurative language.—Isa. ii. 2, 3, and 4—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." There is a parallel passage in Micah iv. 1—3. These are the days of the full establishment of Zion's glory on earth. The

mountains and hills here mentioned, are the ruling powers; and whereas it is said that the mountain of the Lord's house shall be established on the top of the mountains, it is intended to represent that the political institutions of all nations shall be moulded after the maxims of the Gospel, and the administrations of their laws shall be governed by the righteous and peaceful sceptre of the kingdom of Christ. But a more particular description of the glorious state of the church on earth is revealed in Rev. xxi. 2, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And from the tenth verse to the end of the chapter, is a gloriously magnificent exhibition of her consummate earthly felicity during the term of the Millennium. That it cannot relate to the glories of the heavenly paradise, but exclusively to the Church's condition here below, may be inferred by the circumstances related in the twenty-fourth and twenty-sixth verses. "And the kings of the earth do bring their glory and honour into it." "And they shall bring the glory and honour of the nations into it." Compare with this Isa. lx.; also, xlix. 6, to the end, and liv. 11—14. I think we are fully justified in applying this imagery to the Millennial state; for no sublimity of language, or splendour of decoration, is sufficient to display that glorious adorning of the church when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." —Hab. ii. 14.

The thousand years mentioned in Rev. xx. relates to the self-same glorious period, seemingly in a *political* point of view:—"Satan and his emissaries shall lose all their influence in the thrones and powers of that day. He is bound and imprisoned, and a seal set upon him." "The souls of them that were beheaded for the witness of Jesus, lived and reigned with Christ a thousand years." "This is the first resurrection." Daniel vii. 13, 14, and 22 to 27, afford an illustration of this passage. This, then, is not a literal resurrection of the dead bodies of the saints. No mention is made of their bodies; but "the *souls* of them that were beheaded," &c. lived again; and is to be understood of a political resurrection, wherein the saints shall possess the kingdom, and the sceptre of Christ, as before mentioned, shall bear universal rule. And as Elias lived in John the Baptist, so the spirits of the martyrs shall live in the saints at that triumphant period; not to reign with Christ personally, for there will be no second coming of Christ in person, until he comes to judge the world.—Matt. xvi. 27; xxv. 31, 32; Acts iii. 21; John xviii. 36.

"But the rest of the dead lived not again until the thousand years were finished." No unbeliever or wicked person shall then have any political power or distinction.—Isa. lx. 17, 18. None but the blessed and holy shall have part therein, "on whom the second death hath no power;" "the royal priesthood," and they only, shall be raised for the first time to universal dominion, and "shall reign with Christ a thousand years." Christ and the Church are here identified. His will is their law, and this then shall be the law of the whole earth.—Dan. vii. 27.

And there is a great probability that the duration of this reign will be literally a thousand years. I think this may be fairly inferred from 2 Peter iii. 8. It pleased the Lord to be six days creating the heavens and the earth (our system), and to appoint the seventh day for the Sabbath; perfecting the week. Peter, in this chapter, is speaking of the creation and destruction of our world, and exhorts us to "be not ignorant of this one thing, that

one day is with the Lord as a thousand years, and a thousand years, as one day;" which I apprehend to mean, that as six days were appropriated for the work of the creation, and one day for the Sabbath, so should the world continue six thousand years, and one thousand the reign of Christ.

The great work of the establishment of this kingdom will be achieved by the dissemination of Divine knowledge, for "the earth shall be filled with the knowledge of the Lord." The announcement of the angel, Rev. xiv. 6, is emblematical of the Missionary exertions of these times. The various religious societies which are in progressive operation, have all this one grand object in view—*the propagation of* Divine Truth; before which all idolatry, superstition, darkness, and error of every kind, must ultimately give way.—Dan ii. 34, 35, and 44. This is *the stone cut out of the mountain without hands*, which is destined to evangelize the earth, and to consummate the triumphs of the Redeemer's cause. R. H.

The following original letters appear in the Congregational Magazine for Jan. 1826. We think they will be gratifying to many of our readers, and the Turkish tale may be instructive to all.

ORIGINAL LETTERS.

"The most sincere and faithful history of things is to be learned from the epistles of the writers of every age."

Father Paul Sarpi.

Rev. John Newton to John Thornton, Esq. London.

Olney, 13 Mar. 79.

My Dearest Sir—My last was only a note accompanying Mr. Scott's MS. which set off from hence the 4th inst., and I hope came safely to your hand. I have had an answer from Johnson, to whom I wrote about it, and he promises to do every thing fair and well for Mr. Scott. So that I shall beg you to let Mr. Scott's MS. be delivered to him when you have done with it; but there need be no hurry—a month hence will do. I gave him no hint about the hymn-book, choosing to hear farther from you first.

Mr. Wilkinson was ordained the 28th ult., and preached for me the Thursday following. His text was Ps. cxix. 71. His sermon experimental and savory. Our people were much pleas'd. His spirit is humble, his temper solid, his judgment good; and I have no doubt but he will prove an exemplary minister. He will enter upon his curacy of Harwood, near Winslow, at Lady-day. In consequence of his coming, I suppose Mr. Scott and I shall have our sphere of action enlarged to that side of the country now and then. Mr. Moyer is engaged with Mr. Rose alternately for Cashalton and Beckenham, and I hope will do well.

Mr. Charles, the other young man, who was some time at Olney in 77, goes on well as curate with the Leicestershire Justice, Mr. Newman, who is now taking root in his own living at Beauchamp, in Somerset, and so far as I can judge from his letters, is still lively, and earnest in his spirit, as well as humble and teachable. He wrote lately for my opinion, about going out with a dog and gun, which he thought conducive to his health; but said, he found it had given some offence. I did not treat it as sinful, but as unsuitable and inexpedient, and therefore in my judgment better forborne. He gave up all his other amusement from the first, and I hope the reasons I offer'd, will make him willing to part with this likewise. Small compliances with the world have too often insensibly led to greater, and it is safest for ministers, both for their own sakes, and for the sake of those who are apt to justify themselves by our example, to abstain not only from evil, but from whatsoever has the least

appearance of it, or tendency towards it.

I have lately given up our Sunday evening meetings at the great house, instead of which I now preach a third time at church, where the auditory is much larger than the great house could hold. I have thought of doing so for some time, only the great house was rather an easier service. But as the Lord is pleased to continue my health, I venture upon him to afford me strength likewise, for what seems upon the whole to promise most usefulness.

You may, perhaps, remember the tale of the Mohammedan hog, which I once sent to Mrs. Thornton. Mr. Cowper lately versified it, and I reserve the other side to transmit you a copy. He did it in about an hour; it gives a proof that his faculties are no ways hurt by his long illness, and likewise that the taste and turn of his mind are still the same.

Thus says the prophet of the Turk,
Let Musselmen *beware* of pork.
There is a part in ev'ry swine,
No *follower* or *friend* of mine
May taste, whate'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the point at large.

[Had he the sinful part express'd,
They might, with safety, eat the rest.
But for one piece, they thought it hard,
From the whole hog to be debarr'd,
And set their wits to work, to find
What joint the prophet had in mind.]

Much controversy *therefore rose,*
These choose the back, the belly those:
By some 'tis confidently said,
He meant not to forbid the head;
While others at that doctrine rail,
And rather far prefer the tail.
Thus, conscience freed from ev'ry clog,
Amongst them—they eat up the hog.
A laugh—'tis well,—the tale apply'd,
May make you laugh on t'other side.
"Renounce the world," the preacher cries;
"We do," a multitude replies.
While one, as innocent, regards
A snug and friendly game at cards.
And one, whatever you may say,
Can see no evil in a play.
Some love a concert, or a race,
And others shooting, and the chase.
Revil'd and lov'd, renounc'd and follow'd,
Thus bit by bit the world is swallow'd.
Each thinks his neighbour makes too free,
Yet likes a slice as well as he.
With sophistry their sauce they sweeten,
Till, quite from tail to snout, 'tis eaten.

The six lines included in the [ ] are an addition of mine.

We expect Dr. Ford in about ten days on his return from Stanmore to Melton. I shall then endeavour to fix for a Leicester journey. I hope we shall go and return before the post-chaise tax takes place. For I think much of the expense of that mode of travelling already, and yet Mrs. Newton cannot well take a journey any other way. She has had another violent return of the pain in her stomach, and a week's illness after it, since I wrote last. But I bless the Lord she is now pretty well again. Mr. Barham wishes me to inquire, if any of my friends want a black boy, who applied to him upon the death of his master. He says he is well-disposed, and a good servant. He was about enlisting in the army for a bit of bread, if Mr. B. had not taken him into his house for a while. With our best respects to Mrs. Thornton, I remain,

Dearest Sir,
Your most obedient, obliged servant,
JOHN NEWTON.

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Rev. G. Whitefield to Mrs. Savage.

Gloucester, June 2, 1753.

DEAR MADAM—Indeed travelling and preaching hath quite fatigued this feeble tabernacle; but weary as I am, you, as well as my dear, dear Mr. Savage, must have a line or two. Indeed, it is a line of love, and a line of gratitude unfeigned. My rich Master can alone pay you the debt I owe. Your kindnesses excite me to love him the more. May his grace enable me to serve him better. Blessed be his

name. Since my preaching at Carmarthen, I have been helped to preach at Swanzy, Neath, in two churches, and several other places. Our Lord gave us a weeping parting from Wales. Next Thursday, perhaps you may hear me at London. Lord help me! I am a poor worthless pilgrim. Add to my obligations, dear Madam, by praying for me, and indeed and indeed, I will continue to pray for you and yours, till I can pray no more. Ere long our praising time will come. That our hearts may be tuned for that blissful employ every day more and more, is the continual cry of his heart, who begs leave to subscribe himself, dear Madam,

Your most obliged, affectionate
Friend, and ready servant
for Christ's sake,
G. W.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE THREE CAPPADOCIAN BROTHERS.

It is a remarkable fact, that in the latter part of the fourth century, there were three brothers, who were bishops at the same time, and in the same country; and were all distinguished for their piety; their zeal for truth; and their abilities as publick teachers. The eldest, and most celebrated was Basil, who was surnamed the Great. He was born in Pontus, but in what city is a little uncertain. He acquired the rudiments of his education under the tuition of his father. He then was placed under the care of Libanius at Antioch, where he made rapid progress in literature; and afterwards pursued his studies at Cæsarea in Palestine, and at Constantinople; and finally, he went to Athens, where he received instruction from Himerius, and Proheresius. But he was more delighted with Gregory Nazianzen than with any other person whom he met with there, who became not only the companion of his studies, but the friend of his life. Having gone through the usual course at Athens, he returned home, and was first appointed a reader in the church of Cæsarea; he was next ordained a deacon by Miletius of Antioch, and soon afterwards was advanced to the order of Presbyter. But as his mind was bent upon pursuing a more severe and mortified course of life, he sought out a retirement, in the deserts of Pontus, where he greatly promoted the monastic institutions, not only by his example, but by composing new rules for this manner of life. He was not permitted long to enjoy this retirement, for he was recalled by Eusebius the Bishop of Cæsarea, and the care of that church was now committed to him, as vicar; and in a little time, he was made bishop in the room of Eusebius. He was a most firm defender of the orthodox doctrine, and contended most earnestly for the truth, against heretics of every sect. Particularly, he set himself in opposition to Eustathius Libastinus, and the whole herd of Arians, who were making inroads on the Catholic churches. When the Emperor Valens was at Cæsarea, Bazil was persecuted by Modestus the prefect, and threatened with crosses, flagellations, and every kind of cruel death, all which he bore with the utmost patience. He presided over the church of Cæsarea for eight years, and died Anno Dom. 373, using these remarkable words with his latest breath, "*Into thy hands, O Lord, do I commend my spirit.*" He was buried in his father's sepulchre, and his funeral was attended

by such a concourse, not only of Christians, but also of Jews and Heathens, that many persons were crushed to death by the pressure of the vast multitude of people.

The praises of Basil may be read in almost every page of the writings of his successors. All antiquity united in venerating his memory. All the learned were emulous to sound his praise abroad: but if all had been silent, the works which he left behind him, would be sufficient to prove that he was a man of most eminent piety, of the profoundest learning, and of the most consummate eloquence. Photius has given this opinion of his style. "In all his writings," says he, "he was very accurate. His style was pure, expressive, proper, respectful and elegant. In the method and purity of his ideas, he yielded to none; and such was the persuasive force, the urbanity and the perspicuity of his discourses, that his style may be compared to a rivulet of clear water, issuing from a fountain." Philotheus, Patriarch of Constantinople, who succeeded Photius, agrees with him in opinion, respecting Basil; and observes, "that this was peculiar to him, that he always spoke with such vigour and animation, that his very soul appeared to be transfused into his discourses." Libanius, who without controversy, was the prince of orators in that age, and no friend to the Christian religion, when he read some of the letters of Basil, exclaimed (νενικημεθα) *We are conquered.* And being asked the reason of this expression, he replied that in the elegance of epistolary writing, Basil had gained an evident superiority over him.

The second of these brothers was Gregory, who in his early years applied himself wholly to the study of rhetoric; but by the influence of Gregory Nazianzen, who wrote several letters to him, he was recalled from that pursuit, and devoted himself, with great zeal, to sacred literature; insomuch that he viewed with contempt the object of his former attention. At the close of the year 370 he was constituted bishop of Nyssa, a town on the confines of Cappadocia. He always discovered himself to be a most zealous supporter of the Nicene creed, on which account he was at one time accused by a very unprincipled man, and was sent by the emperor Valens into banishment. For eight years he wandered as an exile through various places, and every where suffered the greatest hardships from the persecution of the Arians. In the year 378 he was restored to his former seat and office, and by the council of Antioch, at which he attended, he was chosen a delegate to visit the churches of Arabia, and was allowed the use of a publick carriage by the emperor Theodosius. In his way to Arabia, he visited Jerusalem, and contemplated with pious reverence, the places rendered sacred by the events which had occurred in them. But being much displeased with the vices and dissentions of the inhabitants of Jerusalem, he quickly withdrew from the place, and soon afterwards he wrote an epistle full of pious sentiments, in which he freely reproved the evils which he had observed in this famous city.

In the year 381 he went to the council of Constantinople, and carried with him certain books which he had written against Eunomius: these he recited to Gregory Nazianzen and Jerome; and of so much consequence was he in this council, that he was chosen by the fathers to celebrate, in a funeral oration, Melitius of Antioch, who had died during the sessions of the council; and also the composition of the *symbol* of the council was committed to him—that is, he was appointed to supply what was wanting in the Nicene creed, in order that the confession of Faith might be rendered more complete. About

the same time he was appointed a judge of the Catholick profession of faith, required of the bishop of Pontus, in conjunction with Holladius bishop of Cæsarea, the successor of his brother Basil.

Concerning his death there is nothing certain left on record, only it is evident, that his life was protracted till the year 394, in which a council met at Constantinople, where he was present. It is a point, in which all the ancients agree, that Gregory entered into the married state, and the name of his wife is mentioned, which was Theosebia. The character given of him by Gregory Nazianzen, Nyssen, and Nicephorus, is, that he was a man of the greatest sanctity of manners; also that he shone conspicuously in the first ranks of those who were celebrated for their universal literature; and that in eloquence, and fluency of speech, he had no superior. Photius speaks thus of his style, "It was as elegant as that of the most celebrated orators, and instilled pleasure into the ears of all who heard him."

The youngest of the brothers was named Peter. He was educated under the care and tutelage of his sister Macrina, who with the greatest assiduity formed his tender mind to the love of learning and virtue, and also from his early years inured him to the discipline of an ascetic life, and to the exercises of the strictest piety. He was courteous and benignant in his disposition to all, but was remarkable for his beneficence to the poor. He was first ordained a Presbyter by his brother Basil, and afterwards was constituted bishop of Sebastia, a town of Cappadocia; but in what year, it does not appear. The year of his death is also uncertain. It is known, however, that he died before his brother Gregory, as he requested him to vindicate his reputation from the calumnies with which he had been aspersed in some of the publications of Eunomius.

Many of the writings of the two former of these brothers are still extant, and are highly worthy of the attention of every lover of sacred literature; but of the third there is nothing extant, except one epistle to his brother Gregory.

Remarks.

What a noble gratification must it have been to the pious parents of these distinguished brothers, to see them all shining with such lustre, in important stations in the church of God! What a blessing was it to that region, which now lies covered with midnight darkness, to enjoy, at once, the labours of men so eminent in the ministry; who were indefatigable in their efforts to support the cause of truth, and were ready to shed their blood, for the sake of the holy religion which they professed. Christian parents, have you infant sons? What is it that you seek for them? —Stations of honour, places of trust, and permanent wealth? Alas! are you yet so blind, as to think that this world has any thing to bestow, which is worthy to be pursued as a portion? Seek for your children an heavenly inheritance. Devote them daily to God in fervent prayer. Bring them up for the ministry, if your circumstances and their talents admit of it. What offering can you make to your God which will be more acceptable to him, or more strongly evincive of your sincerity?

Then go, and make the offering which the present circumstances of the church call for, and leave it to Providence to provide a competency of earthly blessings. A.

FOR THE CHRISTIAN ADVOCATE.

CHRISTIANS SHOULD GIVE SOMETHING IN COMMON.

Mr. Editor,—Having read in your last number the address of

the Executive Committee of the Board of Missions, to the churches and congregations under the care of the General Assembly of *our* church, (for I am a Presbyterian,) I wish, with your permission, to submit a few thoughts to the readers of the Christian Advocate, in regard to the fifty cent annual contribution for missionary purposes, which the Committee recommend that every communicating member should make. If I rightly understand the purport of the recommendation, it is by no means designed to intimate that communicants who are wealthy, or those who can easily give more, although they are not wealthy, should satisfy themselves with this contribution. Were this the case, it would be placing them in a very disadvantageous light when compared with hundreds, and perhaps thousands, of non-communicating members of our denomination, who, it is well known, give each a hundred, and some a thousand dollars, at a single subscription, for pious and benevolent purposes—And by the way, I was much struck with a remark which I heard the other day from a minister of the gospel —that he wondered, and equally wondered, to see, at the present time, how much was given to charitable designs by many worldly men, and how little by many professing Christians. It is surely to be desired, and that most earnestly, that those who make a profession of having devoted themselves, and all that they have and are, to the service of their Redeemer, should, in proportion to "the ability which God giveth," bestow as much as any others, nay, more than any others, for the propagation of the gospel and the salvation of immortal souls. I therefore hope and expect, that subscriptions will be opened, to which all those who are wealthy, or in prosperous business, whether professors of religion or not, will give their names as donors, or annual subscribers, to a handsome amount, for sending the precious gospel to the destitute; and this indeed I understand to be fully intimated in the address.

You might suspect, Mr. Editor, but for the heading of my communication, that in what I have hitherto said, I have only been preparing the way to come out against the fifty cent subscription—specially recommended to all communicating members. No, Sir—I like that part of the address quite as well as any other; and I have only been preparing the way to tell you and your readers why I like it. It is my custom to endeavour, as far as my very moderate abilities will permit, to get a clear and definite view of the nature of every duty I am called to perform; and reflecting on this fifty cent subscription, I think I can see pretty distinctly, why it should be recommended to all communicants, the rich and the poor alike, although the former ought, in other ways, to give liberally and largely of their abundance, to the sacred cause of missions. My view of the matter is this—The rich and the poor are all on a common footing in receiving the saving benefits of the gospel, and in their obligations to show their gratitude to the Saviour, by endeavouring to extend those benefits to others. Now, the fifty cent subscription may serve to recognise this truth; and it appears to me that it is of unspeakable importance that it should be recognised and remembered. The rich man, it seems to me, should think and say—"Although it has pleased a sovereign God to give me more worldly property than he has bestowed on many others, yet in the blessings of the gospel, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus.' The very poorest of my brethren and sisters in Christ, have in him as rich an

inheritance as I. In common, therefore we owe him an acknowledgment of our obligations, by giving something of our worldly substance to promote his cause. It is delightful to acknowledge this mutual and equal obligation. It is delightful to do it in concert with all my fellow communicants; to act in this concern as we do when we all sit together at the table of our dear and common Lord. The poor indeed *cannot* give much; and yet the *little* they do give, may be more to them than all I give is to me. But here is a sum which they can give, and I will join and give it with them, as serving to show the equal ground on which we all stand before our blessed Redeemer, and the equal privileges and obligations which are shared among all the members of his mystical body. In this thing I will not separate myself from the poorest of the household of faith, but join with them cordially; and in other ways and forms, I will also give as God has prospered me." Thus the rich man; —and on the other hand, the poor man should think and say—"I have professed to make Christ Jesus the all in all of my soul. If I know my heart, I do love him supremely; and I love his people and his cause above every thing on earth. It certainly is my earnest desire to see that blessed cause promoted; for in its promotion my Saviour is to see of the travail of his soul; and the salvation of the souls of my fellow sinners is likewise depending on it. What can I do to advance this cause?—for I certainly ought to do all I can. I do endeavour to speak a word now and then, as opportunity offers, to promote my Saviour's honour and the best interest of perishing sinners. But cannot I do something more? I know there are many in our land who are entirely destitute of those gospel ordinances, which I so richly enjoy and so highly prize. Cannot I do something to send the gospel to them? It is clear I cannot do much; and till lately, it seemed as if the rich thought that the poor should not be expected to do any thing. But I read in my Bible of a poor widow, who went with the rich, when they were casting of their abundance into the treasury of the Lord; and although she cast in but a farthing, our blessed Saviour commended what she did, as manifesting a purer and more ardent zeal than had been displayed by all the rest. It is now proposed that I should give fifty cents a year, to send the gospel to the destitute. I can give this, I think, without missing it much—and I will give it, even if I do feel it a little. I will do *something*, although it is a *little*, to send the gospel to those who have it not. My brethren and sisters in the Lord, who have more worldly property than I, have come, as it were, to meet me in this thing, that we may all act together, in showing our love and our obligations to our blessed and common Redeemer, to whom we are all equally indebted; and meet them I will. Yes, and I do it cheerfully —I even feel more pleasure in giving these fifty cents, than in laying out any other half dollar that I ever spent in all my life."

Now, if the rich and the poor shall think, and speak, and act, as is here stated, I am satisfied they will not only manifest but cherish a true Christian spirit. But, Sir, I am in the habit, when called to the performance of a duty, especially if it be one that has the appearance of novelty, to search my Bible, to see whether it is countenanced by the word of God—if not in an explicit command, yet in something that is analogous. I have done so on the present occasion, and I find in Exodus xxx. 11—16, something that I think bears a striking analogy to this fifty cent contribution, in the view which I have taken of it. There it appears that the souls, or lives, of all the people were to

be ransomed; and as life is equally dear to the rich and to the poor, so all were, in this concern, required to give exactly the same sum; although on other occasions, and for other purposes, the rich gave largely, and the poor little or nothing. Your readers may consult the entire passage, but the 14th and 15th verses contain the substance of the whole, which I beg leave to quote, together with Scott's commentary on the words—"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord: The rich shall not give more, and the poor shall not give less than half a shekel,* when they give an offering unto the Lord, to make an atonement for your souls." Such is the text—Now for Scott's comment—"This law implied that the souls of all are of equal value, equally forfeited, and equally need a ransom: Christ is equally proposed to all who hear the gospel, and all believers have an equal interest in him: but without this interest in him, we can have no benefit from his sacrifice; and instead of ransom for our souls, may expect additional vengeance for neglecting so great salvation. And though we can add nothing to the all-sufficient atonement of Christ, which is freely, without money and without price, given to perishing sinners who believe: yet we may, by our worldly substance, assist in maintaining the expenses of religious ordinances, which are *memorials* to us of the atonement made for our souls." Such is the comment, and to this, in his "practical observations," this excellent writer adds—"Blessed be his name, the Priest, the sacrifice, the incense, and anointing oil, are all ready prepared to our hands, without any concurrence of ours: but if we know the value of this great salvation, we shall not grudge either time, labour, or expense, which the maintaining or attending on, Divine ordinances, may require; and it is to be feared that we have no interest in the sacrifice, if we hesitate to contribute. Nor should we forget that the poor are as welcome to Christ as the rich, and the rich as much in want of his ransom as the poor; for in this grand concern no external distinctions make any difference, and all are alike bound to express their valuation of Christ and of his salvation." Here, Sir, we find a very pious and very judicious commentator applying the foregoing passage of sacred scripture, to the support of "gospel ordinances, as memorials to us of the atonement made for our souls." And I certainly know of no ordinance, institution, or command of Christ, more explicit than the injunction to "preach the gospel to every creature." The spirit of this Mosaick institution, therefore, if applicable to any thing under the gospel, as I believe it is, seems more applicable to this fifty cent contribution, in which "the rich shall not give more, and the poor shall not give less," than to any thing else that I am acquainted with. Still I would be very far from intimating, or desiring, that an ecclesiastical rule should be made to enforce this duty. Let every one offer willingly; or withhold, if he will, on his own responsibility. But let it be seen and understood, that the proposed fifty cent contribution of every communicating member of our church, has a striking parallel in the sacred records, the spirit of which has a peculiar application to the measure recommended in the address of the Executive Committee.

A Presbyterian Communicant.

* This half shekel was probably of the value of about thirty cents, our money. And I suspect that the poorest communicant of our church can pay fifty cents per annum, more easily than the poorest Jew could pay thirty, on occasions of numbering the people, when this tax was demanded of all—especially when it is considered how unceasingly expensive and burdensome, was the whole religious service of the ancient Israelites.

THE PRESBYTERIAN.

No. VI.

Whether diocesan episcopacy is of Divine or human origin, the appointment of God or the institution of men, is the inquiry in which we are now engaged. In our first number, we distinctly apprized our readers that we should deal largely in quotations; because this whole subject has been repeatedly canvassed, by men whose talents and learning were of the first order. To this class of men Dr. George Campbell unquestionably belonged; and we have therefore dealt freely with his lectures on ecclesiastical history; and shall continue to do so, whenever we find them containing any thing pertinent to the point immediately in our view. We call no uninspired man master, in matters of faith; and there are some things in Campbell's Lectures to which we cannot assent. But he is not only a learned, candid, perspicuous, and powerful writer, but he is remarkably free from dogmatism—He states, on all occasions, his reasons for his belief and opinions. Of these reasons we, in common with others, form a judgment; and when we find them convincing and satisfactory, we adopt them—When they do not satisfy us, we dissent or hesitate. In our deliberate judgment, his statements and reasonings on the original constitution of the Christian ministry, as exhibited in the New Testament, are just, sound, and conclusive. We have therefore given them as such to our readers; although we are well aware that they have been criticised and controverted by several writers since his death—writers, however, whom, if he had lived, and thought it worth while to answer them, we doubt not he would have shown to be greatly inferior to himself in a knowledge of this subject—inferior in talents and learning, in an acquaintance with the facts of the case, and in fair and conclusive inferences from those facts. We do not think that we are called on to reply in detail to his opponents—It would lead to a discussion too extensive for our pages; and indeed the discussion would be endless, if replies should be continued as long as objectors might cavil. What we are concerned to do is, to lay before our readers the considerations which have really and truly satisfied our own minds, and which we conscientiously think ought to satisfy theirs. This done, every one will and ought to decide for himself. It is by deciding between conflicting arguments and opinions, that every man's mind must at last be settled, if it is ever settled at all. He who continues to doubt, so long as he finds any thing said—and even plausibly said—in opposition to what he clearly perceives to have the *balance* of argument and evidence in its favour, will probably doubt to the end of life—not only on this question, but on several others of great importance in morals and religion. As a controversial writer, Dr. Campbell is remarkable for selecting the *main* arguments of his opponents, stating them clearly, fairly, and fully, and meeting them in all their strength. This was so manifest in his first controversy with Mr. Hume as to be admitted by all, both friends and foes—even by the confuted infidel himself. The same character he maintained in all his subsequent publications. On this account we have chosen, in the view which we give of the episcopal controversy, and which must necessarily be compendious, to quote much from his lectures on ecclesiastical history. We sincerely think that he gives a fair exhibition of the strongest objections of prelatists, and a powerful and satisfactory reply to them.

One portion of sacred scripture on which the friends of diocesan

episcopacy place much reliance, is considered by Dr. Campbell in immediate connexion with the extract given in our last number—To this we now solicit the careful and candid attention of our readers. It is as follows—

"There is only one other plea of any consequence in favour of the apostolical antiquity of episcopacy, which I shall now examine. I have reserved it for the last, because it affords an excellent handle for inquiring into the real origin of subordination among the Christian pastors. The plea I mean is taken from the epistle to the seven Asian churches in the Apocalypse, addressed to the angels of these churches severally, and in the singular number; to the angel of the church of Ephesus, and so of the rest. It appears from the first chapter of that book, that each epistle is intended for all the church or congregation mentioned in the direction or superscription. But one person, called the angel of that church, is addressed in the name of the whole. This is evidently different from the uniform style both of the Acts of the Apostles and of Paul's Epistles. In them, as we have seen, the pastors in every church are always spoken of in the plural number. The same titles are used promiscuously of all, (except the deacons) as of persons quite co-ordinate in power and trust. Here, on the contrary, the singular number is used, and a name given which is not commonly applied to those in the ministry, ordinary or extraordinary. Angel properly denotes messenger or ambassador. It is the name usually assigned to the celestial spirits, as expressive of the relation they stand in to God. The infernal spirits are, in like manner, called the devil's angels. It is sometimes also used of men. Thus it is predicted in scripture concerning John the Baptist:—'Behold, I send my angel before thee, who shall prepare thy way.' But what shall we say of the import of the expression in that part of the Apocalypse now referred to? Shall we, with many, consider this unusual application of a name, and the adopting of the singular number in reference to the sacred office, though but in one single book, and that a very mysterious and prophetical book, as a sufficient counterpoise to all the arguments in favour of the co-ordination of pastors, taken from the uniform style of the plain and historical part of scripture, which informs us of the planting of churches; and from the familiar epistles of the apostles to those churches that had been planted, or to their assistants in the ministry? I do not think, that by any just rule of interpretation we can. This would be not to borrow light from the perspicuous passages, in order to dispel the darkness of the obscure, but to confound the light of the clearest passages, by blending it with the obscurity of the darkest.

"Shall we then maintain with some zealous patrons of the Presbyterian model, that in the sublime and allegorical style of prophecy, a community is here personified and addressed as one man? Shall we affirm, that by the angel is meant the presbytery, which our Lord, the better to express the union that ought to subsist among the members, emphatically considers as one person? With this interpretation I am equally dissatisfied. It is indeed evident, that each of these epistles is ultimately intended for the congregation. The faults reprehended are therefore to be understood as the faults not of the minister or ministers peculiarly, but as the faults that predominated among the people, and with which both the pastors and the flock are more or less chargeable; and the warnings and admonitions, as given to them all. Accordingly, when there is a necessity of distinguish-

ing the conduct of some from that of others, the plural number is adopted as in chap. ii. v. 10:—'Behold, the devil shall cast some of *you* into prison, that *ye* may be tried.' See also verses 13, 23, 24, and 25. But to understand by the name *angel* another community, namely, that of the pastors, appears to me an unnatural supposition, which does violence to the text. Though we have instances, especially in precepts and denunciations, wherein a community is addressed by the singular pronouns *thou* and *thee*, I do not recollect such an use of an appellative as the application of the word *angel* here would be, on the hypothesis of those interpreters. But is there no medium? Must the angel of each church here addressed be of an order differing from that of the other ministers, and superior to it, or must it imply their collective body? To me an intermediate opinion, which has been adopted by some critics, appears much more probable than either. My sentiment therefore is, that, as in their consistories and congregations, it would be necessary for the sake of order, that one should preside, both in the offices of religion, and in their consultations for the common good, it is their president or chairman that is here addressed under the name of angel. A regulation of this kind all sorts of societies are led to adopt from necessity, in order to prevent confusion in conducting business; and those Christian societies would also fall into it by example. They had adopted the name πρεσβυτεριον, presbytery or senate, from the name frequently given to the Jewish sanhedrim. The term πρεσβυτερος, elder or senator, they had also borrowed from the title given to the members of that council. Nothing could be more natural, than to derive from that court also the practice of conducting their affairs more decently and expeditiously by the help of a president.

Let it not be imagined that I mean to signify, that the presbytery was formed on the model of the sanhedrim, because they adopted the same name. This, far from being necessary, is not even probable. Their different uses and purposes must suggest the propriety of many differences in their structure and procedure. But on the first erection of this Christian senate, or council, they could hardly fail to take as much of the form of the Jewish, as was manifestly of equal convenience in both. It still adds to the probability of this, that in the synagogue, from which many of the terms used in the church in those early times were borrowed, he who presided in conducting the worship, and in directing the reading of the law, was styled the angel of the congregation.

"An example they likewise had in the apostolical college itself, in which Peter appears, by the appointment of his master, to have presided; though in no other particular was he endowed with any power or privilege not conferred on the rest, who were, in respect of apostleship, his colleagues and equals. I shall not detain you with entering into the controversy that has been so much laboured between protestants and papists, and of the latter, between some more and some less papistical, in regard to the prerogatives of Peter. I think it has been made sufficiently manifest, that there was not any kind of power conferred on him, in which his fellow apostles were not sharers with him. He is indeed made a principal foundation of the church;* but they also are foundations;† for the house of God is built on the foundation of the apostles and prophets; and on the twelve foundations of the wall of the New Jerusalem were inscribed the names of the twelve apostles."‡

* Matt. xvi. 18. † Eph. ii. 20.
‡ Rev. xxi. 14.

Dr. Campbell here proceeds to show, at considerable length, that the Apostle Peter was considered as the first (πρωτος) of the apostles, and yet that he had no official rank higher than that of his brother apostles. The limits to which we must confine ourselves, oblige us to omit this part of the discussion. After having finished it, he continues thus—

"Some keen controvertists on the protestant side would be apt to censure what has been now advanced in regard to the apostle Peter, as yielding too much to the Romanist. Yet in fact nothing at all is yielded. The bishop of Rome has no more claim to be the successor of Peter, than the bishop of London has, or indeed any pastor in the church. It is but too commonly the effect, though a very bad effect, of religious controversy, that impartiality and even judgment are laid aside by both parties, and each considers it as his glory to contradict the other as much, and to recede from his sentiments as far, as possible. One is afraid of every thing that looks like concession: it is like losing ground in a battle. For when once unhappily the controversial spirit has gotten possession of a man, his object is no longer truth but victory. Against this evil I would warn you, my young friends, as much as possible. Revere truth above all things, wherever ye find it. Attend coolly and candidly to the voice of reason, from what quarter soever it comes. Let not the avenues to your understanding be choked up with prejudices and prepossessions, but be always open to conviction.

"Now, though what has been advanced in regard to the apostolate should not be deemed sufficiently established, yet that one, on account either of seniority, or of superior merit, habitually presided in the presbytery, will still remain probable, for the other reasons assigned, the obvious conveniency of the thing, the commonness of it in all sorts of councils and conventions, particularly in the sanhedrim and synagogue, the only rational account that, in a consistency with other parts of sacred writ, or with any Christian relics of equal antiquity, can be given of the address, in the singular number, to the pastors of the seven churches severally in the Apocalypse; and I may add, the most plausible account which it affords of the origin of the more considerable distinction that afterwards obtained between bishop and presbyter. The whole of life shows us, that from the most trivial causes the greatest effects sometimes proceed. History in particular evinces this truth, and no sort of history more remarkably than the ecclesiastical.

"It may further be observed, in support of the same doctrine, that some of the most common appellations, whereby the bishop was first distinguished, bear evident traces of this origin. He was not only called προεσως, but προεδρος, president, chairman; and by periphrasis the presbyters were called οι εκ τω δευτερω θρονω, they who possessed the second seat or throne, as the bishop was πρωτοκαθεδρος, he who possessed the first. Thus he was in the presbytery, as the speaker in the House of Commons, who is not of a superior order to the other members of the house, but is a commoner among commoners, and is only, in consequence of that station, accounted the first among those of his own rank. The same thing might be illustrated by the prolocutor of either house of convocation in England, or the moderator of an ecclesiastical judicatory in Scotland. Now as the president is, as it were, the mouth of the council, by which they deliver their judgment, and by which they address themselves to others, it is natural to suppose, that through the same channel, to wit, their president, they should be addressed by others.

A letter therefore to the congregation might very naturally be directed to him who possessed the first place, and presided among them.

But it may be said, Is not this at most but a plausible conjecture, and not a proof? I acknowledge, indeed, that the point does not admit so positive a proof as might be wished. But in a case of this kind, the most plausible conjecture, as it is all that can be had, will be accounted sufficient by a reasonable man for determining the question. This solution appears to me the best, because it puts no undue stretch upon the words, and is perfectly compatible with that equality in power and order, which the uniform style of the Acts and the Epistles, in the promiscuous application of the same appellatives, and in the use of the plural number on such occasions, proves to have subsisted among the pastors first settled by the apostles and evangelists. This equality is, in my opinion, strongly supported. It is only the solution now given of the difficulty, arising from the noted passage in the Apocalypse that I admit to be conjectural. And all I plead in its favour is, that of all the conjectures I have seen on that article, it is the most likely.

"It was doubtless the distinction of one pastor in every church, marked by this apostle, though not made by any who had written before him, which has led Tertullian, whose publications first appeared but about a century after the apostles, to consider him as the institutor of episcopacy. These are his words, (lib. iv. adv. Marcionem) 'Ordo tamen episcoporum ad originem recensus, in Joannem stabit auctorem:' which Bingham (Christian Antiquities, b. ii. chap. 1, sect. 3,) translates thus:—'The order of bishops, when it is traced up to its original, will be found to have Saint John for one of its authors.' A palpable misinterpretation of our antiquary. Tertullian says expressly, 'Our inquiries into the origin of the episcopal order terminate in John the author.' Had that father said, 'Mundus ad originem recensus, in Deum stabit creatorem;' would Bingham have rendered it, 'The world, when it is traced up to its original, will be found to have God for one of its creators?' I cannot allow myself to think it. Yet the interpolation in rendering *creatorem* one of its creators, is not more flagrant, than in rendering *auctorem* one of its authors. By this version he avoids showing what is extremely plain from the words, that Tertullian did not think there was any subordination in the pastors of the churches instituted by the other apostles. Else how should he refer us to John, of whom, though an eminent propagator of the faith, we have not such particular accounts as of some of his colleagues? If he had discovered any traces of such a disparity in the settling of the churches, recorded in the Acts of the Apostles, or mentioned in the Epistles of Paul, it is impossible he should have referred us solely to John, of whom we have so little information, as the author. But this opinion he has evidently founded on the Apocalypse, a book mentioned by him in the same sentence. Now if he thought that that Apostle gave a model to the churches established by him, which the other apostles had not given to theirs, (though in after-times it came to be universally adopted) we must conclude, at least, that he did not consider any particular external form as essential to the Christian church, but as a thing entirely discretionary in the several founders. And that this was his opinion, appears at least probable from this, that he had mentioned John's paternal care of certain churches in the preceding sentence, which he therefore considered as peculiarly his. 'Habemus et Joannis alumnas ecclesias.' To me, however, it is more

likely, that John, in the direction of the epistles to the seven churches, availed himself of a distinction, which had subsisted from the beginning, but as it implied no difference in order and power, was too inconsiderable to be noticed in the history. This I think at least more credible, than that either the church was new modelled by this apostle, or that the different apostles adopted different plans."

It will be remarked that the scope of Dr. Campbell's argument, in the foregoing quotations is, to show that on the supposition that *individuals* are intended by the angels of the Asiatick churches mentioned by St. John—a supposition which he thinks the most probable—it does by no means follow that each of these individuals was a diocesan bishop; because the presiding bishop, president, or moderator of the parochial presbytery, existing in each of the Asiatick churches, might, according to usage both ancient and modern, be addressed as the representative of the body over which he presided. And on the supposition that individuals were intended by the angels of the Asiatick churches, and the farther supposition—probable, but not certain—that each of these churches had at this time a *plurality* of pastors—Campbell's explanation appears to us perfectly satisfactory. The circumstance that in the Jewish synagogue, the usages of which were certainly, to a considerable extent, transferred to the primitive Christian church, "he who presided in conducting the worship and in directing the reading of the law, was styled the *angel* of the congregation"—this circumstance did, and still does, strike us as giving much plausibility to his hypothesis. Yet he admits, and we are glad he admits, that what he states is only hypothetical—This is candid, and corresponds with a wise maxim, that in the interpretation of scripture, we ought never to be positive or confident where the inspired writer is not explicit. We are not told what was the precise character and office of those whom the writer of the Apocalypse denominates angels; and therefore we ought not to advance an opinion on this point with great confidence.

We have read two or three times over, and with as much care and candour as we are masters of, the prosing pages of Skinner, "senior bishop of the Scotch episcopal church," in which he attempts a reply to Campbell's hypothesis in regard to the angels of the Asiatick churches. Skinner's hypothesis is, of course, that these angels were diocesan bishops. But this is not only hypothetical, but proceeds partly on the assumption that such bishops actually existed in the church at that time—an assumption which Campbell and others have shown to be without a particle of proof from scripture. Skinner does indeed try hard to find, in the very language addressed to these angels, that they must have had the power of diocesan bishops. We admit, that whatever was their distinctive character, they must have had the power to correct the errors and evils for which they were censured, and which they were called on to reform. But does this prove that they must have been diocesan bishops? Clearly it does not: In other churches, as well as the Episcopal, there is and always has been a power lodged, to exercise discipline, for purging and purifying the church: And we appeal to all who are acquainted with the subject, whether episcopacy has, or ever had, any cause to boast of its superiority over other forms of church government, in keeping bad men, bad doctrines, or bad practices, out of its pale, or of expelling them after they have been introduced.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continuation of his Journal from p.* 320.)

October, 1st Sabbath—Went to the Lazaretto; preached in the afternoon from Isaiah iii. 10, 11, "Say to the righteous," &c.; the people attended well, and desired meeting again in the evening: we met again in the evening; attended to the 20th chapter of John generally.

2d Sabbath in October—Attended the communion in Crown street church in the morning, in the afternoon preached to the poor at the Bettering House; visited some that were very sick, and one died while we were in prayer by the bed-side.

November, the 2d Sabbath—Lectured at the Bettering House on the 11th chapter of Luke, the first 13 verses; the people attended well.

3d Sabbath—Attended there again, and preached from Jeremiah viii. 20—"The harvest is past," &c. Monday evening attended a society of ladies, as I had done the Monday evening before; gave an exhortation, sung, and prayed, each evening. They were both solemn seasons. Tuesday evening attended a meeting for young people. The place was much crowded, and much weeping among them. I found it hard to dismiss them. Wednesday evening preached for Dr. Holcombe in the First Baptist meeting house.

4th Sabbath—Gave an exhortation and prayed in St. George's Methodist meeting after Mr. Cooper had preached; in the afternoon I preached at the Hospital and prayed. Mr. Richards attending there, gave an exhortation. Monday evening attended the ladies' meeting. Tuesday evening attended Crown street society; spake from Matthew xi. 28—"Come unto me," &c.; there was a remarkable moving among the people; nor would they go away when dismissed; and I had to give an exhortation again.

December, 1st Sabbath—Preached at the Poor House, on the rich man and Lazarus. As there had been a universal preacher preaching there, I thought that passage the best reply to his doctrine.

February, 1st Sabbath—Preached for the poor; attended societies through the week.

2d Sabbath—The publick institutions were supplied by those who offered their services; attended a funeral, and spake in the house; spake at societies through the week.

3d Sabbath—Preached at the north church in the morning, attended the communion at Arch street, and assisted at the Prison in the afternoon with Mr. Warren; attended societies every evening this week.

4th Sabbath—Preached at the Poor House, and attended societies as usual through the week.

May, 5th Sabbath—In my way to the Lazaretto stopped at Kingsess Church where a large audience met, but no preacher came; I was therefore requested to preach, by the vestry, and the Lord I hope did direct and assist me—may his blessing follow; preached again in the afternoon at the Lazaretto.

June, 1st Sabbath—The elders of Pine street church began worship in the court house. I attended them in the afternoon, and preached at Spring Garden in the evening. Tuesday evening attended for Mr. Brodhead. Wednesday evening for Mr. Skinner at his society.

2d Sabbath—Preached in the Bettering House. Tuesday and Wednesday evenings as before.

3d Sabbath—Preached in the Baptist meeting at Lower Dublin in the morning, and at the School house, near the Fox Chase, in the afternoon. Wednesday evening for Mr. Skinner, and Thursday evening back of Arch street church.

4th Sabbath—Preached at Camden in a school house; the people very attentive.

The last Sabbath of June—Dr. Read of Wilmington wrote for me to come and assist him, as there appeared to be a revival of religion, and he was unable to attend to the duties of the church. Mr. Joyce and myself went and found much attention; he staid but two days; we had frequent meeting early in the morning, conversing through the day, and publick worship every evening.

1st Sabbath in July—Preached for Dr. Read; Independence day united with the Baptists and Methodists, and held worship morning, afternoon, and evening, together, in the different meeting houses, when the people attended well, and highly approved having worship instead of parade. Thursday evening attended meeting at Mr. Young's. Friday evening at New Castle; the meeting very solemn.

2d Sabbath—Had worship at 5 o'clock in the morning at Wilmington, at 10 also, and 3 in the afternoon. Mr. John Latta preached in the evening; returned home on Monday by water; had some good inclined men in the packet, and a pleasant passage. Tuesday evening spoke and prayed in Mr. Brodhead's society; but my breast was so sore with much exercise, I did not engage again through the week, but visited the sick as called for.

November, 1814, 1st Sabbath—Preached at the Hospital.

2d Sabbath—Assisted Mr. Doke in the

morning, attended at the north meeting house for Mr. Patterson, and preached for the poor in the afternoon.

On Friday was sent for by my brother, at Brunswick, who was very sick.

3d Sabbath—Preached in Brunswick morning and afternoon; Monday evening at the landing, and Friday evening at Trenton.

4th Sabbath—Preached at Mr. Rose's above Trenton, and Monday evening in town; Tuesday returned home and found all safe, thank the Lord; attended Mr. Brodhead's society the same evening; so many attended, and place confined, that the candles were near going out for want of good air.

January, 1815, began on Sabbath day—Preached to the poor in the Bettering House from Luke xiii. particularly on the barren fig tree; and had humbling views of myself; attended societies in the week, and preached a preparatory sermon for the communion in Mr. Brodhead's meeting house, from Micah vi. 6, first part.

April, the 4th Sabbath—Preached at the State House from Hebrew x. 38—the just shall live, &c.

5th Sabbath—Preached for the poor at their house.

May, the 1st Sabbath—Spoke at the Hospital; the steward conducted me to every ward where the people were in their senses, and I gave an exhortation in each, and prayed in one as general for all, and for the institution; by this method more had an opportunity of hearing, than if I had held worship only in the large ward; through each week attended societies, and spoke in different places at funerals, and had constant calls to visit those who were sick.

June, 1st Sabbath—Preached for Dr. Row at Woodbridge, morning and evening, and in Brunswick on Thursday evening.

2d Sabbath—Preached in Brunswick, morning and afternoon, and attended a society in the evening with the Low Dutch. Monday evening preached at the landing. Tuesday evening at my brother's house. Wednesday evening in the meeting house at Princeton, and visited the students. Thursday morning prayed with them in the hall; many were very serious. Friday evening held a meeting in Trenton.

3d Sabbath—Preached at Penington for Mr. Rue, and in the afternoon at the river meeting. Monday evening in Trenton again. Tuesday, June the 20th, 1815, returned home, and found all safe and in good order; thanks to my heavenly Father for all his mercies.

4th Sabbath of September—Preached at Providence meeting house above Norristown in the morning, and attended a funeral there and spoke at the grave; in the afternoon preached in Norristown and lectured in the evening in a private house to a very attentive people; came home on Monday, and found all well. Tuesday evening delivered a lecture in a large society connected with Crown street congregation; this week had many calls to visit sick in different places.

October, 1st Sabbath—Preached in the Independent Tabernacle from Luke xii. 32. Fear not, little flock, for it is your father, &c.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead's congregation, and preached for them in the afternoon. Tuesday evening attended the society. Thursday was sent for to Wilmington to assist at the communion in Dr. Read's congregation, he being sick; preached on Friday evening and Saturday afternoon.

3d Sabbath—Joined in the communion, gave an address at the close, and prayed and preached in the afternoon, and gave an exhortation, and prayed at night after Mr. Bell had preached; came home on Monday, and found all safe; thanks to my dear heavenly Father for all his mercies to a poor unworthy worm.

New Year day, 1816—Delivered an address to the young people of Dr. Brodhead's congregation; in the evening joined Dr. Wilson in a publick prayer meeting in his church. Tuesday evening spoke for him in a society.

1st Sabbath—Preached in the Tabernacle; attended societies through the following week.

2d Sabbath of February—Preached for the poor at their house; attended Mr. Purves's son Alexander, 10 years old, who experienced a remarkable change in the close of life, clear conviction of sin, believing views of salvation through Jesus, and full assurance of eternal happiness, in the course of four days.

3d Sabbath—Preached at the Hospital; had a large and attentive collection of the lame, halt, and blind.

1816. April, the 3d Sabbath—Preached in the Sixth Presbyterian Church.

4th Sabbath—Preached in the morning in the Tabernacle, and in the afternoon in the Hospital.

May, 1st Sabbath—Preached to a large collection of children, and visited several people sick and in distress of mind—attended a collection of adults who were learning to read, on Monday evening, and delivered an address and prayed with them, and spoke in societies every evening through this week.

1817. January, 3d Sabbath—Preached in the 2d Reformed Dutch Church, in the

afternoon, and assisted Dr. Janeway in the evening.

4th Sabbath—So unwell as not to be able to go from home all day—confined to my house all the week.

February, 1st Sabbath—Still unwell.

2d do.—Still obliged to keep in my house.

3d do.—Not out from home all day.

4th do.—Attended a prayer meeting in the morning, and the communion in the 2d Presbyterian Church—assisted Dr. Neal in the afternoon, and Dr. Janeway at night.

April, 1st Sabbath—Preached to the children belonging to the Sunday Schools—in the evening assisted Dr. Janeway. Monday afternoon preached to a great collection of children in Mr. Paterson's meeting house, and attended a prayer meeting in the evening. Tuesday evening spoke and prayed in Dr. Brodhead's meeting. Wednesday evening preached for Dr. Neill in Spruce street. Friday evening assisted Dr. Janeway.

1817. Made my report to Presbytery.

3d Sabbath in April—Preached in the First Presbyterian Church in the Northern Liberties to a great collection of children and others—very attentive, and some much affected—in the evening assisted Dr. Janeway.

July, 1st Sabbath—Was distressed in the morning with a bowel complaint and very sick stomach, but was relieved just in time to go and preach in the north Presbyterian Church, Mr. Patterson being away, when I was favoured with divine assistance—addressed a large collection of children of the Sabbath Schools in the afternoon at half past 2 o'clock—attended worship after at Dr. Broadhead's Church, and spoke in the evening in a society of the Baptists in Fromberger's court.

November, the 1st Sabbath—Preached a charity sermon in Mr. Patterson's meeting in the Northern Liberties for the Sunday Schools—attended at the Hospital in the afternoon, and assisted Dr. Brodhead in the evening.

2d Sabbath—Preached in the State Prison to a great number of prisoners from the 16th of Luke, from the 19th to the end—some of them at first appeared very careless, but afterward they were very attentive, and many of them seemed to be much affected and wept.

Good Friday supplied for the Moravians at their minister's request.

4th Sabbath—Preached morning and afternoon at Frankford. Monday preached to a great collection of children in Mr. Patterson's meeting, supposed to be above 1500. Tuesday evening preached in the Methodist meeting by request. Wednesday evening for the Baptists in the 1st meeting house.

5th Sabbath—Preached again both parts of the day at Frankford, and assisted Dr. Janeway in the evening.

April, 1st Sabbath—Preached for the Africans in the morning, and at the Hospital in the afternoon.

July 4th—Held meeting in the morning with a Baptist society, and in the afternoon with the Presbyterians—also in the evening.

1st Sabbath—Preached in the Navy Yard in the morning—attended a funeral in the afternoon, and assisted Dr. Janeway in the evening.

November, the 1st Sabbath—Was at Evesham in the morning—assisted in publick worship there—preached in Moorestown in the afternoon and evening to a very attentive congregation. This visiting in Jersey to be mentioned to the Presbytery; they appointed Mr. Burch and myself to visit Camden, Haddonfield, Moorestown, Mount Holly, and Burlington, in 1812. Mr. Burch went but once. There has since been four meeting houses built where I have attended. Two miles beyond Moorestown, at a large school house, a woman called upon the men to try to have worship often there.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

January 1st, 1819—Preached in Frankford.

1st Sabbath—Assisted Mr. Patterson in the morning; preached for the children of the Sabbath Schools in the Seceder's Meeting in Spruce street in the afternoon. Mr. M'Cartee prayed last.

2d Sabbath—Preached for Mr. Hoff at Spring Garden in the morning; assisted Dr. Brodhead at his communion immediately after; assisted Mr. Patterson in the afternoon, and spoke for Dr. Holcombe's people in the evening; had a solemn time.

3d Sabbath—Attended the communion with Dr. Wilson, and preached for him in the afternoon; assisted Dr. Janeway in the evening.

March, the 1st Sabbath—Assisted Mr. Patterson at his communion in the morning, and attended a Sabbath School in the evening, where a number of Jewish children attend, and some of their parents.

2d Sabbath—Preached in the Hospital, visited many sick, and distributed tracts; read one publickly. A lady who had, when chained to the floor, requested me to pray, was now restored to her reason; assisted Dr. Janeway in the evening, both of us spoke and prayed.

July, 1st Sabbath—Assisted at Mr. Patterson's in the morning; preached for the poor in the afternoon; at night as usual.

2d Sabbath—Assisted Dr. Brodhead at his communion in the morning, and Dr. Janeway at night; attended many meetings in the week.

3d Sabbath—Preached in the Seceder's meeting in Spruce street in the morning for Mr. M'Cartee; at the Hospital in the afternoon, and assisted Dr. Janeway at night.

4th Sabbath—Preached at Haddonfield in the morning, at Moorestown in the afternoon. Monday evening at Mount Holly. Tuesday preached a funeral sermon there; preached at Burlington on Wednesday evening.

August, the 1st Sabbath—Attended a funeral in the morning to the Free Quaker's burying ground; preached in the afternoon in the Orphan Asylum; weather very warm.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

4th Sabbath of October—Began preaching to the seamen, morning and afternoon; many attended both times, and conducted very well. Some were affected.

Having traced the life and ministerial services of Mr. Eastburn to the period when he began to preach to the mariners, to whom he afterwards devoted his stated labours, it may be proper to make a few remarks on his journal, and to notice more particularly some events of which he takes only a cursory notice. Of the journal his particular friends and acquaintance will probably wish for more, and others may think that too much has already been given. Not a fourth part of what he wrote has been extracted. In selecting the parts which appear, the design has been to present a fair specimen of the whole, and to show in how many different places and on what a variety of occasions this faithful minister of Christ was employed in his Master's service. Except when sickness prevented—and it was only to serious illness that he ever yielded—scarcely a Sabbath passed, in which he did not engage twice, or thrice, and occasionally four times, in some publick religious exercises, beside many visits paid in the intervals of worship to the sick and the afflicted.

On the Sabbath on which his beloved wife expired, we find that he preached in the morning, and attended her death-bed in the afternoon. Her complaint was a decline, so gradual that the time of her departure could not be foreseen, either by herself or others. She was probably not in appearance more likely to expire, on the day on which she actually breathed her last, than on many that had preceded it. There was, therefore, no want of sympathy, or attention, on his part, in leaving her for two or three hours in the morning, that his publick usefulness, which it was her desire as well as his to consult, might be interrupted as little as possible. The only written memorial which he has left of his wife is that quoted from his journal, which in the manuscript is surrounded by broad black lines. The following inscription appears on a monumental stone, which he caused to be erected over her grave—

In memory of Ann Eastburn,
The wife of Joseph Eastburn;
Who departed this life,
In the full assurance of her eternal happiness,
Through the merits of Jesus Christ,
The 2d day of June, 1811,
Aged 66 years.

The following letter from her aged brother, on the occasion of her death, bears a pleasing testimony to the excellence of Mr. Eastburn's character as a husband and a friend—

"Dear Brother—I received your letter, which announced the death of my last and most beloved sister: and though it is inherent in human nature to mourn the departure of our dear and valued friends, yet when we call to mind her advanced age, her long and painful illness, her resignation and desire to be removed, we must acquiesce in the dispensation of that kind Providence, which hath taken her from this life of pain and misery, to the

enjoyment of an eternity of bliss, in the presence of the God whom in this life she loved and adored. Yet but a short time, and we shall follow. The longest human life is but a short space of time, and we may consider ourselves verging on the close—particularly myself, who am a number of years older than you. I can perceive my faculties, both bodily and mental, rapidly on the decline. My sated appetite for what is called the good things of this life, has often reminded me of old Barzillai's reply to king David, when invited by him to spend the remainder of his life at court.

"Please to tender my best respects to Mrs. Hall, if she still lives, and let me know from time to time, how you and my other friends are: for be assured I shall always regard with sentiments of esteem and friendship, the man who has, for so many years, been the tender and indulgent husband of my dear departed sister.

"Your affectionate brother,

"Wm. Owen.

"*Sullivan County, Aug.* 17, 1811.

"Mr. Joseph Eastburn."

On the death of his wife, Mr. E. relinquished altogether his mechanical occupation. The expense necessarily incurred by her long illness having now ceased, he found that his income from the investments in publick stocks, which his industry and economy had enabled him to make, was fully adequate to his own comfortable support, and also for contributing to the support of an aged and necessitous sister, as well as to some publick charities of which he highly approved. From this period therefore, he devoted his time exclusively, and with augmented assiduity, to his evangelical labours.

That part of the German Calvinist church in Philadelphia, to whom the English language had become more familiar and intelligible than that of their ancestors, dissatisfied with attending on the preaching of the gospel in what was to some of them almost "an unknown tongue," separated from their brethren in the year 1809, and formed a society by themselves. They at first met for worship in a large publick hall, in what was then and still is usually known by the name of the Old Academy. They applied to Mr. Eastburn to preach to them statedly, and it appears from his journal that he did so, from the latter part of July, 1809, till December of the same year, when the Rev. Samuel K. Burch, to whom they had given an invitation, arrived among them. This people, who have since become a flourishing congregation, in connexion with the Reformed Dutch Church, have always considered Mr. Eastburn as, in a sort, the father and founder of their religious society. When his stated labours among them terminated, they addressed to him a very affectionate letter, containing the sum of one hundred dollars, which they begged him to accept, not as a remuneration of his services, but as the expression of their sense of obligation to him, for what he had done to promote their spiritual interests. He immediately subscribed and paid over this sum to their treasurer, to aid the congregation in building their church—To the end of life he was peculiarly attached to this people, and was much beloved by them.

The Sixth Presbyterian church in Philadelphia was, in like manner, greatly indebted, in its infant state, to the faithful labours of this devoted man of God. While they worshipped, in the court house of the city, before the erection of the church edifice which they now occupy, he scarcely ever failed to minister to them publickly, when they were not otherwise supplied: and his kind and assiduous attentions in visiting their sick, and in attending funerals and speaking at the grave, gave him a strong hold

on their affections, which he retained to the last. For a series of years, indeed, he seemed to be considered a kind of common property of the whole religious community, in the region where he was known. If an effort was to be made to establish religious worship, in a place where it had seldom or never been known —if appearances indicated that a revival of religion was commencing —if a destitute portion of country called for some occasional preaching—if extraordinary services were required at sacramental seasons—if a minister of the gospel, by reason of sickness or infirmity, could not perform his ordinary duties—if addresses were to be made on extraordinary occasions—on all these and numerous other occurrences, Father Eastburn was always looked to, and always, if compliance was possible, he cheerfully undertook, and most acceptably performed, the services to which he was called. Such was was the tenor of his life, till he in a measure became stationary, as stated preacher in the Mariner's Church.

EXTRACT FROM A SEA JOURNAL.

The editor's eldest son, JACOB GREEN, M. D., sailed for Europe in April last. He has transmitted to us his sea journal, from which we make the following extract—

"May 16th—The iron-bound coast of Erin lies full in view off our lee bow. And as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines—

The sun has sunk behind the west,
And heavy haze has filled the air;
Now weary landsmen seek their rest,
But now begins the sailor's care.

High on the north fair Erin's coast
Presents her steep and rocky shore;
There many a gallant ship is lost,
Amid the breaker's ceaseless roar.

Ill fated Albion on this reef
Was dashed in pieces by the wave,
Her anxious crew found no relief—
And here's lamented Fisher's grave.

In helpless hours of deep repose,
Defend me with thine arm of might,
O Thou whose eyelids never close—
Thou who hast form'd the day and night.

Thus will I lay me down to rest,
Secure within thy circling arm;
No anxious thoughts shall cross my breast,
No storms affright, no rocks alarm.

And if the morning radiance shine,
And blasts and mists of night depart,
O may the light of truth divine,
Shed its effulgence on my heart.

But shouldst Thou call me hence away,
And morning dawn no more for me;
In mansions of eternal day,
May I for ever wake with Thee."

Reviews.

We have just received the Eclectic Review for June last; from which we extract the following short article, as serving to give a compendious view of the state of religion in Germany.

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An die Evangelische Kirche zunächst in Sachsen und Preussen. Eine offene Erklärung von D. August Hahn, der Theologie ord. öffentl. Professor in Leipzig. 12mo. pp. xii. and 140. *Leipzig.* 1827. *A Publick Declaration, addressed to the Lutheran Churches in Saxony, Prussia, and the neighbouring States: by Augustus Hahn, D.D. one of the Professors of Divinity in the University of Leipsick.*

The awful corruption of Christianity which has taken place in Protestant Germany, its character and operations, and the honourable, manly, and scriptural repulsion which has arisen against it in that very country, form a subject to which it is scarcely possible for us to pay an attention adequate to its importance. The pamphlet now on our table is the production of a gentleman who, a little more than a year ago, maintained a publick disputation at Leipsick, in favour of the truly evangelical and orthodox doctrines of Christianity, against Professor Krug, who came forward to support the Antisupernaturalist, or falsely called Rationalist opinions. We have been informed, that this disputation was attended by many persons who felt a profound interest in the subject, among whom were some of great eminence in station and learning; that it was conducted in a mutually respectful manner; that the advantage in point of argument and impression, appeared to remain with Dr. Hahn; and that the effect has been very great in arousing the publick mind, and in aiding the re-action which, from almost every quarter we hear, is powerful and increasing, on behalf of truth and holiness.

In this publication, Dr. H. writes with the most respectful temper towards his opponents, some of whom had been his college tutors and early friends, and in the tone of a man who is conscious of the goodness of his cause, and who knows how to defend it with talent and fidelity. After the preface and introduction, which we have found very interesting, he divides the work into three chapters: I. "The Nature and History of Rationalism;" which, by the induction of ample proofs, he shows to be the identical system, with some artful disguises, of Lord Herbert of Cherbury, and the other English deists of the seventeenth and eighteenth centuries. Chap. II. "The various efforts of the Rationalists to overthrow Bible Christianity." In this chapter, we have a disclosure of the art and management by which the disciples of the self-called Rationalist divines are first humoured as children, and kindly indulged to be "Faith Christians, the elementary pupils in religion;" are next improved into "Reason Christians;" and in the third and last stage, become "the Purer Christians, or the finished," whose essential principle is a perfect indifference to all doctrines and opinions, all systems, churches, and parties; and who place the highest point of religious wisdom in regarding all religions as alike good, alike true, alike false. The author pursues and examines the different modes and shapes under which persons who substantially reject every idea of Divine *authority* in Jesus and his apostles, represent themselves and get accredited as "Christian and evangeli-

cal" [the current term in Germany to designate the *Lutheran*, as distinct from the *Reformed* or *Calvinistic* church] teachers. The fundamental principle of the theory varies. Some lay it down, that Jesus and his disciples knew no more about the objects of religion, than other able and well instructed men among their contemporaries. Others say, that the doctrine of Jesus was, no doubt, the perfection of truth and reason; but we have no sure, satisfactory, and perfect documents to inform us what that doctrine was. The scriptures, therefore, must be made out to be partly mythical, or allegorically fabulous, partly legendary, like the old historical stories of every people;—or, the writers of particular books, suppose the gospels or the epistles, had mistaken the true meaning of Jesus their master;—or, whole books, or important portions of books, are cashiered as spurious, by the most unfair and wanton playing with pretended historical and critical arguments. "It is not a very long time since a man deemed himself to have attained no eminence in the literary world, if he had not made the attempt to show, that some one book at least, or some principal passage in a book, of our sacred writings, was not genuine." A more numerous and recent class, aware of the futility of these methods, set aside all the doctrines which are disagreeable to them, by supposing that Jesus, and perhaps some of his apostles, had better views and superior knowledge; but, perceiving that the age was incapable of understanding, or too gross-minded to receive, pure and simple truth, they accommodated themselves to the infelicity of their circumstances, and delivered the doctrines of reason in a dress and adorning derived from popular superstitions, old sayings and traditions, and national partialities. And thus, after millions of men, for seventeen hundred years, have been totally on the wrong scent for the genuine sense of scripture, *Immanuel Kant*, the restorer and reformer of Rationalism, has taught us how to strip off the shells and husks and pods, now no longer needed, and to obtain the fructification of pure and simple truth! These and similar subterfuges, Dr. Hahn impartially states; briefly hints at the evidence of their unreasonableness and falsehood; and though he never loses his respectful and amiable manner, yet occasionally allows to break forth the strong expression of a holy abhorrence. The statements of this chapter abundantly confirm the representations which *we* gave in a former article.*

Chap. III. "The faith of evangelical Christians, placed in contrast with the opinions of the Rationalists." This is executed in a striking and effective manner, by stating, in one series of the pages, the declarations of the Bible on the most important parts of revealed truth and obligation; and on the opposite pages, a selection of paragraphs, principally from *Wegscheider's Institutiones* and *Röhr's Letters*, which exhibit in their own terms, the opinions and professions of the Antisupernaturalists. The contrast of these opposite paragraphs is so strong, and the conclusions are so inevitable and so solemnly important, that the author deems it not requisite to enlarge much further. He adds a few concluding pages, in the spirit of reverential love to the truth of God, and of tender compassion for those unhappy persons whose errors and impieties he has faithfully laid open. Of this peroration, we are rather disposed to say, that, with respect to those "vain talkers and deceivers," those "wolves in sheep's clothing," his language is too mild

* See Eclec. Rev. July, 1827. Art. I. (Vol. xxviii. p. 1.)—[In our number for October last, we gave the substance of the article here referred to.—Ed. C. A.]

and gentle. Without doing violence to his own kindness of disposition, or his feelings of personal friendship, or to "the meekness of wisdom" which the Christian advocate should never lay aside, he ought to have brought forth a more powerful array of "the terrors of the Lord," against persons who, how decent and estimable soever may be their external characters, are plainly marked in the word of God as "men of corrupt minds, destitute of the truth,—false teachers, who privily bring in damnable heresies,—scoffers, walking after their own lusts,—wresting the scriptures to their own destruction,"—betrayers and guides to hell of the souls whom they pretend to lead to "*God, virtue, and immortality.*" This is one of their favourite phrases!

With peculiar pleasure we subjoin the following extract from a letter of an American Lutheran clergyman, who visited last year the land of his ancestors, the Rev. B. Kurtz. For this interesting document, we are indebted to a new American periodical,* which has also done us the honour to extract largely from our former articles upon the *Neologism of Germany.*

"Erfurt, Kingdom of Prussia;
Augustine Monastery,
Luther's Cell; May 14, 1827.

"Dear Brother S.—From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes; it is a fact, that I am at present in the Augustine Monastery in Erfurt, seated in the monastic cell of the immortal reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor suspended in a frame to the wall in my front; and several other Lutheran relics, which are carefully preserved in the cell to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose.

"—In Germany the religion of the Redeemer is gaining ground. *Rationalists* so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians,—yet, whose principles are even more objectionable than those of the rankest Socinians,—are beginning to be ashamed of themselves; and, though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation; and their ranks (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion.

"In Berlin,—where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since, this great city was in a most deplorable condition, both in a moral and a religious point of view. Christ was banished from the pulpit, as well as from the desk of the professor; unbelief and scepticism were the order of the day; and he who dared to declare his belief in the scriptures as the inspired word of God, was laughed at as a poor ignorant mystic. And now, the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb. In the University* a mighty change has taken place: and from almost every pulpit, the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed, in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible societies all over Germany; and in Saxony, the Lutheran church is, at this moment, forming a missionary society for the evangelization of the American Indians."

Should our English prudence whisper, that possibly the impressions made upon Mr. Kurtz's mind may have been from data too limited, and that the change described is too sudden and too extensive to be fully credible; or that his affection for the land of his fathers and his American ardour may have disposed him to contem-

* "The Spirit of the Pilgrims;" [*i. e.* the original English settlers in America;] page 106. Boston; February, 1828.

* A flourishing University,—with about sixteen or seventeen hundred students, and a proportionable number of professors.

plate too partially the pictures of religious renovation which his Prussian friends set before him;—then, let every deduction be made that can be reasonably demanded from the testimony of a witness of unquestionable integrity, and surely enough will remain to awaken our joy and lively gratitude to the God of all grace, whose mercy is often glorified in triumphing over the most daring opposition.

A DECLARATION OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, *respecting the Proceedings of those who have lately separated from the Society: and also showing the Contrast between their Doctrines and those held by Friends. Philadelphia. Printed by Thomas Kite. pp.* 32. 8*vo.*

When controversies arise among the members of the same religious community, we think that so long as they are carried on only in oral speech, and not brought before the publick in any written or printed document, they ought to be regarded as *family disputes*, with which none who are not members of that family have any right to intermeddle: And even when the press is employed to give publicity to the altercations which take place among the members of a particular religious denomination, we think it officious and to be regarded as justly offensive, for those who belong to other communions actively to take side in any controversy which relates only to the circumstantials, or peculiarities, of the litigating sect. It is far otherwise, however, when the contending parties come before the publick with discussions which involve any essential, or very important principles, of our common Christianity. This creates a common cause for all who name the name of Christ, because the prevalence of error in matters of fundamental importance, no real Christian can regard with unconcern, even if it should be confined to the sect in which it is advocated. But as there is always danger of its extending farther, and as it is moreover a publick impeachment of the articles of faith held by other denominations, they are directly concerned in the controverted subject; concerned to guard those with whom they are associated against being fatally misled; concerned, as responsible to their final Judge, to do all that they lawfully may, to arrest the progress of soul destroying error; concerned, in a word, to obey the inspired exhortation to "contend earnestly for the faith which was once delivered to the saints."

Now we know of nothing which strikes more directly at the very vitals of every thing which deserves to be called Christianity, than an open denial of the plenary inspiration, and the consequent supreme authority in matters of faith, of the holy scriptures; and a like denial of the proper divinity of the Lord Jesus Christ, and the necessity of the sinner's resting for salvation on the merit of his atoning sacrifice; and decrying as imaginary and unnecessary the renovating influences of the Holy Spirit. No system of religion which utterly and avowedly excludes these great principles, has any just claim to be regarded as a Christian system at all. By whatever name it may be called, it is in fact downright infidelity. Yet it is a matter of notoriety, that for some time past, the principles which have been specified, have been explicitly denied, and sometimes even treated with scorn, by a large party among the Society of Friends. We therefore not only feel ourselves at liberty to animadvert on these advocates of infidelity, but obliged in duty to do all in our power to prevent the influence and extension of their pernicious tenets.

We regard it as no evidence that the men of whom we speak are not infidels, because they pretend to spiritual illuminations and revelations. So did the Indian prophet, who not long since deluded nearly the whole of his unhappy tribe: And for ourselves, we would as soon be followers of Tecumseh as of Elias Hicks. It was indeed high time for those of the Society of Friends who have issued the pamphlet which has given occasion to these remarks, to disown all connexion and fellowship with these daring opposers of revealed truth: And in our judgment they have done well in distributing copies of this pamphlet among the members of the Convention of the Protestant Episcopal Church, and those of the General Assembly of the Presbyterian Church, who lately met in Philadelphia. Although Friends differ from these churches in regard to some of the ordinances of the Christian system, it was highly proper to let it be seen that they agree with them in the essential doctrines of the sacred scriptures—By doing this, they have saved themselves from sharing in the reproach of abandoning "the sure word of prophecy," to "follow cunningly devised fables."

The pamphlet before us is ably, temperately, and perspicuously written; although sprinkled a little with the peculiar phraseology by which Friends seem desirous that their compositions should be distinguished. After stating that the "declaration" was prepared "at a yearly meeting of Friends held in Philadelphia, by adjournment from the 21st of the fourth month to the 28th of the same inclusive, 1828," a belief is expressed that it was "important to preserve a faithful narrative of the schism which has taken place" in their society, or as they say, "among some under our name." They then take a short previous notice of the rise of their "religious society, and of the troubles which befel it during its infancy," the design of which apparently is, to show that the present troubles, afflictive and threatening as they are, should not cause discouragement, or shake their steadfastness in their "faith and discipline." The causes are next mentioned, which they say "have been operating for several years, to prepare the way for the introduction of the opinions" which have produced the recent schism. Then follows an account of the visits, teachings, and devisive measures of Elias Hicks, which we shall not pretend to detail. To this succeeds an exhibition of "doctrines, from works acknowledged by the Separatists, and which they have widely circulated for the purpose of disseminating their views:" this, it is said, is done "to contrast these doctrines with those which have been always held and professed by the Society of Friends from its rise to the present day." The doctrines of the Separatists, or Hicksites, are then stated, as laid down in their writings; and the contrast to them is chiefly made by quotations from the publications of Fox, Barclay, and Penn. It appears that the Separatists deny the plenary inspiration, truth, and authority of the scriptures; that they think the miraculous conception of the Saviour is questionable and rather improbable—that (says Hicks) "there is considerably more scripture evidence for his being the son of Joseph than otherwise;" that he was a mere man, and needing to obtain salvation in the same way as other men, and that he made no expiation for sin. But we may spare ourselves the trouble of making an epitome of Hicksite opinions. It is done to our hand in the pamphlet before us, and is as follows—

"We are not left to conjecture the opinions of those who have separated from us, respecting our Lord Jesus Christ, nor to draw our conclusions from a few isolated expressions; their views upon the subject are delivered in unequivocal terms,

and are diffused through most of their discourses and writings. By the extracts we have made from the discourses of Elias Hicks and the doctrinal publications of the Separatists, it is plain that they directly assert, That it is impossible for spirit to beget a material body—that they cannot suppose that the body of Jesus Christ was begotten of God—that before the day in which it was declared, I have begotten thee, the Son of God could not have existed—that nothing visible can be a Son of God—that he had no more light given him than would enable him to fulfil the law, the same as the other Israelites—that he was but an instrument and servant of God—that he was raised above the mere human character by the same means, and in the same manner, that every other righteous man is—that he was put upon a level with us—that God who is equal and righteous in all his ways, never can set him above us, because if he did he would be partial—that Christ was the Saviour of Jesus Christ—that we need not say that it is his spirit, but only that it is the same spirit, a *portion* of which was in him—that we come up into an equality with him—that Jesus could do no more than to recommend to the Comforter—that when he had done this, he had done his office—that he never directed to himself—that he was only an outward Saviour, a figure of the Comforter—it was the soul that wanted salvation, but this no outward Saviour could do, no external Saviour could have any hand in it—that Jesus Christ was not the hope of glory—that it is not that outward manifestation which it concerns us to have an interest in—that to suppose that all the fulness of God was in Christ, is to take him out of every other part of the world—that it is declared he was limited in knowledge, power, and action—that they believe not that he possessed the spirit of God without measure—that he was not God—that we may have access to God without any mediator—and lastly, that ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine, and asserting that the divine nature essentially belonged to him, is among the darkest doctrines that have ever been introduced into the Christian church.

On the offering of our Lord upon the cross as a sacrifice for sin, Elias Hicks remarks: "But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, *was an atonement for any sins but the legal sins of the Jews*," &c.—"Surely is it possible that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!" Elias Hicks's letter to N. Shoemaker.

He further says: "Did Jesus Christ the Saviour ever have any material blood? Not a drop of it, my friends, not a drop of it. That blood which cleanseth from all sin, was the life of the soul of Jesus." Quaker, vol. I. p. 41.

"And *there is nothing* but a surrender of our own will, that *can make atonement for our sins.*" Ibid. p. 196.

"Nothing can atone for sin *but that which induced us to sin.*" Vol. II. p. 271.

"And what are we to do? We are to give up this life [our will] to suffer and die upon the cross; *for this is the atonement for all our sins.*" Ibid. p. 272.

The statement here made is supported by quotations from the writings of the Separatists, more at large than we can afford space to quote. A farther statement is made at the close of the pamphlet, in connexion with the testimony which the Friends think it their duty to bear against the pernicious principles of the party they oppose, and with the declaration that "they cannot unite with them in church fellowship, nor own them to be of their communion." We think it proper to lay the whole of this before our readers. It is as follows—

Besides the palpable errors we have enumerated, Elias Hicks and his adherents deny that mankind sustain any loss through the fall of Adam,* asserting that children come into the world precisely in the condition he did.* They also deny the existence of any evil spirit by which man is tempted, distinct from his own propensities.† "Heaven," they say, "is a state, and not a place by any means."‡ "Belief," with them, "is no virtue, and unbelief no crime:"§ and however at times they may make high pretensions to

* See Quaker, 1 Vol. p. 183, and Phil. Ser. p. 66.

† Phil. Ser. p. 163, 166, 257, 258.

‡ New York Ser. p. 93.

§ Quaker, 1 Vol. 146.

the divine light, it is evident that the guide which they follow is their own benighted reason.

Elias Hicks says: "In those things which relate to our moral conduct, we all have understandings alike, as reasonable beings; and we know when we do wrong to our fellow creatures; we know it *by our rational understanding*—WE WANT NO OTHER INSPIRATION THAN REASON AND JUSTICE." Again: "If we *transgress against God*, or even against our fellow creatures, the *act* hath its *adequate* reward, and *it* will make us sorry for what we have done—that is we shall be losers by it, and gain nothing, for no man shall gain by doing evil." "He [the Almighty] has set good and evil before us, and *left us* to elect for ourselves." Quaker, vol. II. pp. 258–9.

As regards morality, they want no other revelation than reason and justice, and when we transgress against God, the *act* will make us sorry for what we have done, that is we shall be losers, and gain nothing. While they speak much of the necessity of divine revelation, reason is held up as the "balancing and comparing principle," by which we are to test those revelations, and decide whether they are "imprudent," or "counterfeit."* A simple and child-like reliance upon that *faith* which is of the operation of the Holy Spirit of God is thus disregarded, and the proud reason of man exalted into the seat of judgment. We need not therefore be surprised at the unsound opinions which they entertain, the contemptuous manner in which they treat the inspirations of the Holy Spirit, contained in the scriptures of Truth, and the very irreverent and unworthy sentiments respecting the blessed Saviour and Redeemer of men, with which their discourses and writings abound, as if it were a chief object, to decry the Holy Scriptures, and to degrade the Lord of life and glory.

The contrast between the Christian principles of our religious Society, and those held by the Separatists, who have adopted the anti-scriptural sentiments of Elias Hicks, must be strikingly obvious to every unprejudiced mind. The sorrowful effects of these principles in deranging the order and subordination necessary to the well-being of our religious Society, the disunity and discord produced by them in meetings and in families, have been very fully developed in the last five years, not only within the limits of this Yearly meeting, but also in many other parts. We believe it right to bear our decided testimony against such principles, as tending to destroy all faith in the fundamental doctrines of the Christian religion, and to break asunder the bands of civil and religious society. And we further declare, that as such who entertain and propagate them, have departed from the teachings of the Holy Spirit, which would have preserved them in the doctrines of Christ Jesus and his apostles, we cannot unite with them in church fellowship, nor own them to be of our communion; neither can we correspond with any meetings or associations, holding those principles, and set up in violation of the excellent order, which has been instituted among us in the unfoldings of Divine wisdom. While we believe it to be a religious duty, thus to stand forth in the defence of the gospel of Christ, against the spirit and principles of libertinism and infidelity, we have no doubt, that many who have joined in the present schism, have been led into it, by the influence of misrepresentation and unfounded prejudice against their brethren, and without a full knowledge of the principles of their leaders. For such as these, we feel deep regret and tender solicitude: and it is our fervent desire for them, and for all others who have departed from the right way of the Lord, that he may be pleased to renew the visitations of his love and light to their souls, and in his own time, gather them to the fold of Christ's sheep, where they may go in and out, and find pasture.

In contemplating the merciful extension of divine help with which Friends have been favoured from time to time, enabling them to endure many close conflicts, and to stand fast in the support of our Christian principles and discipline, we desire to commemorate the Lord's goodness, and to place our confidence in him alone, firmly believing, that as this becomes the living concern of the members of our religious Society generally, he will more and more exalt and glorify the name of his beloved Son, our Lord and Saviour Jesus Christ, in and amongst us; to whom with the Father be ascribed all honour and praise now and forever. Amen.

Signed by direction and on behalf of the Yearly Meeting.

SAMUEL BETTLE, Clerk.

* N. Y. and Phil. Ser. p. 90, 93, 208.

Discord and strife will always be subjects of regret to benevolent minds, wherever they may occur, or from whatever cause they may arise. Yet it should be recollected that truth and purity are even more precious than peace itself—"The wisdom that is from above is *first* pure, *then* peaceable." "If it be *possible, as much as in you lyeth*, live peaceably with all men," is the

Divine injunction—plainly intimating that it is sometimes *not possible*, not in our power, to do our duty and yet to live in peace. And if ever Christian duty required the better part of a religious society to sacrifice peace to a good conscience, we think the case had occurred in the Society of Friends, when the pamphlet before us was issued.

For some years past, we have, with great pleasure, observed in the yearly epistles of this Society in England, a more open and explicit recognition of some of the leading doctrines of the gospel than we had seen before. We have also remarked, in some of the other writings of the members of this society, not only a statement, but an illustration and defence of evangelical truth, that has given us much gratification. In the publications of Joseph John Gurney, with the exception of what relates to the sacraments of the Christian church and a regular gospel ministry, we know not to what we could object; and he is unquestionably one of the ablest writers of the day. In the Quaker system there are, in our judgment, two deficiencies, inseparably connected; namely, the want of early systematick instruction in religion, and a publicly acknowledged formula of faith and church order—and to these deficiencies the late disturbances, as well as several in former times, may, we think, be fairly traced. The youth of this Society, male and female, are, in many respects, well educated; perhaps, in some places, they are better educated, so far as literature and general mental culture are concerned, than those of other religious communities. But it is admitted in the pamphlet before us, that, of late at least, early religious education has been neglected. In assigning the causes of the heresy which has recently become so rampant among them, it is said—

> But one of the most fertile sources of evil, has been the neglect of many of our members, in not bestowing upon their offspring a guarded religious education; labouring to imbue their susceptible minds with the saving truths of the gospel, and habituating them to frequent reading of the Holy Scriptures. For want of this godly concern on the part of parents and teachers, many of our youth have grown up in great ignorance of those all-important subjects, as well as of the history and principles of our ancient Friends; so that many have fallen an easy prey to the cavils and sophistry of designing men, who were seeking to lead them astray, by infusing doubts into their minds respecting the truths of the Christian revelation.

For ourselves, we much doubt whether the sacred scriptures (certainly the only infallible standards of faith) will be read and regarded as they ought to be, by any description of associated Christians, who have not a digested summary of the cardinal truths of revelation, which they teach to children and youth, and regard as articles of faith, by which all the members of the association are to be discriminated. We have heard of no Bible classes among Friends; and we are persuaded that if there had existed in the Society any publickly acknowledged symbol of faith, to which an appeal might have been made, Elias Hicks could never have gone to the length he did go, before he was arrested. In the pamphlet under review, we find an appeal to the writings of early Friends, and a reference to "a declaration of faith," made by the Society in the year 1693; and beyond a question, the quotations given show, that the Separatists hold doctrines inconsistent with what is alleged from these accredited writings. But we mistake if any of these writings have been regarded by the Society as authoritative; or as containing a standard of faith and order, to which an assent of members was ever required, and by which, of course, they might be tried. We also mistake, if there have not been other writings, which have been much esteemed and cir-

culated among Friends, from which the Separatists might make quotations, which would afford at least a plausible countenance to some of their pernicious errors. Whether the late schism will lead to a supply of the deficiency to which we have thus adverted, we know not. Our chief concern is not with Quakers, but with Presbyterians—We have among ourselves a number of *no creed* advocates; and if our church needed a solemn warning to beware of them, she certainly has had it, in what has lately been witnessed in the midst of us.

Literary and Philosophical Intelligence, etc.

The Asiatic Society of London has opened communications with numerous learned and scientific bodies, from the Universities of Oxford and Cambridge to the London Mechanics' Institution, with a view to procure every species of information and assistance for promoting oriental knowledge and improvement.

Returns laid before Parliament state, that between Nov. 1826 and Jan. 1828, there was paid into the Savings Banks in England 1,391,000*l.*, and paid out 317,000*l.* In Ireland, 316,000*l.*, and paid out 148,000*l.*

An elaborate memoir was lately read by M. Cordier, before the Academy of Sciences, in Paris, to prove, that the temperature of the earth increases rapidly towards the centre; that only the external crust is cooled; but that at about fifty leagues deep, the whole mass is in a state of fusion. The largest volcano, M. Cordier considers, would be a mere bubble of this mass of liquid fire. This ancient hypothesis, thus attempted to be proved by the inductions of modern science, is stated to be widely received as probable by the French geologists.

M. F. Cuvier, in an essay lately published on the domestication of mammiferous animals, urges, that many animals hitherto useless to man, might be rendered of great service to him. After deducting all those which are too weak, or too stupid, or unsocial, or mischievous, for domestication, he enumerates others which he thinks might be employed with advantage. The seal, he thinks, might be trained for fishing, just as the dog for the chase; the tapir, which is at present destroyed whenever found, he says, would be preferable to the hog for food, with the advantage of greater size and docility; the alpaca and vicugna, would answer both as beasts of burden and for their admirable fleece, besides, being double the size of sheep; all the solipeda might be domesticated, as well as the horse or ass: the zebra, in particular, with the quagga, and the dauw, he urges, would be highly serviceable.

In a late official report, by Captain Herbert, on the geology of the Himalaya mountains, it is stated, that they present no fewer than twenty-eight peaks which overtop Chimborazo, in the Andes (one of them being 25,000 feet in elevation;) forty-four which tower above the second height of the South-American summits, and a hundred above the third. The geological formation is Gness. There is no trace of volcanos. Coal has been discovered at the foot of these stupendous altitudes.

A deposit of fossil plants, containing, it is stated, nearly fifty species, all different from any genera now known in England, has lately been discovered in a coal stratum near Scarborough.

The inhabitants of Lutterworth, have entered into a subscription for a bronze statue of Wickliff, to be erected in that town. He is to be represented with a Bible in one hand and his staff in the other.

It has been found inexpedient in practice to attempt to give to steam vessels much more rapid velocities than those usually employed, in consequence of the accelerated increase of the resistance of the water, which is as the cube of the velocity. If a twenty-five horse power give a motion of five miles an hour, it would require a two hundred horse power to give a motion of ten. By one-horse power is meant a force equal to the impulse given by 40 cubic feet of water falling through 10 feet; and so on for higher powers.

The number of Gipsies in England was estimated, sixty years ago, at 40,000, and it is not thought to have since decreased. They are every where the terror of the peasantry; and it is stated that, within ten miles of London itself, a tribute, not unlike that formerly exacted in wild parts of

the country under the name of black mail, is paid to them by farmers, to protect their property from their incursions.

An indefatigable phrenologist, M. Vimont, has been labouring six years "without the loss of an hour," and at an enormous expense, in collecting and preparing twelve hundred remarkable skulls, besides numerous casts and models. Among others mentioned, is, "that of the last man who was racked at Rouen," with many more of "the most interesting objects."

M. Arago, the French astronomer royal, lately presented to the Academy of Sciences, some specimens of sand, vitrified by lightning. Large masses of sand thus vitrified, have been found in different parts of the world.

The number of schools on the plan of mutual instruction in Denmark, has greatly increased within the last few years. At the conclusion of 1823, there were in all Denmark only 507 schools of this description. At the end of 1824, there were 1017, in 1825, there were 1707, and in 1826, no fewer than 2007.

The Russians have, in Count Alexander Pusckin, a poet, whom say the foreign Journals, they cannot unjustly compare to Lord Byron, in originality, power, genius, and immorality. When a student at Zarskozela, he composed an ode to Freedom, for which he was ordered to a distant province, by the Emperor Alexander. The Emperor Nicholas, soon after his accession, recalled the young poet, and is reported to have said to him, You possess great talents, which will soon develop themselves. Follow freely the bent of your genius, and if you find any obstructions from the censorship, come to me.

The celebrated traveller, Edward Rüppel, is on the point of setting out to Abyssinia, with the purpose of exploring those parts which have not hitherto been visited by any European. The Senate of Frankfort, by an unanimous resolution, has granted him 1000 florins of annual income, for the ensuing seven or eight years, as well in acknowledgment of his former services, as to enable him, agreeably to his wish, to continue his scientific travels and researches.

We lament to see it stated, that young Park has become another victim to African enterprise. A letter from Cape Coast Castle, to Mr. Secretary Hay, announces that he died in the Akimboo country, a little to the south-east of Accoa, some time in October.

A very complete French and Arabic Dictionary, by Ellicis Boether, late Professor of Arabic, in the Ecol Royale des Langues Orientales, at Paris, is now publishing under the patronage of Clermont Tonnère, by Cocassin de Percival.

The Rev. F. A. Cox, LL.D., is preparing a Translation of the chief works of the celebrated Massillon, to be issued in parts, at moderate intervals of time.

Religious Intelligence.

DOMESTIC.

STATISTICAL REPORT OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Prepared by the Rev. Ezra Stiles Ely, D.D. Stated Clerk of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, A.D. 1828, had under its care, *Sixteen Synods*, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. St. Lawrence, 5. Ogdensburg, 6. Oswego, 7. Oneida, 8. Otsego, 9. Albany, 10. Troy, 11. Columbia.

II. The Synod of New York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New York, 5. New York Second.

III. The Synod of New Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

IV. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondago, 4. Cayuga, 5. Geneva, 6. Bath.

V. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VI. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VII. The Synod of Pittsburgh, containing the Presbyteries of 1. Allegheny, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

VIII. The Synod of the Western Re-

serve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5, Trumbull.

IX. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Chillicothe, 4. Lancaster, 5. Athens, 6. Miama, 7. Cincinnati.

X. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri.

XI. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebeneezer.

XII. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XIII. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4. Mecklenburg.

XIV. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XV. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. Mississippi, 4. North Alabama.

XVI. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Harmony, 6. Georgia, 7. South Alabama.

The foregoing 16 Synods comprehend 90 Presbyteries, under whose watch and government, are returned *Twelve Hundred and Eighty-Five* ordained Ministers; 194 licensed preachers; 242 candidates for the gospel ministry, who are pursuing their studies; 1968 churches; and 146,308 communicants, of whom 15,095 were added the last year, on examination, or by certificate. If we subtract the communicants removed by certificate from one church to another, and those removed by death, we shall find the actual increase of communicants in the year ending May 1st, 1828, to be 11,023; and the actual increase in the year ending May 1st, 1827, amounted to 7793. The increase of the last year was greater than in the year previous, by 3230.

The adults baptized the last year were 3389; and the infants 10,790; making a total of 14,179 baptisms; which exceed those of the year ending May 1st, 1827, by 785.

From *six Presbyteries* no returns have been made this year, of additions to the church, baptisms, and pecuniary collections. In the eighty-four Presbyteries which have reported, are included several hundred churches which have made no returns, last year, to their respective Presbyteries.

The funds collected and reported, are $23993 59 for missionary purposes; $2851 36 to defray the travelling expenses of commissioners to the General Assembly; $516 13 for the clerk hire, and other contingent expenses of Presbyteries; $3353 69 in aid of Theological Seminaries; and $8023 29 for the education of poor and pious youth who have in view the gospel ministry.

The vacant churches actually returned are 591; but we may safely say, since six Presbyteries are not brought into the account, that there are now 636 churches, duly organized in our connexion, which have neither pastors nor stated preachers; nor any but occasional missionaries to break unto them the bread of life. Our licentiates and candidates amount to no more than 436 persons; so that were they all actually settled in our vacancies, 200 congregations would remain destitute of spiritual guides. Before, however, our candidates can be fitted for, and introduced to their work, new congregations will be multiplied more rapidly than preachers; unless our lamentable deficiency in the number of our labourers should discourage their organization in the Presbyterian form. Of our ministers, 226 supply 502 churches; being intrusted with from two to four each. Of our ministers, thirty are pastors of congregational churches, not under the care of any Presbytery.

GENERAL ASSEMBLY'S MISSIONS.

New York, July 28th, 1828.

To the Executive Committee of the Board of Missions of the General Assembly.

Brethren—

In prosecuting my agency, I preached on the 20th of July, in the Presbyterian Church at Cold Spring, Cape May county, New Jersey. This seemed to be a suitable time for visiting that place, on account of the many strangers collected there at the season for bathing, who might, through a divine blessing, be excited on the subject of the Assembly's Missions; and carry some new and favourable impressions into the congregations to which they belong. It was deemed inexpedient to solicit any *subscription* in the Church at present, in consequence of the commendable effort which they made a few weeks since, to assist the missionary operations of a society in New Jersey, by pledging themselves to pay nearly $800 dollars. This congregation has also within a few years removed their old place of worship, and erected a new, handsome, brick edifice; the expense of which induced them, for some years past, to omit the annual mis-

sionary collection. The members of session, however, resolved at my suggestion, to recommend the taking up of this contribution; and accordingly, after I had preached on the occasion, the gifts of the people were received. On the Monday following the Rev. Alvin H. Parker, the pastor, who enters with spirit into the benevolent operations of the day, and has proved, under God, a great blessing to the people of his charge, paid to me the amount of $23.10. Subsequently Mr. Enoch Foster, one of the Elders of the Church added 1.00; informing me that he did not wish to enrich himself by sending strangers to Church in his waggon on the Lord's day; and the dollar was the sum received in that way. You know, that the persons who visit the Capes of Delaware, for the purpose of sea bathing and recreation, are dependent on the inhabitants to carry them a distance of four miles to Church. Usually they received from $1.00 to $1.50 for taking five persons to and from the place of worship. I had proposed that each owner of a waggon should give fifty cents to the Board of Missions; and I believe most of them who were present complied; but Mr. Foster and Mr. Edmonds well judged afterwards, that they and their neighbours ought to give double that sum, or the whole of their profits for a species of labour which is not only lawful, but highly proper, on the Sabbath. It occurs to me to suggest, that hereafter every conscientious farmer at Cape May should consecrate to religious charity whatever he may receive for transporting the visiters at the Capes to Church; and such a measure, if adopted, would average at least $15.00 per Sabbath, for eight weeks in succession, and yield $120.00 to the cause of religion. In this way of proceeding, if they labour on the Lord's day, it will be in a case of necessity and mercy, and for the profit of the Church of Christ. During my short stay at Cape Island, I preached at two funerals, and twice on the Sabbath.

One of the funerals was that of Mr. Matthew Whilldin, who died at about 87 years of age, and had been an exemplary elder; and, indeed, under God, a father of the congregation, for half a century. The *advice* of this truly good man nearly amounted to law throughout Cape May county; which had frequently selected him as delegate to the House of Representatives and to the Senate of his State. About thirteen years ago, he experienced such a state of mind as afflicted the pious poet Cowper for many years; and in a season of despair he attempted to hang himself in his garret. He remembered, however, that in the moment of swinging himself off, he cried out, even when erroneously believing he had committed the unpardonable sin, "God be merciful to me a sinner;" and strange to tell, in the very moment of suspension, the halter, of the common size for securing a horse, was torn asunder by his weight. For some months after this temptation and deliverance, his sense of his sin against God would not permit him to occupy the seat of the eldership, or lead in social worship. After his restoration to his right mind, he became, and continued, to the end of his life, a more active and useful elder than he had been before. In allusion to this period of his life, he said to me, in his last illness, "I have endured many severe trials in life," having buried the partner of his youth, a favourite son in the bloom of his manhood, and several other children; "but none of them, nor all of them, could be compared to a sense of God's displeasure; to the hidings of his face." He was kicked by a vicious horse, which some knave had imposed upon him as gentle, and suited to an old man; and with the bruise and fracture of his leg he suffered much; but he opened not his mouth in repining. All was peace and joy in the Holy Ghost with him; so that he had no choice of his own whether to live or to die.

His last will exhibits such integrity as is rarely to be met with in our depraved world; and such as merits for him a distinguished place in the company of those of whom the world was not worthy.

A guardian had sold the farm of an orphan boy. Mr. W's only surviving son had bought that farm, for ready cash, for less than it was worth; and the guardian having received the orphan's money had expended it, and become insolvent. What now does this incorruptible Presbyterian elder? He bequeaths his own house, and the best half of his farm to this orphan boy; on condition that when of age according to law, this orphan shall quit claim in favour of his son, to that very property which he had purchased of the insolvent guardian: but should the orphan boy refuse to confirm that title, and choose to recover to himself by course of law the inheritance of *his* father, then Mr. Whilldin grants the homestead to his own son; being determined that the orphan should not suffer by his child, even though the innocent occasion of his being rendered pennyless.

This brief biographical sketch of one of our elders will not prove, I trust, unacceptable; even if it should be thought somewhat irrelevant to my agency.

Yesterday, the 27th of July, I preached on the subject of our missionary operations in the eighth Presbyterian Church in this city, which is under the pastoral

care of the Rev. Dr. Rowan. He cordially co-operated with me in promoting the fifty-cent contribution throughout our communion; and after the blessing was pronounced, recorded his own name and that of his wife on our list; being followed by his elder's and a hundred subscribers, of sums from fifty cents to five dollars. His session purpose to prosecute the business.

In the afternoon of yesterday, I preached in Canal Street Church, which is under the pastoral care of the Rev. R. M'Cartee: who promptly and cheerfully seconded my efforts. He was followed by males and females, the old and young, the rich and poor of his congregation; and we may expect fifty cents for each of the 552 communicants in his flock.

In the evening I presented our claims to a general co-operation from all the members of the Presbyterian Church in the United States, to the Laight Street Church, under the pastoral care of the Rev. Samuel H. Cox, D. D. He received me as the General Agent, with great kindness; and with his characteristic frankness, told me that his congregation cheerfully contributed to the Commissioner's fund from a regard to the importance of our General Assembly; but had not given any thing to our missionary fund, from ignorance of our operations and necessities, and from a belief that their funds for missions could all be employed to more advantage in some other way. He was willing, however, to know the truth, and have his people know it. I believe that this candid brother, and his session are now satisfied, that our Board has been the means of organizing hundreds of Churches; and ultimately of supplying hundreds of them with pastors; and I am greatly in error of opinion, if *the Laight Street Church* will not hereafter do as much for us as any other church in the city; while for foreign missions, and especially the American Board of Commissioners, its members are doing more than any other congregation in America.

My aim, at present, is not so much to obtain present donations, as to excite an intelligent, spirited determination to labour together with our Board in the missionary cause; that thus in the information and right disposition of our fellow communicants we may have our best permanent fund.

I have received, of the Middletown Congregation, Delaware Co. Pa. $20.00 towards the support of their stated supply, Mr. Robert M'Cachren, and paid the same to him. In my own congregation I have received from widow Tabitha Earl, and widow Ann Mills, 50 cents each; from Mr. John Brown $1.00; and from collection at the monthly concert $5.50. Of the members of the Rev. John H. Kennedy's congregation in Philadelphia, Col. Conrad Hanse for himself and wife and daughter Mrs. Sarah Hunt, has paid $1.50.

In Dr. Rowan's congregation, he paid me in advance for this year's contribution for himself and wife $1.00; Mr. Charles Oakly paid $5.00; Mr. John Walker for himself and four members of his family $2.50; two members not named, $1.00; a friend of the cause 50 cents; Mr. Thomas Reed for himself and wife $1.00; and each of the following persons 50 cents each; viz: Messrs. Ebenezer Burrill, John Cowan, Stephen Myers, Jacob G. Dyckman, Robert Halliday, John Haught, A. Carhart, ——— Cole, James Chambers, and J. Belshaw.

I remain your brother, and agent,

EZRA STILES ELY.

FOREIGN.

From the Missionary Herald.

BOMBAY.

EXTRACTS FROM COMMUNICATIONS OF THE MISSIONARIES.

Joint Letters.

It is stated by the missionaries, that, in January, 1827, they printed a report of their labours and progress, and forwarded several copies of it to the Corresponding Secretary, which have not, however, been received. The written communications have in consequence been brief. Several extracts are subjoined. And, first, from a joint letter, dated March 9, 1827.

Much time and pains are bestowed on the revision of our Mahratta New Testament preparatory to another edition. We have sent into various parts of the country to obtain from Europeans and natives remarks on the former edition, and they have been received from several sources, especially from our brethren of the Scottish mission, and are expected from others.

We have felt ourselves obliged to excommunicate the young man Manuel, whom we had received into our church. He seems now much dejected, is out of health, and manifests some favourable, but not satisfactory, signs of penitence. He has not fully connected himself with the idolaters, his friends. We pity him, mourn for him, and desire divine mercy in his behalf.

Samuel, the Jew, (or rather Israelite, for his people here call themselves after Israel, and not Juda,) employs what time can be spared from that occupied in the inspection of the girls' schools, in studying Hebrew. The Madras Society's

school here for teaching the Jews Hebrew, like their others in Cochin, is in a prosperous state, under the care of Mr. Sargon, a converted Jew. But, in regard to this school, we are sorry that their vernacular language, the Mahratta, is so little attended to. Their teacher not being a native of the Mahratta country, understands even Hindoostanee but imperfectly.

Since our report was printed, one of us has been to attend Rev. Mr. Lillie (missionary at Belgaum,) who was out of health, on his return hence as far as Goa. The Mahratta language, with very slight provincialisms, is spoken even considerably beyond Goa. In returning, about thirty towns and villages on the coast, many of them never before visited by missionaries, were invited to embrace Christ as the only Saviour; and more than two thousand Tracts and portions of Scripture were distributed among persons who received them with great eagerness. Several of these places are large and populous, offering infinitely important fields for missionaries. Perhaps nearly as many other places, where this language is spoken, lie along northward on this coast. And a country, filled with such places, stretches 400 or 500 miles into the interior. We sigh for these millions of souls. We call for heralds of salvation.

While our own mission is so reduced, we greatly rejoice to know, that there are eight other missionaries, who labour more or less in the Mahratta language. Some of these, with one of the Surat brethren and ourselves, have been permitted to enjoy a second annual meeting. And though no convert, during the past year, had been received from among the heathen, yet evidence was exhibited that the Gospel is gaining some degree of influence among the heathen, and here and there a trophy among Europeans. We were also much refreshed by familiar consultation and sympathy, and by the united religious services in which we engaged.

A few months since, we enjoyed a visit from two of our Ceylon brethren, and heard from their own lips the recent triumphs of the Gospel in that island. On the 10th of October last, Mrs. Frost was married to the Rev. Mr. Woodward of Tillipally, and on the 19th of the same month, Mrs. Nichols was married to the Rev. Mr. Knight, of Nellore. Soon afterwards they left us, and we have since heard of their safe arrival and agreeable situation in those missions. Mr. and Mrs. Woodward had a perilous voyage, but escaped with their lives and a part of their baggage.

Extracts will now be made from a joint letter written nine months later than the one quoted above, that is, about the middle of December last.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Mahratta and English. Our own little number, and two soldiers who live near us as pensioners, and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no farther intelligence from our absent member Kaderyair, and the excommunicated Manuel has not been reclaimed. Omar, a tanner, of whose piety we had and still have some hope, was publickly baptized in June last: but having been induced to believe, that by refraining from any publick profession of Christianity at present, he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbours, in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the publick worship of God. He is, therefore, under our censure, and we have used with him every means of discipline except that of publick excision. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practise some of the more private duties of Christianity.

The second edition of the Mahratta New Testament had advanced in the press as far as the middle of Luke. A second edition of 10,000 copies of the Mahratta Tract, entitled "Scripture History," was about being issued; also an edition of Watts' Catechism, in the Mahratta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for Promoting Christian Knowledge.

During the past year, 1,500 portions of the Scriptures, and 7,350 religious Tracts, in the Mahratta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee's Tracts were circulated by the mission, and about 200 of Guzerattee Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindoostanee language.

The number of Schools under the care of the mission, was 26—sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary

at Tannah, and also to the reduced number of the missionaries, and their various and oppressive cares.

The following remarks *on specifick appropriations for the support of schools*, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all specifick appropriations of this kind, the writers proceed:

In regard to those who contribute for the support of particular schools, we earnestly request them not to expect communications from us respecting those schools, as more urgent duties press heavily upon us. We must also observe, that we cannot be very precise in our appropriations. The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes. We must presume that donors to any one of our objects, are friends to all of them; and that, desiring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage beforehand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. We believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion which circumstances shall from time to time require, and in such manner that they may all conspire in the highest degree to build up the Kingdom of our Redeemer in this country.

Our number of *charity scholars* remains the same as when we last wrote; and we do not consider that our duty at present requires an increase. If we preach the Gospel, and avail ourselves of the powers of the press, we must be absent from our houses a considerable part of the time; and if our wives superintend schools for native females, they must also be absent a portion of every day. We cannot, therefore, pursue the object of educating children in our families, without neglecting objects of greater promise.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Allen, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches will immediately furnish. Places vacated by death, and perishing millions around us who have never heard of the Gospel, are continually calling for labourers.

It is stated in this communication, that Mr. Fyvie, of the Surat mission, was expected to return to England on account of impaired health, and that Mrs. Salmon, of the same mission, died in June, 1827. The Scottish mission, south of Bombay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at Belgaum, had been cheered by five hopeful converts in consequence of his labours. Mr. and Mrs. Chater, of Colombo in Ceylon, were at Bombay at the date of the letter, on account of the illness of Mr. Chater. He had spent twenty-two years in India.

Letter from Mr. Allen.

Mr. Allen and his wife arrived at Bombay in the Milford, on the 27th of November, after a voyage of forty days from Calcutta. The commander of the Milford permitted a religious service to be held on the Sabbath, and as part of an English regiment was on board, a considerable audience attended. After having spent about twenty days at Bombay, Mr. Allen wrote to the Corresponding Secretary as follows:

We find the mission in a more encouraging state than we expected. Indeed I can hardly conceive of a more inviting field for missionary labour, than is now open before us in this place. The English people appear to feel considerable interest in our operations, and have contributed liberally for their support. The late governor, Mr. Elphinston, gave a donation last year of 500 rupees for female schools. Liberal contributions were also made by other individuals, so that above 2,000 rupees were raised in a few days for the support of free schools under the superintendence of American missionaries. Small donations are also occasionally sent to us, sometimes without any direction in respect to their appropriation, and at other times for some specifick object. The Company's chaplains in Bombay are evangelical men, and are decidedly in favour of missionary operations. A very great change is evidently taking place, not only in this place, but throughout India, in respect to the practicability and duty of enlightening and christianizing the native population.

The Bombay Missionary Union held its third annual meeting in this place last week. The missions represented by delegates were, the Surat mission, of the London Society, the Tannah mission, of the Church Society, the Bankote and Hurnee missions, in the Southern Concan, of the Scottish Society. Mr. Taylor, of Belgaum, did not come to the meeting, but sent a report of that mission. The meeting of the Union continued three days, and, judging from what has past, it seems likely to prove an anniversary of

much interest. The intelligence communicated from the various missions was of an encouraging nature. While the delegates from the respective missionary stations were in Bombay, a Tract Society was formed, which is to be auxiliary to the London Tract Society. The object of this Society is the distribution of Tracts in the Mahratta language as extensively as possible, and the principles on which it is formed secures the co-operation of all the missionaries on this side of India for this purpose. Several letters, in former years, had passed between the American missionaries and the Secretary of the London Society, on this subject. In this correspondence the latter urged the formation of an Auxiliary Society, encouraging us, in case it should be formed, to expect assistance from them. Thus far the attempt has succeeded much beyond our expectation, and we hope it will prove to be an institution of extensive usefulness.

The English boarding school was given up, and the scholars dismissed, some time ago. It is not likely to be resumed again.

A teacher of one of the female schools died a few days ago, who gave us some reason to hope she had experienced a change of heart. For more than a year past, she appeared to be an earnest inquirer after truth, and obtained considerable knowledge of Christianity. About four or five months ago, she was affected with a pulmonary complaint, from which she never recovered. During her sickness she was frequently conversed with on her spiritual state. She expressed her firm belief in Christianity, and her reliance on Christ for pardon and eternal life. She continued to do the same through her whole sickness, and appeared calm and resigned in view of death. She said her only hope was in Christ, and that her prayers were daily offered up to him. When her dissolution drew near, and her friends began to despair of her recovery, they assembled around, and called upon their idols to save her. Her strength was so much reduced, that she could say but little. None of us were present when she died, but her friends tell us, that she expired saying, "Lord Jesus, receive my spirit."

I have only room to add, that all the members of the mission are in good health, and are happy in pursuing their labours of love, among these thousands of idolaters.

I know nothing of special interest at this time, in the circle of our labours. That part of the population, who have shared the instruction of the missionaries in years past, have acquired considerable knowledge of Christianity, and are evidently becoming less attached to idolatry, though few appear disposed openly to renounce it, and embrace the religion of Christ. We hope we shall ever be remembered in the prayers of our American brethren, and that they will yet have occasion to rejoice over many converted heathen, in this mission.

I am, dear sir,
Yours in the Gospel,
D. O. Allen.

SANDWICH ISLANDS.

(*Concluded from page* 285.)

Execution of salutary Laws.

July 13.—The people assembled early this morning on the beach, to see inflicted the penalty of a law, which was proclaimed at this place by Kaahumanu, and which I mentioned in my journal nearly two years ago. Until within a few months, this law has been entirely disregarded both by the chiefs and by the people. Indeed there have been two chiefs of distinction, who have stood in the way of all law for the preservation of morality. Several months ago, a noted thief at Oahu was sentenced by Karaimoku, and Kaahumanu, and other chiefs, and put on board a vessel in irons for transportation to the island Kahurawe. The vessel arrived at Lahaina, and by a chief here the convict was taken out, and has had his liberty ever since. But that chief God in his providence has seen fit to remove by death. A few days ago a female arrived here in irons, under the same sentence, though not for the same crime, as the thief who was liberated. She had not only broken a law of the chiefs by devoting herself to the most infamous practices, but had also, both publicly and privately, expressed her contempt of all law, and that too after she had been frequently counselled by Kaahumanu, and as frequently promised reform. She had declared, that she would persevere in her iniquity, even though the chiefs should inflict the utmost penalty of the law. Last evening a council of the chiefs in Lahaina was summoned to meet this morning, and a crier went through the village inviting all the people to be present. Early in the morning, the council met, and the people assembled, and the two convicts mentioned above were brought forward.

The chiefs then unanimously expressed their approbation of the sentence that had been passed upon them by the chiefs at Oahu, and declared their determination to punish all who should be guilty of like crimes. They then called the governor of Kahurawe, to whom they committed the criminals, charging him to keep them

safely; at the same time telling him, that if they escaped from the island, he would be called to account for it.

They also called on all the people to be witnesses of their determination to stop the former iniquitous practices of the islands, and assured them that they should persevere in the new course which they had adopted. The convicts were then, in presence of the people, ordered to the canoes, and the multitudes dispersed.

The effect which their proceedings will have on the minds of the people, is yet to be learned, but it can scarcely be otherwise than beneficial.

Death by a Shark.

14. At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late. The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her, and endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people, perhaps one hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim heard him screech, and perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore, and those who were standing on the beach saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two, by the shark, just above the hips, and the lower parts together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurrences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

16. Received an invitation to attend a public dinner at the new house of Hoapiri. The practice of a formal dedication of houses, has been introduced here from the Society Islands. The manner of doing it is by giving a dinner, and the guests, while at the table, make speeches or exhortations on some religious subject. Sometimes there are not less than ten or fifteen addresses, which occupy two or three hours. I have not said any thing to encourage this practice, for I have thought that the minds of most of the people seemed more directed to the *dinner*, than to the addresses.—*Miss. Herald.*

COLLECTIONS FOR MISSIONARY PURPOSES, AT THE MONTHLY CONCERT OF PRAYER.

In the Presbyterian church of Princeton (N. J.), there has been collected, at the monthly prayer meetings, since the latter end of the year 1821, the sum of $520.20, for missionary purposes. The session of the church, have from time to time, appropriated the money thus raised, to different missionary societies. The United Foreign Missionary Society while it was in operation,—the New Jersey Missionary Society,—the Female Missionary Society of Princeton, with some

others, have received aid from this fund.

It appears from the above statement, that the congregation of Princeton, in about six years, have contributed at the monthly prayer meetings alone, a sum sufficient to support a missionary for one year. Every six congregations, contributing in a similar manner, would be able to keep one missionary *constantly* employed. There are 1968 churches under the care of the General Assembly. On the supposition that each of these made collections for missionary purposes, at the monthly concert of prayer, equal to the one above named,—then, the Presbyterian church in the United States, would be able from *this source alone*, to keep constantly in the field, *three hundred and twenty-eight missionaries.*—Deduct one-half for vacancies and feeble congregations, and there remain 164 missionaries who might be supported in the Presbyterian church from the contributions at the monthly concert alone.

These calculations are made on the supposition that the salary of a missionary should be between four and five hundred dollars per annum.

Princeton (N. J.), July 19, 1828.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent fund	$87 50
Of Anthony Kennedy, Esq. per Rev. Thomas J. Biggs, six months' interest on his scholarship	75 00
Of do. per do. one-half of the principal of do.	1250 00
Amount received for the Seminary	$1412 50

Received also for the Board of Missions, viz.

Of Rev. John H. Kennedy, collected at the monthly concert prayer meeting in the Sixth Presbyterian Church	10 00
Of Rev. Henry R. Wilson, per George W. Blight, Esq., from Shippingsburg, Pa.	6 00
Of Rev. Dr. Green, a donation from R. C.	5 00
Amount received for the Missionary Fund	$21 00

And for the French Protestant Church in New Orleans, viz.

Of Rev. Dr. J. J. Janeway—the Administrators of Silas E. Weir, Esq., deceased, and of Mr. Thomas Elmes, each $50	150 00
Of Samuel Richards, Esq.	30 00
Of Rev. Dr. Thomas H. Skinner and Wm. Brown, Esq. each $20	40 00
Amount received in July	220 00
Received in June and reported	410 00
Amount of the subscription paper, except $20, which is payable in N. Orleans	630 00
And the collection in November last, in the Second Presbyterian Church, also reported	117 35
Total for the French Protestant Church in New Orleans	$747 35

View of Publick Affairs.

EUROPE.

The last advices which we have seen from Europe are by the way of Canada, to the 24th of June—But although the present period is one of great expectation, and even great anxiety, throughout the civilized world, the last month has offered us but little news of importance, of which to present a summary to our readers.

Britain.—A new ministry is again formed, under the Duke of Wellington as premier—It seems very uncertain, however, whether those in office will long retain their several stations. No ministry in Britain is likely to be stable, without an able and eloquent leader in each house of parliament; and in neither house, has the present ministry such a leader—at least not one of the first order. A bulletin was published, during the month, in the London papers, and found its way into those of this country, announcing a sanguinary battle between the Russians and Turks. It proved to be an entire fabrication—not, as we at first supposed, of the London stock-jobbers, but of some news makers in Germany. The resolution favourable to the claims of the Roman Catholicks, which had been adopted in the Commons House of Parliament, was ultimately thrown out by the lords—The majority on this important question was 45—less than on some former occasions. We think it will ere long command a majority in both houses. The corn law is in progress, but not passed. Complaints have been made in Parliament, and explanations given, relative to numerous captive Greeks taken from the Morea, and sold as slaves by the Arabs and Turks; and it is stated that measures are taken to reclaim them. Admiral Codrington has been superseded in the command of the Mediterranean squadron, by Admiral Sir Pultney Malcom. It appears that the blockade of the ports in Greece, by the combined fleets, had not been sufficiently rigorous. It is stated in the last accounts, that the ambassadors of the allied powers will shortly meet at Corfu, and insist on the intervention of Turkey to allay the troubles of the Morea.—That if necessary compulsion would be used, and that for this purpose both English and French troops would land in the Morea.

France.—We mentioned last month that the French armies were to be augmented to a considerable extent. This, it appears, has been done, and is still doing, by a rigorous enforcement of the conscription law, without even the privilege of providing a substitute. We are surprised at this—and shall be still more so, if the government is not obliged ultimately to abandon this most obnoxious method of recruiting its armies. It is said that already "all the print shops are filled with characteristick representations of Napoleon, his marshals, and his army." A motion made in the Chamber of Deputies by M. Labbey de Pompieres, "that the Chambers do accuse the members of the late ministry of the crimes of peculation and treason," was unanimously adopted on the 14th of June, and a commission appointed to report upon it.

Portugal.—The last accounts from Portugal represent Don Miguel and his agents as arrested in their course of perjury and tyranny by their own precipitancy and injustice. They dismissed seven colonels of regiments at Oporto, with a view to replace them by their own adherents. One colonel, however, Pereira by name, refused to give up his commission, affirming that he received it from Don Pedro; and before his regiment he declared against the existing usurpation. The soldiers answered by *vivas*, and the seven regiments at Oporto followed their example, and reinstated the constitution of Don Pedro in that city and its vicinity. The greater part of the military in other parts of the kingdom had followed, or were likely to follow, in the same course. A constitutional junta, moreover, had been formed at Oporto, which the Portuguese minister at the British court had recognised as possessing the only legitimate authority existing in Portugal. On the whole it appears that the wretched Don Miguel is deserted on all sides. He has quarrelled with, and drawn his sword on his mother, who is said to be ill in consequence of his abuse—A barber, whom he had made a baron, had to interfere in this quarrel. He has also ill treated his sister—has become intemperate—is fearful of being poisoned, and is suspicious of all who approach him. In the mean time the kingdom is in the utmost confusion, and all national concerns are neglected. Well did an inspired monarch say—"Wisdom is better than weapons of war; *but one sinner destroyeth much good.*"

Greece.—We have little recent information from Greece. It appears that the donations of food and raiment sent from this country to the starving and naked popula-

tion of this unhappy country arrived most seasonably, were faithfully applied, and have produced a partial and temporary relief. It is also stated that their new governor, Capo d'Istria, is exerting himself with some success in reducing the distracted affairs of the country to system and order—It is said that some schools are established. Ibrahim Pacha is still in the country, but appears to do little beside act on the defensive. It is said however in an Italian paper of May 22, that General Church and a large body of Greeks had been defeated near Missolonghi. There is good evidence that whatever neglect there may have been heretofore, at present Modon, Coronea, and Navarino, are closely blockaded by the allied squadrons—Since writing the foregoing, we have seen an article which states, that the Greeks were marching against Athens, and were not far distant from it—That not more than 400 troops occupy the Acropolis, and that there is no other Turkish force in Attica.

Turkey.—The following article from a publick paper appears to give the best summary of the most recent intelligence from Constantinople.—"The passage of the Pruth by the Russians had been known in the capital on the 13th. The Divan had immediately an extraordinary meeting, which was renewed daily till the 18th, when war was announced by proclamations in all the market places and mosques. Orders were issued for a general arming; the troops in the capital were sent in the direction of the seat of war, and a communication was made to the European Ministers, requesting them to inform their respective Courts, that the Porte, 'was going to try the fortune of war in defence of its incontestable rights, and that it would rather perish than submit to have law dictated to it, as long as it had arms in its hands.' By another proclamation the Faithful have been ordered not to give or receive quarter in the approaching contest."

Russia.—An extraordinary supplement to the St. Petersburgh Gazette of the 24th May, contains a report from the theatre of war, dated 16th May. Bucharest, the report states, was occupied on the 12th, by the vanguard of the 6th cavalry corps. The rapidity of the Russian advance, saved the capital of Moldavia from the ruin which threatened it. The fortress of Brailow, was invested on the 11th; on the 16th the heavy cannon arrived, and on the 17th the Grand Duke Michael, to whom the siege was specially intrusted, arrived. It is not thought that it can hold out long, as the place is weak. No action of any importance had taken place up to the date of the report, which is made by Gen. Wittgenstein. So much for the authenticity of the first bulletin. A letter from Odessa of the 28th of May, received at Berlin on the 4th inst. is equally decisive. Up to that date the Danube had not been passed, on account of the swollen state of the river.—The Emperor and Empress arrived at Odessa from Bender on the 29th. His Majesty had been three days at Brailow, whither he intended to return on the 27th. The Prussian States Gazette of the 6th inst. states on the authority of later accounts that the suburbs of Brailow had been taken, and that the Danube would shortly be passed.

From Asia and Africa, not an item of intelligence, worthy of record, has reached us during the past month; unless it be that Dr. James, the successor of Bishop Heber, has safely arrived in India.

AMERICA.

The newly formed states in the southern part of our continent are, without exception, in a very unsettled and agitated state.

Chili.—A plan of subscription has been proposed in Chili, for the purpose of bringing out German emigrants to that country.

Buenos Ayres—is strongly blockaded by the Brazilian fleet, and some apprehensions were entertained, at the last accounts, of an attack on the city. The blockade notwithstanding, vessels frequently arrive at and depart from the port. Yet all foreign articles are enormously high in price. The prospect of peace occasioned a fall in prices, which caused many bankruptcies, and greatly embarrassed commerce. That prospect had nearly vanished: but perhaps it will be brightened by a victory of some importance, which the republican troops under General Rivera had obtained over the emperor's forces, in the Banda Oriental. The capture of seven towns in what is called "the Province of Misions," is officially announced; yet the number of prisoners is small.

Peru.—Lima, the capital of this republick, has suffered by one of the most tremendous earthquakes which has been known for a number of years—It occurred on the 30th of March; and although the main shock lasted only for thirty or forty se-

conds, it prostrated many buildings, and injured all in the city. The walls of some of the large churches, six and nine feet thick, were rent from top to bottom. Thirty dead bodies have been dug out of the ruins of houses, and others it is supposed will yet be discovered. The injury done to the city is estimated at six millions of dollars. A new constitution has just been published for Peru, highly republican in its provisions; but the country is represented as in a deplorable state.

Brazil.—On the 11th of June, a very serious disturbance took place at Rio Janeiro. It arose from a German sentinel not paying the usual military honours to a Brazilian colonel, who passed him in an undress, which prevented a knowledge of his rank. The colonel nevertheless considered the neglect as an insult, and caused the sentinel to be punished with 200 lashes, which in the execution amounted to 400. When this came to the ears of the foreign troops, already dissatisfied on account of a deficiency in pay and rations, they were highly exasperated, and revolted, their officers excepted, in a body—The most of them had been disarmed two days before, in consequence of a mutinous disposition which they had manifested. They were attacked by the Brazilian troops, and 300 killed, and the remainder taken prisoners. One regiment of German troops, however, who it appears had retained their arms, marched to the palace, from which the emperor fled. Two other regiments, Irish and German, got possession of a fortress, well supplied with arms and ammunition. The emperor applied to the British and French ships of war in the harbour for the aid of all their marines; and with these, and his own troops, he got possession of his palace and forts. The Irish troops, to the amount of 700, are to be sent home. The Germans have consented to remain, on an assurance of redress of grievances. What effect this occurrence will have on the war which the emperor is waging, remains to be seen. If the foreign troops had all retained their arms, he would probably have either been killed, or been made a prisoner himself.

Colombia.—The congress of Ocana has been broken up without forming a constitution, or doing any thing of importance. It appears there were two parties, one governed by the counsels of Santander, the other by those of Bolivar. Santander's party was the more numerous, yet not numerous enough to form a constitutional majority without the presence of some members of the other—In these circumstances, Bolivar's party, in order to defeat measures which they disliked, withdrew from the house. They were summoned to return, but refused; and then the rest adjourned. The city of Bogota has declared Bolivar supreme chief, and placed all authority, civil and military, in his hands. Whether the rest of the republick will follow this example remains to be seen.

Mexico.—The affairs of this great republick, although not in an entirely settled state, appear at present to wear a more promising aspect than those of any of her sister republicks.

Central America.—A recent arrival at Baltimore brings the agreeable intelligence from Omoa, that on the 4th of June a treaty of peace was concluded between St. Salvador and Guatimala.

United States.—In the course of the last month, certain violent proceedings have taken place in the southern portion of the American Union, chiefly in the State of Georgia, calculated to produce the deepest regret in the mind of every real friend to his country. The avowed cause is dissatisfaction with the tariff law, passed at the last session of Congress; and non-intercourse with the states that favoured that law, and even a separation from the Union, is threatened. We hope the parties concerned in these measures, will, for their own sake, as well as for the honour of their country, speedily correct their error. Surely the citizens of the United States have not yet to learn, that the fundamental principle of republican government is, that the majority must govern. If the tariff law operates unequally, who can believe that the evils thence arising are a hundredth part equal to those which must be produced to all concerned, if the measures to which we have alluded should be carried into effect. But we cannot believe that they will—There is too much reflection and good sense in our fellow citizens of the south, to justify a serious fear on this subject.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIV.

(*Continued from p.* 339.)

The next clause of our Catechism states, that believers "shall be openly acknowledged and acquitted in the day of judgment"—The day of judgment will immediately succeed to the resurrection.—Of this day I have spoken, generally, in a former lecture; and do not mean again to go into a particular description of the circumstances of it, further than is necessary to illustrate the answer before us. It will be a day of unutterable vengeance and terror to the wicked; but a day of complete redemption and of holy joy and triumph to believers. They shall then be "openly acknowledged and acquitted."—That is, Christ shall then *openly*, before the assembled universe, own or *acknowledge* these for his chosen people, and as the blessed of his Father, for whom the kingdom of heaven is prepared.

In like manner, he shall *acquit* them; that is, he will not only vindicate them from all the calumnies, slanders, and aspersions, which have been cast upon them in this world, and "bring forth their righteousness as the light, and their judgment as the noon-day;" but he will publish a declarative pardon of all their sins: For it is one thing to *forgive*, and another to *publish* that forgiveness. In this life, when believers are justified, on their union with Christ, they are indeed acquitted before God, from all the demands of the law: But as to men, this is done secretly; it is unknown to them; the whole transaction is out of the view of the world;—nay, it is sometimes not known even to believers themselves. But at the day of judgment, there shall be an open *declaration*, before God, angels and men, pronounced in the most publick and solemn manner, that each of these believers is justified by God:—That he has acquitted them from the sentence of condemnation; that for the righteousness' sake of Christ, imputed to them and received by faith alone, all their sins have been pardoned; that they are accepted as righteous in his sight, and are entitled to an eternity of happiness. This will be done for the greater display of the grace and glory of God; for the greater comfort and honour of the saints; and for the greater shame and confusion of their enemies, and the enemies of God. To afford a suitable occasion for this publick declaration and manifestation of the goodness of God in the redemption of his people; to exhibit their true character, and acknowledge and

honour them as his, before angels and men; and to expose the wicked in their true character, with equal publicity, and clothe them with ineffable shame and contempt—these seem to be some of the chief purposes for which the day of judgment is appointed.

It is added in the answer before us, that after the judgment, believers shall "be made perfectly blessed, in the full enjoying of God to all eternity."

To be perfectly blessed is to be entirely free from all pain or uneasiness, and in full possession of all the happiness of which the soul is capable;—and this, we are assured will be the happy lot of all who shall be acquitted in the final judgment. Not that we are to suppose that all glorified spirits will enjoy an equal degree of happiness. In the passage already cited, we are reminded that—"One star differeth from another star in glory"—and that "so also is the resurrection of the dead." There will be different degrees of happiness among the saints, according to their different capacities, their attainments in grace, and their labours of love in the present life. But all will be satisfied—Cast a thousand vessels of different capacities into the ocean—all will be full, and equally full, yet no two will contain the same quantity. By this similitude, the future state of the blessed has been often illustrated.

Our Catechism instructs us that this happiness of the blessed, will arise from "the full enjoying of God to all eternity." God alone is adequate to satisfy the desires, or to constitute the chief good, of an immortal soul. No finite, no created being, indeed, can comprehend God—Extend what is finite as far as imagination can reach, still there is an immeasurable distance between it and what is infinite. Hence it is plain, that all holy and happy beings may be enlarging their capacities for the enjoyment of God to all eternity, and yet find him the same inexhaustible fountain that they did at first. Every glorified spirit will have such a perfect knowledge of him, as shall have no measure set to it, but what arises from the finite capacity of the creature;—and this finite capacity shall still enlarge, and still be filled.

We have reason to believe that an object of great delight to the bodily eyes of the redeemed in heaven will be, that glorious body which is united to the person of the Son of God. The glory of the man Christ Jesus, will be unspeakably superior to the glory of all the saints—They indeed will shine forth as the sun, but "the Lamb shall be the light" itself of the heavenly city: And on him shall every eye turn with admiring and adoring rapture, beholding in him the Redeemer to whom they owe their all; and seeing in the nature which he wears, the indissoluble bond of union between God and them.

But the blissful sight of God in heaven, is something more than any external, visible glory, of what kind soever. The scriptures assure us that his people "shall see God," and "see him as he is." The saints in heaven will see God—Father, Son, and Holy Ghost: Not with their bodily eyes, in respect to which God is invisible; but with the eyes of the understanding—being blessed with the most perfect, full and clear knowledge of him and of divine things, of which their capacities are capable. Here they only "see through a glass darkly, but then face to face:" Here it is only by glimpses, and short passing views, that they behold any of his glory; but there they shall eternally, and without interruption, delight their souls with visions of him: They shall for ever contemplate his infinite love, his unchangeable truth, and his wonderful works, with the utmost complacency and delight.

They shall have a clear, distinct, and assured view, of the love which he bore to them from eternity; and will bear to them forever more. The revelations of glory will be a complete commentary on the Bible—That blessed book will be far better and more extensively understood by the saints in heaven, than it ever was on earth.

As the word, so the works of God, will then be more perfectly known than they could be in this world. The knowledge of all the material creation, and of all sensitive beings, will then be brought to perfection, and it will be seen that "in wisdom he hath made them all." Believers will also then see the chequered web of Divine Providence completely unravelled; and that there was a necessity for all the trials and afflictions of this mortal state. But the chief matter of their eternal admiration will be, the glorious work of redemption. They will for ever wonder and praise, and praise and wonder, while they contemplate the depths of wisdom and love, of goodness and holiness, of mercy and justice, of power and grace, which shine through the whole of that glorious device.

All the knowledge of the saints in heaven, will be accompanied with the highest and purest pleasure and delight of their holy souls. God will fully and freely communicate himself to them; the enjoyment of him will go as far as their most enlarged capacities can reach. He will admit them to a holy, unrestrained intercourse and familiarity with himself. In the language of scripture, he will "walk in them:" His fulness shall ever stand open to them; there shall be no vail between him and them; but they shall behold him in immediate vision. From this free communication, and full participation of the Divine goodness in heaven, there will result a perfect likeness, according to their measure, of the blessed God, in the saints who behold his face: And this will be accompanied by joy unspeakable—"We shall be like him, for we shall see him as he is." Joy inconceivable will arise, not only from what is possessed, but from what shall be eternally in prospect. The saints will know that their blessedness is to be endless—strictly eternal. The enjoyment of God will produce no satiety. It will be fresh and new, through the round of wasteless ages—But we are lost and overwhelmed in the contemplation.

My dear youth—The blessedness of which I have been speaking is that to which I seek to lead you, in all the instruction which I endeavour to communicate, and in all the exhortations I address to you, in these lectures on your Catechism. Yes, the ultimate object of all is to lead you to heaven; that God in Christ may be glorified in you, and that you may share with saints and seraphs, in all that unutterable and inconceivable bliss to which your attention has just been directed. O that I could impress it on your minds—O, rather, that God by his Spirit would effectually impress it on your consciences and hearts, that this is a *personal concern* to every individual of you. This heavenly happiness is set before *each* of you, as an object for which you are to strive, and which you must obtain, or, failing to obtain it, sink to all the horrors of the pit of eternal perdition. Is it not worthy of all attention, and of all effort, and of all earnestness in prayer for the aids of Almighty grace—to escape from hell and to rise to heaven? How manifest, and how dreadful, is the infatuating power of sin, that a rational creature should need much persuasion, and that all persuasion should so often be in vain, to avoid inconceivable and interminable misery, and to secure eternal and ever increasing felicity? O let it be the present resolution of every one of you, that you will,

from this moment, strive to break away from all the spells of this moral fatuity; that you will no longer listen to the syren song of sinful pleasure; that you will not lose heaven by delaying for another hour to seek it, with all the energies of your souls. Form the resolution in the strength of God, and may his grace crown your endeavours with success. Amen.

FOR THE CHRISTIAN ADVOCATE.

THE PUBLICK READING OF THE SCRIPTURES.

It is declared in *The Directory for Worship* of the Presbyterian Church, Chap. III. Sect. 1 and 2, that "the reading of the holy scriptures in the congregation *is a part of the publick worship of God, and ought to be performed by the ministers and teachers.* But how large a portion shall be read at once, is left to the discretion of every minister. However, in *each service*, he ought to read at least *one* chapter; and *more*, when the chapters are short, and the connexion requires it. He may, when he thinks expedient, expound any part of what is read, always having regard to the time—that neither reading, singing, praying, and preaching, nor any other ordinance, be disproportionate, the one to the other, nor the whole rendered too short, or too tedious."

In the pastoral letter of the General Assembly of the last year, to the churches under their care, they say—"*We do therefore most earnestly exhort all ministers of the Gospel, to read the word of God to their people, according to the order prescribed in the Directory for Worship, and to make it their main business to expound the Bible, and set it in its full meaning before the people.*" It thus appears that the publick reading of the Holy Scriptures "in each service" of the sanctuary, is enjoined by the standards of our church, and by its supreme judicatory.

How important the duty thus enjoined, and how much neglected, are points that deserve the profound attention of every presbytery, and of every minister belonging to the Presbyterian church in the United States.

The presbytery within whose bounds the writer of this paper resides, has done its duty, in regard to the subject under consideration, by requiring, in an act formally passed and published, that "in the publick services of the afternoon and evening, as well as in the morning service of every Sabbath, and on other special occasions, they [the ministers of the gospel belonging to the presbytery] read, at least one chapter in the Old or in the New Testament—or one in both."

The *neglect* of the duty contemplated, notwithstanding the requisitions and exhortations to which reference has been made, is, in many parts of our church, strikingly and mournfully great. It is seldom, in some places, that one word of the sacred scriptures, except the text, is read in the service of the afternoon or evening; and often, very often, is the reading of the Bible omitted also in the service of the morning. And why? Is it because the reading of the word of God is of less importance than either singing, praying, or preaching; or is it regarded by the church as less instructive? Were either of the above exercises to be omitted, what would be said by the members of our church? Would not the omission be followed by immediate and pointed censure? Would it not be considered as a culpable mutilation of the publick worship of God? In Presbyterians, the neglect we consider is peculiarly inconsistent. Who have been more zealous than they, in establishing and supporting

Bible societies?—Who more active and unwearied in their efforts to circulate the Bible? Who have written or pleaded more eloquently than they in favour of the Bible cause? To Presbyterians the publick are indebted *chiefly*, for the institution and support of the American Bible Society. In this State (New Jersey) the circulation of the Bible has, for many years, devolved almost exclusively on Presbyterians (English and Dutch), and to them are we indebted for the patriotick resolution—(now accomplished through their efforts)—of supplying every destitute family in the State with a copy of the sacred scriptures. Whence is it then, that, with all this zeal in favour of the *circulation* of the Bible, the sacred volume is so sparingly read in the services of our church?

This subject certainly claims a serious attention, and there is unquestionably much room for amendment among the churches of our denomination. We fall far short of our Episcopalian brethren in this respect. With them there is no discretion allowed to the officiating minister. He *must* read the lessons appointed for each day; and these lessons embrace four distinct parts of the sacred scriptures, at every service.

To the great body of hearers in every publick meeting, this is highly important; for in every such meeting it is probable that not more than one-fourth of the congregation *statedly* read the scriptures at home. The cares of the world, want of inclination, or want of time and opportunity, are pleaded as reasons for the omission of this duty in private. So that whatever knowledge this class of hearers obtain of the Bible, they get it from hearing portions of it read on the Sabbath.

But there is another class who *cannot* read. This class, although at present not very numerous in some parts of our country, in others is very considerable; and with them the publick reading of the scriptures is all important. Unless they hear the Bible from the pulpit they seldom hear any part of it.

But even with those who are in the habit of reading the scriptures at home, the publick reading of them is very important. Their truths come with such a weight and influence from the sacred desk, especially when well read, that lasting impressions are made, even on the best educated minds. And if it be, as we believe it is, the appointment of God to honour the truths of his own word, and *ordinarily* nothing else, who can estimate the importance of reading a portion of it publickly? Who can tell what blessings may follow the faithful performance of this duty; and what withholding of a blessing from those who neglect it?

If these remarks are just and deserving of attention, it is hoped, wherever they are read, whether by pastors or people, they will produce their desired effect.

To adult Christians they are peculiarly applicable. By the institution of Sabbath schools and Bible classes, the rising generation are growing up under the happy influence of Bible instruction. But these sacred truths will soon fade from their memories, unless often recalled by the *publick* as well as the *private* reading of the scriptures. We all require "line upon line—precept upon precept." We require not merely to have the scriptures *read*, but *expounded*—to have the doctrines they contain pressed faithfully on the consciences of hearers, and so frequently brought to their recollections as to produce a practical and controlling influence on the habits and life of every professor of Christianity.

In a word—if according to our Confession of Faith "*The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either*

expressly set down in scripture, or by good and necessary consequence may be deduced from it; yet those things necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them"—if this doctrine be true, (and what reasonable being will venture to deny it?) how vitally important is the faithful, constant and copious reading of the scriptures, in the *publick* services of the church!

WATTS.

Princeton, July, 1828.

EXTRACT FROM THE CHRISTIAN OBSERVER.

In our number for June, we gave an extract from a paper in the Christian Observer, accompanied by an intimation that several other extracts might be expected. But all our pages, for the two succeeding months, seemed to be imperiously demanded for other communications; nor is it without some difficulty that we now make room for the conclusion of the paper in question. We however determine to give it, because we are impressed with the belief that it is calculated to be highly useful to our younger brethren in the gospel ministry—To their special attention we beg leave to recommend it, and advise that each individual consider it as addressed to himself.

"1. *Do I heartily desire to be useful to my flock?* Am I laying myself out for this main end? I have scarcely any hope of success without a deep and anxious concern on this point. Baxter has long since told us, 'If you would prosper in your work, be sure to keep up earnest desires and expectations of success. If your heart be not set on the end of your labours, and you long not to see the conversion and edification of your hearers, and do not study and preach in this hope, you are not likely to see much fruit of it.' The ostrich indeed 'leaveth her eggs in the earth,' careless of what may befal them, '*because* God hath deprived her of wisdom, neither hath he imparted unto her understanding.' (Job xxxix. 14—17, with John x. 12, 13.) But what husbandman would sow the seed without some anxiety for the harvest? One cannot but admire the conduct of the faithful Eliezer, who would neither eat nor drink until he could see how his master's business would speed. But there is sometimes a heartlessness about us that is a most deadly hindrance to the activity of faith; and against which Mr. Scott excellently warns us to 'watch, as against the grossest crime; for it is very dishonourable to the mercy and grace of the gospel, and to his name who commands his servants to *rejoice in hope*.' The hardness and indifference of mankind to the influence of the gospel is often yielded to as an occasion of unbelief, if not of sloth, when it surely ought to operate as an incentive to more earnest prayer and exertion. Moses, Elijah, and the apostles, under circumstances of similar discouragement, were inflamed with zeal; their 'spirit waxed hot,' 'bold,' 'stirred up;' they were 'jealous for the Lord God of Hosts.' Let us then, bowing our knee before God, as the 'priests' of the Lord, 'sigh' and 'weep between the porch and the altar' (Lam. i. 4.; Joel ii. 17): but if time is spent in inactive complaint, we shall be shortly roused by our Master's voice, 'What doest thou here? Get thee up. Wherefore liest thou upon thy face?' As ministers, we ought not to be too easily satisfied with the axiom, 'Duties are ours, success is God's.' Are we using all

the means in our power, and with all the earnestness in our power, like men filled with what Lord Shaftsbury was pleased to call 'the sublime passion of saving souls?' Is nothing omitted; nothing done defectively, or in a wrong spirit? Can we think of nothing more that might be done for the spiritual welfare of our people? 'Does the trumpet give' either 'an uncertain' or a feeble 'sound?' Is there any provision during the week for the spiritual wants of our flock, especially for the refreshment of those who feel the intervals between the Sabbaths to be long; something that shows our readiness to be 'instant out of season' as well as 'in season,' to 'watch in all things, to do the work of an evangelist, to make full proof of our ministry?' Do our people mark, in our going in and out before them, a *daily* renewal of our ordination vow, without any reservations for our own ease and interest? Do we account as lost the day in which something has not been either written, or said, or done for our Master's service? We ought not to be satisfied with going on in the ordinary routine of former years; for, even were the qualifications of the present moment an hundred-fold greater than they are, they never can annul the 'necessity that is laid upon us' of continuing in laborious and unceasing endeavours for a greater fitness for the work of the ministry, to the end that we may be as 'scribes instructed into the kingdom of heaven,' bringing out of our treasure-house things *new* as well as old. With a livelier impression of the near approach of the conclusion of our work, and of the awful account that must instantly follow, surely we should be more active in discovering, or inventing, or improving from time to time, some fresh point with the souls that are dropping into eternity before our eyes,—some new medium of acquainting ourselves more accurately and individually with their spiritual condition—some closer access to their affections and their consciences—and a better acquaintance with false refuges, that the Saviour might be honoured, and reign in their hearts as his redeemed people. Many schemes doubtless might be devised for this purpose of little outward display; but the influence of which upon the great work of conversion and edification, would be found most powerfully subservient to our publick ministrations. Perhaps, also, we may tamely acquiesce in the idea of being useful, though the fruit does not appear; or we may console ourselves in the assurance of our own personal acceptance with God, even in the event of a total failure. But though it is true that the 'reward' is measured by our labour, not by our success (1 Cor. iii. 8), and is still 'with our God, though Israel be not gathered,' (Isa. xlix. 4, 5,) yet the promises pleaded and waited for in the diligence and perseverance of faith warrant the expectation of some measure of *apparent* fruit. At least we should be cautious that this frame of acquiescence does not prove to be rather the slumber of indolence than the quietness and resignation of faith. I am prepared, as I noticed at the commencement of these remarks, for the most unqualified admission of the Divine sovereignty; but I should be fearful of pleading it in excuse for my own inertness, or of resting upon it, except as an encouragement, amidst disappointments, to faith and forbearance. The apostles were always ready to bow to this deep and mysterious exhibition of the character of God, yet were they full of activity, distress, joy, or praise, according as their Master's work was retarded or advanced. I have always accounted Mr. Whitfield's wish for his friend Mr. Winter a characteristic illustration of his spiritual views of the kingdom of Christ.

"The greatest preferment," he says, "under heaven is to be an able, painful, faithful, successful, suffering *cast-out* minister of the New Testament. That this may be your *happy* lot is the hearty wish of G. W."—(Jay's Life of Winter.)

"2. *Do I love my flock?* I cannot conceive of a minister's usefulness, at least of his extensive usefulness, without a cordial love to his people. There may be some persons who would consider the detailed attention that has been here sketched out to be a severe task. The same persons might also deem the return of affectionate respect and assiduity, on the part of our people, to be the effect of something like Popish superstition, or interested motives, or enthusiastick feeling. But in truth none but those who 'watch for souls as they that must give account,' can know the painful anxiety of the Christian minister, 'until Christ be formed in his people the hope of glory,' or understand the intense interest with which he superintends the various stages of their growth 'unto the perfect man.' They cannot be safely left to grow up, without food and instruction, on the strength of some supposed innate principle of life. They never arrive at that state of safety in this world in which they do not require all our care and watchfulness for their preservation. They need exhortation, not only in a careless and backsliding state, but, as was before observed, as the appointed means of maintaining Christian stedfastness, and of 'going on to perfection;' so that on these grounds I presume that there is no feeling of an anxious parent that does not in its measure form a part of the experience of the Christian minister. Even needful reproof will be conveyed in parental language (see 1 Cor. iv. 14); and the general spirit of the pastoral duty, when moulded upon the principles of the Gospel, will differ as widely from mere official advice or remonstrance, as the tender counsel of an affectionate father from the accurate tuition of a well principled instructor. (See 1 Cor. iv. 15, 16.) If, indeed, in looking round upon our flock, we can see no one, in the language of the Apostle, who 'owes to us his soul,' (Philem. 19,) we can have no conception of the endearing bond of attachment that unites a faithful shepherd to his deeply indebted flock. But, to prove the existence of such a bond would be a most superfluous task. Every parochial visit reminds the faithful pastor of its happy influences, binding him a willing servant to his Divine Master, and to the church for which he died. Now let us apply the Apostle's description of his own ministerial feelings to our experience. Mark his continual 'longings to see' his different flocks, for their mutual enlargement and comfort. 'Taken from them,' sometimes 'in presence,' never 'in heart,' his return to them is the subject of his constant prayers, in which he entreats them to unite with him for his coming to them. While necessarily absent from them, he could never be satisfied without hearing of their state and progress, and even sending messengers for that purpose, as if good tidings of them were the life of his own life, and an excitement to him to continued thankfulness. Now, do we feel our absence from our people to be in any measure the source of similar anxiety? Mark again his parental expectations of being 'somewhat filled with their company;' his 'cherishing them as a nursing-mother her children;' and his 'affectionate desire to impart even his own soul to them;' his spiritual 'conflicts' on their account; his habit of carrying them always 'in his heart, to die and live with them;' nay, even his readiness for a while to be detained from the immediate presence of his Redeemer for their sakes, and the joy with which he anticipated the offering of his life 'upon the sa-

crifice and service of their faith.' And as a proof how disinterested was his love for them, we find him willing to lose their affections for himself, if he could but win them to Christ; overcoming ungrateful returns with the continued overflowing of affection; very gladly 'spending and being spent for them, *though the more abundantly* he loved them, the *less he was loved.*' Glad even was he of his own weakness, if only they were strong, having his mind absorbed with one great desire, 'their perfection.'—I know not when I have felt more sensibly my almost infinite distance from the scriptural standard of our obligations, than while sketching out this rough outline of what a minister ought to be, and what *he might be.* For be it remembered that this care, solicitude, and tenderness, expressed in prayers, tears, continual sacrifices of personal ease and indulgence, and frequent exposure to imminent peril, were not the effect of direct miracle or inspiration, but the effusions of a heart lamenting over the miserable condition of perishing sinners; feeling deep parental anxiety for his own children in the faith; glowing with the love of Christ, and filled with his Spirit. Nor can it be supposed for a moment that these are graces and duties peculiar either to the apostle or to the apostolick age: they are rather the exhibition of the standard which all who have pledged themselves to the sacred ministry would do well habitually to contemplate, and the practical influence of which upon their own ministrations will be productive of eminent success. If we would see this standard embodied in Divine tenderness and love towards the whole flock, we need only look to him who 'feedeth his flock like a shepherd, gathering the lambs in his arms, and carrying them in his bosom, and gently leading those that are with young.' Surely the under-shepherds cannot forget the attractive and commanding influence of his often repeated request, 'Feed my sheep—feed my lambs,' enforced as it is by his own example and by the constraining obligations of his love. All that are committed to our charge must then be 'dearly beloved and longed for;' and many doubtless will be our 'joy and crown:' and the prospect of meeting them as such 'in the presence of our Lord Jesus Christ, at his coming,' is an auxiliary joy belonging to our anticipation of that glorious consummation. (1 Thess. ii. 19, 20.)

"3. *Do I pray for my flock?* This appears to have been a chief mode with the apostle of expressing his 'longing after them all in the bowels of Jesus Christ.' Such was his constant remembrance of them, that he seems never to have 'bowed his knees before the God and Father of our Lord Jesus Christ' without expressing his interest in their behalf. And could such a spirit of intercession fail of 'having power with God and prevailing,' while he has said, 'Ask of me of things to come concerning my sons, and concerning the work of my hands *command thou me?*' It was when Daniel was presenting supplication for his people as well as for himself, 'for *the holy mountain of his God*—while he was speaking in prayer, at the beginning of his supplication, the commandment came forth.' And if, while we are complaining, 'There is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us,' the language of prayer were substituted for complaint, it cannot be that he would be 'angry *long* against the prayer of his people.' 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might fall down at thy presence. O Lord, revive thy work.' And, in the exercise of

penitent returning to him and faithful waiting upon him, 'after two days will he revive us; on the third day he will raise us up, and we shall live in his sight.' I presume that we are ready, amidst our greatest discouragements, to make our appeal to our flock: 'God forbid that I should sin against the Lord in ceasing to pray for you.' I should trust that our return from the house of God, when we have concluded the service of the temple with 'lifting up holy hands' to bless our people, is not the interruption of the course, but only the change of the plan, of our work. The seed which has just been sown is now doubtless secretly followed with our prayers that it may be watered with the dew of God's blessing. But is this with us what it was with the apostle, a never-ending employment; 'giving account with joy' or 'with grief,' as we have 'watched for the souls'* of our flock, and marked the prosperity or the decline of the work of God among them? I cannot but conceive this spirit of ministerial prayer to be as necessary to form the character of a pastor, as the spirit of personal prayer to form that of a Christian. I have no hope of acceptance for the diligence that I might exhibit in every department of our momentous labour, unless this spirit of prayer is constantly cherished. I seem to be giving up the only way in which I can hope to benefit my people, or in which I can maintain the affectionate frame of self-denying devotion to the service of God, which is the spring of interest in my course of communication with them. What but this habit of unceasing supplication will keep alive the spark or flame of love in the endurance of successive provocations and disappointments? It is needless to remark that the subject of our intercessions should have respect to the success of the word of God, in its awakening, enlightening, strengthening, and consoling influences; to his presence in our congregations, upon which, and not upon any ability or fervour of our ministrations, the efficacy of our preaching supremely depends; to the supply of unction, life, and comfort proportioned to the weakness, and wants, and circumstances of temptation of each of our people; and finally to the general effusion of his Holy Spirit upon the church, to advance and consummate the glory of the latter days; to raise 'the mountain of the Lord's house in the tops of the mountains;' that 'all flesh may see the salvation of God,' and the voice of Zion may be heard, lifted up with strength, saying unto the cities of Judah, 'Behold your God.' Let us only exhibit our character as 'watchmen set upon the walls,' who shall never hold their peace day nor night, and let us not doubt but he will, before long, return with an abundant increase of light, and power, and love, 'until he establish and make Jerusalem a praise in the earth.' The blessed influences of this spirit of intercession upon the ministration of the word of God would be manifest to all men. Ministers who habitually pray for their people will not fail to find their people praying with them and for them, so that 'for the gift bestowed upon them by the means of many persons, thanks will be given by many on their behalf.'

"Let us, then, adopt as our own the words of that most eminent servant of God, Moses, when praying for the display of the Divine power and glory to his people Israel;—'Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work ap-

* "Heb. xiii. 17. The apostle is evidently referring, not to the solemnity of the final account, but to a continual rendering of our account to God in such a manner as is here intimated."

pear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.' (Ps. xc. 15—17.)"

Miscellaneous.

It is long since we have believed and said, that the natural and invariable tendency of Unitarianism is toward the point which it has fairly reached in some parts of Germany —an avowed, unqualified, and total rejection of the Bible as a revelation from God. In approaching this point, however, the gradations of advance, sometimes slowly and sometimes rapidly made, are almost innumerable—from the semi-arianism of Dr. Clark, to the perfect humanitarianism of Dr. Priestley. The following paper, which a friend has done us the favour to translate from the *Archives du Christianisme*, and which there forms a part of a review of Scott's essays, describes Unitarianism as it now exists in France, and in some other portions of the European continent. We think the attentive reader will find it both interesting and instructive.

A CONTRAST BETWEEN EVANGELICAL AND RATIONAL CHRISTIANS.

In these days of awakening, which we rejoice to see rising upon the world, and upon our country in particular, and when an almost general attention is directed, in one way or other, to RELIGION; the source from which Christians draw it, has naturally become a particular object, if not of serious study, at least of curiosity and interest. In examining the spirit in which the Bible is read and cited by those who profess to receive it as the word of God, one may, as it appears to us, separate them into two great classes. The grand characteristick feature of each of these classes is, perhaps, that the one has much more extended ideas than the other concerning the subject of *inspiration*, under the influence of which the sacred penmen composed their writings. One class admits an inspiration more complete, the *nature* of which we are not required at present to discuss, but which, being extended to things apparently the least important, excludes all possibility of error; the other supposes limits to the divine influence, which, it is true, they do not and cannot understand; but they all agree to admit that in our sacred books there are portions inspired, and other portions *not* inspired, or *less* inspired. Hence arises a fundamental difference in the manner in which these two classes of persons view and study the Bible. The latter class form beforehand a systematick idea of what, according to their reason and the little that they can know and comprehend of the perfections of God, they think they ought to find in the sacred volume; and they make great efforts to bring over to their system all that may appear opposed to it in the holy scriptures. A great number of this class are honest, and do not themselves suspect, or scarcely suspect, this tendency of their mind, although it does not the less exist. We, ourselves, have heard these remarkable words drop from the mouth of a man, upright, sincere, and learned, indeed, but little informed respecting the foundations of revealed and evangelical truth: "It is incontestable (said he) that if we take the Bible literally, the orthodox doctrine is found in it en-

tire; but that doctrine cannot be true; therefore the Bible ought to be differently interpreted." We leave these characteristick words to the meditations of our readers; the only use which we wish to make of them at present is, to confirm what we have just been saying. The other class of persons, of whom we have spoken, on the contrary, receive entirely the articles of their faith as delivered in a complete inspiration of the word of God; and after having employed their reason in the examination of the solid proofs upon which this inspiration rests, and, with the aid of light from on high, which they fail not to implore, certifying the sense which the Bible presents, they discuss no longer, *they believe.* They know that there can be nothing in the word of God contradictory to reason, which also comes to us from God; but if they find some things which they cannot comprehend by the light of that reason, the bounds of which they have learned to know, it is reason and not the word of God, which they arraign; and they carefully distinguish between two things which are too often confounded, namely, *that which is above reason, and that which is contradictory to reason.* They know that in order to perceive that two things are *contradictory*, it is necessary to be acquainted with them both, and that here they are not acquainted, and while on earth will never be acquainted, with more than one of the terms of this comparison; and even with this, their acquaintance is but imperfect.

From this primary difference flows another, which we find nearly always and every where. It is, that those of the one class have, as they express themselves, only *opinions*, respecting which they acknowledge that people may differ from them without departing from the truth, to which opinions they frequently attach little importance, and in regard to which they almost always employ the language of uncertainty and probability. They of the other class reject the term *opinion* as applied to truths which the Lord has revealed in his word; they profess *belief*, respecting which they express themselves with a conviction and a degree of certainty, which no human reasoning can shake, and which they never yield except to arguments drawn from the holy scripture itself. The first appear modest, and accuse the language which the others use, of senseless and insupportable pride. The latter reply, that true humility consists in subjecting their reason to revelation;* a subjection from which is produced that *certainty* for which they are censured; and that real pride is that which wishes to subject revelation to reason, a proceeding from which nothing can ever be produced, except doubt and indecision.

Let us pursue this parallel, and from these differences we shall see others arise, which are the necessary consequences of the first, but of which we can only point out a few, without entering into developments which would draw us beyond the limits to which we must confine ourselves.

The evangelical party declare openly what they believe, and wherefore they believe: they are in this respect clear and precise; they attack by name such or such an error, they establish by name such or such a truth, and always by the positive declarations of scripture. The others repose in a vagueness with which they envelope themselves as with a mantle, from which it is almost impossible to drag them out, and which appears to us well calculated to impress every reflecting mind; they say not cate-

* It is scarcely necessary to remark that *to subject reason to revelation*, is not *to renounce the use of reason*, as some have affected to represent it; but that, on the contrary, it is to make the most reasonable use of reason that is possible.

gorically either what they believe, or what they refuse to believe, on controverted points; their replies are almost always confined to the same circle of ideas, more or less theoretical; and when *without producing any other proof of it than their assertion,* they have declared that such and such a doctrine is not important, that it is not clearly revealed, or that it shocks reason—when, in rising up against the evangelical faith, they have pronounced the words, now become in a manner mysterious and magical, *methodism, mysticism, hatred of the light of reason*—they appear entirely satisfied. But they are rather shy in defining in a positive manner, and intelligible to those who are not initiated into this species of cant, in what these fatal errors, these ridiculous and dangerous doctrines, which they pursue with sarcasm and sometimes with persecution, precisely consist. It is thus that they wrap themselves up, as we may say, in general considerations, and entrench themselves behind reasonings wholly human, more or less ably conceived and presented; but they rarely build upon the word of God, taken in its simple and natural sense. If they do speak of it, it is usually rather for the purpose of asserting the *general spirit* which according to them reigns in it, than in order to cite its express words as applicable to the point in question; or if they employ positive passages, these passages often prove nothing at all against the doctrine which they attack.*

By a necessary consequence, the latter party fear discussions respecting faith, and almost refuse to render a reason of their belief; these doctrinal questions appear to them *little important,* and not worth the trouble of investigation; they generally banish them into the region of *theoretick divinity;* while the others, with the holy scripture in their hand, consider these doctrines as *vital* to *practical Christianity;* and even as our blessed reformers did in times past, they demand and challenge free and publick discussions, calculated to enlighten the minds of the hearers and bring them over to the gospel. But this ground is too slippery for their adversaries, and they are very careful not to follow them upon it. And why? cannot the disciples of Jesus Christ, in a brotherly manner and in a full spirit of peace and charity, discuss the grounds of their eternal hopes? All acknowledge that truth springs from the shock of opposite opinions; wherefore then should the one party constantly refuse to appear even once in this species of sacred arena, while the others show themselves constantly ready, and demand their descent into it with impatience?

A new consequence which might be foreseen *a priori,* and which experience fully confirms, is, that on one side, we find, as they say, *quot capita tot sensus,* as many different opinions, and as many different ways of expressing them, as there are individuals; they severally go various lengths—every one's reason being in some sort put as a last analysis, above the word of God, this divergency is unavoidable.

* For example, the *Antitrinitarians* almost always oppose to the doctrine of the *divinity of the Saviour,* the numerous passages in which his *humanity* is mentioned, without perceiving that these passages, which prove indeed that Jesus Christ was *truly man,* do not at all prove that he was not at the same time *truly God,* as another class of passages clearly show; and seemingly forgetful that the *Trinitarians* believe in the *humanity* of the Saviour, at the same time that they believe in his *divinity.* Thus the one party receives these two classes of scripture in their simple and natural sense; those of the other party are at much pains, and do not always succeed, in making the passages which establish the divinity of Christ, speak otherwise than they would speak, if the words were taken in their usual and ordinary acceptation.

Let any one, for example, compare together, Vernet's "Christian Instruction," the "Course of Study of the Christian Religion," by J. S. Anspach, Zollikofer's "Pious Exercises," the "Letters to Bettina on Religion," by Pfeffel, the "Preface" placed before the Bible published at Strasburg, written by Professor Haffner, and since suppressed, all the collections of sermons not orthodox, &c. &c. (we purposely cite works of different kinds); and our assertion will be found abundantly confirmed. On the contrary, Christian writers, defenders of the true faith, all agree concerning the fundamentals of their belief; from one end of the earth to the other, they hold the same language. They may differ respecting secondary and non-essential doctrines; but the fall of the first man, and the fatal consequences of that fall upon his descendants; the divinity, properly so called, of the Saviour, redemption by the blood of Christ, justification by faith,* the regeneration and sanctification of the heart by the Holy Spirit, are articles of faith common to all these Christians, without exception. Let any one consult, upon these different points, writers and preachers truly evangelical, of all times and places, and he will be convinced that all have held the same language, and built upon the same foundation, Jesus Christ, and him crucified. And how should it be otherwise? All have drawn their faith from the same divine source; and we know that there is but "one Spirit, one hope, one Lord, one faith, one baptism." (Eph. iv. 4, 5.) It is in this, (to make a passing observation) and in this alone, that genuine *Christian unity* is found: it is neither in a unity of indifference about doctrine, nor an external and material unity, imposed by authority, but unity in the revealed truth of God; unity of faith, hope, prayers, and salvation; the only possible, and the only desirable unity.

Among other differences existing between the adherents and the adversaries of the doctrine which we defend, it is to be remarked that not only is it rare that the latter publickly and fully avow their conviction, but that they are most usually disposed to be offended at the disclosures which others make for them in this respect; while a Christian, established in the true faith, "glories in the cross of Christ," according to the expression of Paul, and is willing to deserve still more the accusations and the mockeries to which his belief exposes him in every part of the world. Is it not true, in general, that if one say to a man who denies the divinity (properly so called) of Christ—"You do not believe in the divinity of Christ," instead of replying, "No, I do not believe, and I have reason not to believe in it," and of proving the correctness of his incredulity, he is rather disposed to be angry, to say that you attack him, and to entrench himself behind some general principle, the application of which is precisely the thing in question. It is necessary here wholly to except the English *Unitarians*;* they are in this respect wholly distinct from ours; they are Unitarians openly—freely willing to be such, willing to be known as such, and glorying in the fact that they

* It is nearly superfluous to say, that when we speak of *Christian faith*, we do not mean a *speculative faith*, a *faith of the head*; but the *faith of the heart, faith working by love*, and having for its necessary fruit, the *Christian life*, and *Christian works*.

* As also the American, and their co-militant brethren.—*Translator.*

This remark of the translator is true, in regard to the greater part of American Unitarians, at *the present time*; but the time was, when there was the same *want of explicitness* among the Unitarians of the United States, as there is at present among those of France: and there are some instances of this kind still to be found among us.—*Ed. Ch. Adv.*

are such. They have their form of worship, their liturgy, their prayer books, their version of the Bible. The word *Unitarian* is found in large characters above the doors of their chapels, and they have addressed publickly a petition to parliament to be legally exempted from the nuptial benediction of the established church, which in their view contains impieties. As for them, one knows where to take them, and on what ground to attack the dangerous errors which they profess. There is about them a frankness and honesty which must be respected, and which renders discussion much more easy. We have already seen that our Unitarians on the continent are far from this publick and open profession of their principles. But say to an *orthodox* Christian that he is *orthodox*, and he will not take it ill, nor seek to conceal that he is such. To this designation, which is far from having in it any thing offensive, because orthodoxy is not an offensive word, add some others less palatable; tell him that he is a *methodist*, a *mystic*, or even, if you will, a *momier*,* still, however base and odious may be the origin of this last epithet, he will receive what is true in that which you regard as an *accusation*—He will still say that he does believe with all his heart *the evangelical doctrines*, by whatever opprobious name you may describe it; and he will charitably forgive you the injury included in your intention. His only concern will be to defend himself against spiritual pride; which by a weakness, too common, might induce him to turn your epithet of reproach into a title of honour. Thus, for example, a writer, in his bitterness against what he calls the *Methodists*, (a word which through an abuse of language common in our days, really signifies no other thing than *Christians, orthodox* in their doctrine, and cordially believing the gospel) may, in order to render a precious evangelical truth odious and ridiculous, turn the doctrine which he attacks into burlesque, and say, among other things, that the Methodist believes that "God wanted blood in order to be satisfied"—How will the sincere evangelical Christian be affected by this? He will doubtless be afflicted to see presented, with a levity which we think ourselves moderate in terming *scandalous*, the most sacred truth of religion—a truth which forms his consolation and his hope, which is the continual subject of his meditations and his thanks, and without which the New Testament would be no more to him than a sorrowful illusion, and would, for the greater part, present to him only words devoid of meaning—But still he will reply, and reply with his heart pierced with sorrow, and his thought glancing to the cross erected on Golgotha for the salvation of the sons of Adam—"Yes, I believe that blood was necessary for the expiation of my own sins, and for those of all men, without exception—and the purest blood that ever flowed in the veins 'of the seed of the woman,' the blood of the Son of God, the promised Messian, 'God' himself 'manifested in the flesh,' incarnate in the womb of the Virgin Mary, to the end that he might 'his own self bear our sins in his own body on the tree.' Yes, I believe, agreeably to the word of my God, that 'without the shedding of blood there is no remission' of sins (Heb. ix. 22); that 'the blood of Christ,' and the blood of Christ alone, 'cleanseth us from all sin' (1 John i. 7); and although there is here an ineffable mystery, into which angels themselves desire to look, but cannot see the bottom, I experience, in believing this declaration of eternal mercy, a profound and unspeakable joy, a joy of which

* A term of reproach, applied to the evangelical party in Switzerland. *Translator.*

they can form no idea, who, notwithstanding their sophisms and their confidence in their future and eternal destiny, have not in their innermost soul this divine and assured testimony of their reconciliation with God, which is to be found nowhere in the universe, except at the foot of the cross of Jesus. Yes," he would moreover add, "yes, I believe these declarations, which to me are clear and positive, in which Christ himself has said, that 'his blood was shed for the remission of sins,' (Matt. xxvi. 28); I believe all the testimonies which follow, and to which I send those who are not partakers in my faith, praying God with all my heart, that he may graciously enable them to believe these testimonies also, to their present welfare and their eternal happiness:" Col. i. 20. Heb. ix. 12, 14; x. 19, 29; xiii. 12, 20. 1 Pet. i. 2. 18, 19. Eph. i. 7; ii. 13. Rom. iii. 24; v. 9. Rev. i. 6; v. 9; vii. 14; xii. 11.

We might push this comparison farther, but we have said enough for the end which we proposed to ourselves. Let us briefly recapitulate. We have just seen, on one side, an adherence more entire than on the other to the teachings of the word of God, taken in its most obvious and natural sense; a more intimate persuasion of the importance of the doctrines of religion; a belief more positive and profound; greater openness in the external and publick profession of faith; a more constant and exact appeal to the holy scriptures; more of a disposition to discuss freely the fundamental articles themselves of Christianity; a greater unity of views and language; and more firmness in publickly declaring themselves, and in supporting the scoffs and insults of the world. If these assertions are well founded, as we are convinced they are, their combination certainly ought to strike every judicious and reflecting mind; and it furnishes, if not a proof, at least a very strong presumption in favour of the truth.*

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XIV.

Principles of Action which have relation to Society.

I am not insensible that in the minds of many, the phrase, *principle of action*, may not be free from ambiguity. Its use, it is acknowledged, is various; yet, as in other cases, it is believed the connexion will determine with sufficient clearness the particular meaning designed. Without attempting to convey its import by a definition, I apprehended that the signification attached to it, would be ascertained

* We are blamed for employing these expressions, "the truth, true Christianity, the pure gospel," and others of the same kind, in a manner too exclusive, and which seems to evince too much confidence in what these same persons call our *opinions*. It is easy to reply to this. And first, it is evident that when we speak of *the truth*, it is of the truth such as we understand it, such as we find it revealed in the word of God. But more than this—A strong and intimate conviction cannot hold the language of doubt. When on secondary points we have *opinions* only, we shall always express ourselves with becoming diffidence and modesty. But when the question is respecting the foundations of our eternal hopes, we no longer profess to have *opinions*, but *firm persuasion*, a persuasion not by any means founded upon our own speculations, but upon what we find clearly revealed in that divine book, which from one end to the other, is *truth*. We can then no longer entertain or express the least doubt: this would be, in our view, as we have previously said, to exhibit more pride than humility. We acknowledge, as a fact, that others (and we pretend not to judge them), do not understand the gospel as we do; but we can by no means allow it to be possible that they may be right, for this would be to admit that possibly the edifice of our salvation is built upon the sand, while *we know*, by the word of God, that it is founded upon the Rock of Ages.

with sufficient perspicuity by a precise and uniform use; and by exemplifying, in numerous instances, the determinate application intended. It may not be useless, however, to observe in this place, that it is not designed to express something in the mind, antecedent to the acts or states of mind, respecting which we obtain information by consciousness. In this sense, the terms, *principle of action,* have been employed by some writers to denote something, as it would seem, in the substance of the mind, distinct from all action, internal as well as external. Without presuming to censure the language of others, I may be permitted to hope, that no one will attach this meaning to the terms when they occur in these essays. A principle of action, according to the best use of language, signifies a distinct class of intellectual operations of which we are conscious. They are classed under one head because they are similar. They are called a principle of action, not because they are antecedent to intellectual action, or distinct from it, but because they lead to a particular mode of external action; because they constitute the motives and springs from which those external voluntary actions proceed, which, in the conduct of our fellow men are submitted to our observation. This is the sense in which our language must be understood when we characterize the *nature* of any one, his *principles of action,* his *propensities* and *dispositions.* We always refer to something of which he may have immediate knowledge by consciousness, and of which an indication is afforded to others by the general course of his external conduct. These remarks will be illustrated by an example. The desire of knowledge consists of many individual acts of mind, that, from their similarity, are classed under one name. It is called a principle of action, because it leads to a uniform course of external action, which, to an observer, serves to indicate the internal principle.

The class of principles to which the reader's attention is now invited, embraces those which have a relation to the society of our fellow men. These are still more interesting and dignified, more peculiarly characteristical of humanity, than those which have been previously considered. The constitution of the human body, and the external circumstances of our condition, abundantly show that man was intended for society. The same design is conspicuous in the frame and furniture of his mind.

The desire of society appears to be an original part of our nature. In childhood, and in mature age, its influence is powerful and universal. Nor is it confined to man. Many animals discover a strong propensity to associate with other individuals of their own species; and some even prefer the company of individuals of a different species to entire solitude.

Some have, indeed, represented the natural condition of our race as a state of solitude, and mutual hostility; and have asserted that men were originally prompted to enter into society from a calculation of the advantages to be gained by it. This account of the original condition of mankind, besides being at variance with all history, is obviously inconsistent with the circumstances of our early existence, and subsequent improvement—with the indisputable fact that society is necessary to give protection to infancy, and reason to manhood. Man is born in society, and there, for a time at least, he must remain. In this state he is retained when arrived at an age in which he might be supposed capable of maintaining a separate existence, not merely nor primarily by reflecting upon its advantages, but by an original and independent desire of the company and converse of his kind. The

state of nature is therefore a social state. A state of seclusion is unnatural, and cannot be chosen without doing violence to some of the strongest affections of our minds.

The intercourse of society is indispensable to the expansion of the intellectual and moral capacities of man. If deprived of its advantages, he must remain destitute of some of the most distinguishing marks of humanity. How can reason be cultivated, or moral perceptions originated, without the language and the intercourse of social life? Compared with a solitary state, the most rude and barbarous society furnishes immense advantages for the growth of the human faculties. An individual brought up from infancy in solitude might present the appearance of a savage man, but in mind he would perhaps more nearly resemble an irrational animal. The benefits afforded by an intelligent and virtuous society can scarcely be too highly rated. With the facilities which it affords for the acquisition of knowledge, the ingenuous and inquisitive youth will in a few years treasure up no small portion of the matured experience, the collected wisdom of ages. I speak not of the extraordinary attainments of students, but of that measure of information which, on account of its general diffusion in a well informed community, may be considered as common property, and which is acquired gradually and imperceptibly, in the ordinary course of enlightened society.

It is of great importance that this principle of our nature be regulated with caution and discrimination. If it be true that the converse of the wise and good is favourable to wisdom and goodness, it is no less true that the company of the profligate and licentious tends to corrupt our principles and our manners. Who does not know that the love of society, imprudently indulged, often leads the young and unwary into connexions, to which the ruin of all their hopes may be justly attributed? The authority of inspiration, and the experience of every age unite, in attesting that evil communications corrupt good manners. When the desire of society is allowed to prevent our attendance upon private duties, or when it leads us to join in fellowship with the impious and immoral, it then becomes the source to which numerous streams of corruption are to be traced.

Another principle of our constitution, which has a necessary relation to society, is the *desire of esteem*. That men desire the esteem of their brethren has not been questioned, even by those who are most disposed to simplify the principles of human action. According to the philosophy of Dr. Mandeville, the love of praise, or as he calls it, vanity, is the sole principle from which the actions proceed, that, among men, are esteemed virtuous and honourable. It would seem that virtuous and honourable men are not likely to be the first in embracing this inconsistent and revolting system. A person of sound and generous sentiments has in himself the evidence of its falsehood; and were it not presented under the appearance of a philosophical system, he would resent the imputation, if made to himself, as slanderous. It may however be presumed that the system of Dr. Mandeville would never have been proposed, if the influence of this principle were not undeniably great and extensive. This is readily admitted. The least reflection will satisfy us, that it has a wide range of operation in controlling the conduct and manners of men, in regulating the general appearance and intercourse of society, in arranging our dress and furniture, our houses and our fields. It is manifest that many of the most important movements of our lives

are either influenced or modified by a regard to the good opinion of our brethren.

This is a useful and rational principle of action. In the wise and virtuous it concurs with the love of what is excellent and praiseworthy, and serves to strengthen their resolutions and animate their exertions. Over the vain and vicious it exerts a salutary restraint, and is their chief incitement to decent and useful conduct. In a man of superior excellence, we expect a corresponding sensibility to reputation. Every worthy and generous sentiment must be extinguished, before dishonour can be regarded with indifference. We never censure the desire of esteem, unless it be disconnected with the love of real excellence, or disproportioned to it. We admire the ingenuous mind, to which shame is one of the greatest afflictions.

Praises which are known to be unmerited, can give little satisfaction to a man of substantial worth. He will be pleased to find that his brethren think him capable of what is deserving of approbation; but whilst he is sensible that their applause is undeserved, he is anxious to correct the mistake from which it proceeds. The case is not similar, in regard to unmerited censure. Reproach is painful, even when most unjust and undeserved. The guilty are often less mortified by censure which is deserved, than the innocent by censure which is undeserved. It requires firmness and magnanimity to endure shame, even for righteousness' sake. We cannot be indifferent to the good or evil that is spoken of us. Most men are the slaves of publick opinion, and allow a regard to it, however perverted, to over-bear the suggestions of reason and duty. The faith of the gospel alone, can enable us in this, as in other respects, to overcome the world. When suffering under calumny, a consciousness of its injustice enables the Christian to refer his cause to the judgment of God, the ultimate resort and refuge of injured innocence; and from the anticipation of his decision, to derive patience, support, and comfort.

Although the tendency of this part of our nature is in general good and useful, it is not exempt from liability to abuse. Many evils spring from it when irregularly exercised. It is impossible, perhaps, to enumerate the manifold perversions of which it is susceptible, the variety of absurdities and vices to which it leads. It is from a perversion of this principle that any allow themselves to seek distinction by frivolous accomplishments, or by laying claim to qualities which, however excellent, do not belong to them; that any permit themselves to transgress the laws of God from the love of fame, or from a regard to the corrupt opinions of men. The natural and usual result of this principle when perverted, is *vanity*, with its fantastick airs, its deceitful pretences, its pompous exhibitions. It is worthy of our most anxious care to repress every tendency to this contemptible and sinful passion. To place his character upon the ornaments of dress, or the accomplishments of ordinary behaviour, is unworthy of a wise man. To seek credit for qualities which he does not possess, for actions which he never performed, marks the hypocrite and deceiver. To love the praise of men more than the praise of God, is foolish, sinful, and in the end, ruinous. If our actions, however splendid and beneficent, be influenced by no higher motive than the love of human applause, we must be content with such reward as men can give; we can expect none from our Father in heaven.

Nearly allied to that part of our constitution to which we have now attended, is the *desire of superiority*. The operation of this principle is manifest in every condition of life,

in every department of human exertion. To a certain extent it is found among brutes; but among men it has a much wider range, and discovers itself in relation to every thing held in estimation by them. Competitions are not confined to the learned, the rich, the powerful; to philosophers, statesmen, and heroes. In the humbler arts and pursuits of life men are anxious competitors; they are delighted with superiority; they are depressed and mortified, when surpassed by their more fortunate rivals.

The obvious design and tendency of the principle is to produce the highest excellence, in every thing valuable and desirable. There is nothing perhaps in human nature that can command more vigorous exertions than emulation. To this mankind are indebted for much that is excellent, useful and ornamental; for the highest improvement and the most admired exhibitions of the human capacity; for the most distinguished eminence in the arts and professions which contribute to the comfort, the convenience, and the embellishment of human life.

It cannot be concealed, however, that it is peculiarly liable to perversion, and that when perverted, the evils it creates are many and great. It engenders and perpetuates unprofitable and hurtful contentions. In the successful competitor it is apt to produce pride, insolence, and injustice; in the unsuccessful, envy, malignity, and detraction. When the contest for superiority is between statesmen, princes, and nations, the consequences are still more disastrous, because more extensive. The evils of ambition have been a standing topick of declamation, and of lamentation, in every age.

These facts have led some to condemn emulation, in every degree, and however directed. But they ought not to lead to this conclusion. They prove nothing more than that, in our present state, the desire of superiority is very readily perverted, and that it is peculiarly difficult to govern this propensity in conformity with the rule of loving our neighbour as ourselves, and of doing to others as we would wish them to do to us. If it be a part of our original constitution, as I believe it is, it cannot be eradicated; and if it could, the attempt would be unwise and injurious. In the general course of events, even in the present disordered state of the world, it is productive of much more good than evil. The good is general and permanent, the evil is partial and temporary; the one is its proper and legitimate effect, the other is incidental upon its occasional perversion. There is such a thing as fair and honourable competition. It is possible to emulate others in doing what is right and good,—a conduct which the scriptures and the common sentiments of mankind unite in approving.

Our business then is, instead of vainly attempting to extinguish this propensity, to adopt the most effectual means in our power to prevent its wrong direction and abuse. This can be done only by cultivating with assiduous attention every kind and generous affection, every virtuous and holy principle. If these things be in us and abound, they will allow no place for the malignity and meanness of envy, or for the haughtiness and insolence of pride; it will be easy to emulate our brethren without jealousy or vainglory, and even to rejoice in their eminence and success. It may not be improper to observe in this place, that a studied effort, on the part of those who direct the education of youth, to excite them to emulation, can scarcely be approved. Young persons, whose attainments are frequently brought into comparison, as must be the case when they are associated in the same class or society, are not likely to be deficient in this

quality. Such efforts, in general, serve no other purpose than to add fuel to a fire which already burns with sufficient intenseness. To endeavour to awaken curiosity, to excite a thirst for knowledge, and to impart a lively interest to the subject of their instructions, is a course which evidently recommends itself as more rational, safe and advantageous, than that which consists in making a constant appeal to the love of distinction and superiority. I know it is neither possible nor desirable to prevent emulation. Let it have its proper place. But is it not plain, that when knowledge is the object of pursuit, the principle of our nature to which the appeal should be made, and upon which the chief reliance should be placed, is the desire, not of distinction, but of knowledge?

Among the principles of action, which have relation to society, we must mention the *desire of similarity*. This propensity, together with the conduct to which it leads, is usually called *imitation*. The name which I have given to it is adopted for the sake of classification and uniformity of language.

This principle, from its obvious and extensive effects, has, in every age, claimed the attention of philosophers and moralists. Its existence in human nature is undeniable. No person can doubt that we are naturally prone to adopt the language and manners of others. We readily imitate what we approve and admire; and not unfrequently what is previously indifferent, or even disagreeable. We do not wish to be singular. To be like our neighbours is considered becoming and desirable. The extensive prevalence of customs and fashions which, in most instances, cannot be supposed to have their foundation in nature, sufficiently proves that a proneness to imitation is a part of our constitution.

It is not difficult to point out the design and usefulness of this disposition. We can have no hesitation in believing, that it is the chief source of the immense advantages which we derive from the more enlarged experience and superior attainments of others. The expansion, and the proper application of our powers depend, in a great degree, upon our readiness to copy the example of those with whom we are connected. Experience and reflection may teach us that it is profitable to follow the footsteps of those who are older and wiser than ourselves. But children are destitute of experience, and incapable of reflection: it must then be, that it is by an original determination of their minds, by a natural propensity to imitation, they are impelled to attempt almost every thing they see done by others. From this provision of their constitution, they are enabled, in so short a time, to learn and to accomplish so much. And it ought not to escape notice, that in early life, when most needed, the influence of this propensity is greatest. Children are peculiarly prone to imitation. The old are much less anxious about modes and fashions than the young.

It is our duty to guard with constant care against the evils to which, through negligence, this principle may lead us. From carelessness and inattention, men allow themselves to copy what is hurtful, as well as what is salutary. Most persons content themselves with believing as others have believed, and acting as others have acted; without inquiring into the foundation of their faith, or the rectitude of their conduct. In this way, vicious customs are perpetuated from generation to generation. In matters of duty, especially, we must examine and judge for ourselves. To follow a multitude to do evil, is weak and sinful, however common. A consideration of this frame of our nature will sug-

gest an important lesson to parents and guardians of youth. Do you wish that the language, the manners, and the morals, of your children should be pure and uncorrupted? Give them an example worthy of imitation. Preserve them from bad company as from a pestilence. We must endeavour, in our own practice, to imitate only what is good, and to give a useful direction to the imitative disposition of others.

THE EVIL EFFECTS OF LOTTERIES.

We have had put into our hands a long essay showing, on various grounds, that lotteries are immoral, and highly injurious to society. We have not room for the insertion of the whole, and indeed we do not fully agree with the writer in some of his positions. But we think that every unbiassed mind must admit, that the following remarks on the injurious effects produced by lotteries, both on the individuals immediately concerned in them and on the publick at large, are proved to be just, by constant and abundant experience: And we are glad to observe that the publick sentiment seems likely soon to banish this species of gambling—for it is really nothing less—from our country.

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"Lotteries ought to be discouraged on the score of their inexpedience. No advantage can arise to the community from their existence. A few individuals, it is true, may be enriched by them; but if they are, it is at the expense of a still greater number who are impoverished or injured. Nor is this the only evil. The anxiety they occasion, with the waste of time, and the neglect of business, so frequently their concomitants, are often felt more seriously than the loss of the ticket. Industry and attention to business are of incalculable importance to those who are dependant on their own exertions for a livelihood; nor can it be denied that speculation in lotteries tends directly to the subversion of them both. And very seldom does it happen that a prize is of any great advantage to him who draws it—leaving all other considerations out of the question. Many things beside a large income are indispensable to real enjoyment, and even to the accumulation of solid property. We often find that the man whose estate is small, enjoys more of the comforts of life, and lives more independently, than he who spends largely. Extravagance, like ambition, becomes ungovernable, in proportion to its means of gratification; and the attainment of one object, only makes it more eager in the pursuit of another.

The same may be said of lotteries, in relation to their influence on the community at large. Granting that some publick advantage may be gained by them, if it is purchased at the expense of some greater good, the publick is injured on the whole. Of what avail are roads and canals, if obtained at the expense of morals and religion? The two classes of objects bear no comparison. If, therefore, they cannot both be obtained by the same means, it is the part alike of policy and wisdom, to reject that which is of least advantage.

In every class of society the immorality of lotteries is the same; but the evil they produce is felt the most severely by those who, from the peculiarity of their circumstances, are more immediately exposed to temptation. The man who is entirely dependent on his own exertions for his support, may sometimes be discouraged at the unpromising appearance of his business, and may even find a difficulty in meeting the demands that are made upon him, while his family, too, may be large and helpless.

Still he may be comparatively contented and happy; may maintain his credit; keep out of debt, and be esteemed by all who know him. But let such an one listen to a vender of lottery tickets, who lays before him all the advantages of wealth, and contrasts them with the disadvantages of poverty; tells him that for a small amount he may obtain a sum sufficiently large to place both himself and his family beyond the reach of poverty; mentions a number who drew prizes of the highest class, and who are now no longer obliged to labour for their bread.—And adds, that if he should not succeed, what is the loss? A mere trifle—too small for any one to feel. The temptation becomes too strong to be resisted; and the prospect, so flattering in itself, borrows a glare from the peculiarity of his circumstances. And what is the result? anxiety certainly, and disappointment probably. Nor does the evil terminate here. Happy were it for him if it did. Not satisfied with one attempt, he tries his fortune again, and probably with no better success. Thus he advances from step to step, till the mischief is past reparation. His business is neglected, his time lost, his credit destroyed, his habits of industry gone, and at last poverty and wretchedness stare him in the face. Tortured with remorse, and almost distracted, he seeks relief from intoxication. In a short time he becomes a drunkard. Dishonest means are next resorted to in order to obtain the necessaries of life, as well as to gratify his appetite for intemperance; and he, who lately promised fair, not only to be respected, but to rise, by economy and attention to business, to some degree of independence, is lost to every thing that is good, his family is brought to disgrace and ruin—and suicide, it may be, closes the disastrous scene.

But supposing the adventure to realize the expectations of him who makes it. Let him even draw a prize of the highest class. Will it in the end be much to his advantage? If well known facts be any criterion to judge by, in most cases it will not—and for obvious reasons. The sum which the successful adventurer is put in possession of is much larger than he has been accustomed to manage. Scarcely does he know what to do with it, and little thinks that he may soon spend it all. Dazzled with his prospects, he adopts an expensive style of living; buys many things of which he has no need; is beset with sharpers, who calculate to impose on him, because they think he will not be sparing of what he obtained so easily; leaves off business, and is placed in a situation of life to which he is an entire stranger, and for which he is in no way prepared. And what is the consequence? In a short time his money is gone; extravagance has taken the place of economy, and idleness that of industry. He is utterly unprepared for this change, and feels its severity in proportion to the height from which he has fallen. Nor is it at all improbable that the effects will be more pernicious, than they were in the case of him who was ruined by the same speculation, without even the temporary gratification of a prize.

Instances, such as these, are not uncommon.

But admitting that the consequences of a lottery speculation should not be so serious as in the cases just supposed, still the price of a ticket, and the necessary loss of time must be a great inconvenience, to one whose only support is his own industry. And if he who draws a prize should not squander it, he may still be far from increasing his happiness by the sum he has acquired. If he be a man of feeling, he must necessarily experience some compunction of conscience, when he considers the matter with deliberation. He must see

that he is living on the hard earned pittance of many a labourer, who by the hope of improving his circumstances, was tempted to risk what he could not spare, without perhaps depriving his family of the necessaries of life. He must see, if he is not lost to all sensibility of mind, that hundreds have been injured that he might gain the prize. The man who attains to independence by economy and attention to business, has the satisfaction to know that his affluence is not owing to the misery of others. He, on the contrary, who procures it by a lottery prize, must attribute it to the sufferings of others, more than to any other cause. Business of every kind gives employment to the poor; the lottery system affords no encouragement whatever to industry.

The inexpedience of lotteries may be also shown from the fact that they find employment for a great many whose occupation is, in every point of view, an injury to the publick; I mean their managers, and those engaged in the sale of tickets. No occupation, however lucrative, ought to be encouraged, when its whole gain is the loss of the community. And none, certainly, can pretend that the occupation of the lottery broker is an advantage to society in any form. It holds out no encouragement to industry, to sobriety, to honesty, to science, to literature of any kind, to morality, to religion, to any thing that is good. Why then encourage it?"

The respected author of the subjoined paper accompanied it with a note addressed to the editor, from which we extract as follows—

"Pittsburgh, August 12th, 1828.

"Should you think the enclosed paper worthy of a place in 'The Christian Advocate,' you will please insert it. My attention was drawn to the subject of which it treats, by reading two papers on the same subject in that work. And although I concur generally with the ingenious and worthy writer, yet I think he has perhaps carried his views too far; especially as some pious persons have taken up the idea that he recommends the exercise of faith, to the exclusion of other means necessary for the recovery of health. By this view they do him injustice: and I have therefore endeavoured to fix the principle—How I have succeeded is not for me to say. But having been extensively engaged in the practice of medicine for nearly sixteen years, and having also been in the constant habit of noting any thing special that occurred in my practice, and having moreover given the remedy *personally* a trial, in my own case, I thought, like Elihu of old, 'I also will shew mine opinion.' I very much regret the length of the essay; but I could not do the subject any degree of justice by condensing it. You can publish it in different numbers, if you think proper; or not publish it at all, if you think its publication will answer no good end." * * *

We believe the publication will answer a good end, and therefore resolve to insert it in our Miscellany. Much of it will be found to consist of what might be denominated medico-religious anecdote—and may prove both entertaining and instructive to our readers generally. But we have a much higher object in view. We have long wished for a good opportunity, which we shall now have, to combat the absurd, cruel, and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hope of recovery. To what is here said by a professional man, we shall add in notes, some remarks of our own, and some

facts, witnessed by ourselves, in confirmation of our remarks—These may be expected in our next number.

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ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES. *Read before the Pittsburgh Medical Society. By Wm. Church, M.D., President of the Society. August 5th*, 1828.

Although the operation of moral agents on the human mind and body is confessedly great, yet to me it appears probable that the influence of these causes on the state of man in disease, has not been sufficiently attended to, nor duly appreciated, by the physician. As "health is the result of nicely balanced appetites and passions, so of course any thing which exerts a regulating or controlling influence on these, in such manner as to attune them into harmony," will essentially aid us in the prevention and cure of diseases. Let us for a moment cast our eyes around us, and say, "from whence have sprung most of the diseases, both mental and corporeal, with which man is afflicted, but from a lack of this divine guardian, true religion," or the Faith of the gospel. "From whence," asks the apostle James, "come wars and fightings among you? come they not hence, even of your lusts, that war in your members?"

In treating of the efficacy of the proposed remedy in the prevention and cure of diseases, I shall

I. Describe it—or state what I mean by the faith of the gospel.

II. State the *modus operandi* of the remedy; the way in which it is to be used; and illustrate the same, by facts and observations.

III. Describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

IV. Confirm the theory maintained, by extracts from the practice and writings of some of the most eminent of the faculty, both in Europe and America:—And then conclude by a few practical observations deduced from what shall have been offered.

I am, in the first place, to describe the remedy, or state what I mean by the Faith of the Gospel.

By the Faith of the Gospel I mean true religion, equally distinct, and wholly differing, from all fanaticism, enthusiasm, superstition, and spiritual pride—that religion which excites in us—the greater progress we make in it—a corresponding degree of humility; while at the same time we feel, more and more, a supreme love to God operating in our hearts, and perceive our child-like trust and confidence in Him, more and more increased. Under its influence we feel somewhat in the same way that a man would feel, who, if just about to be forced over a precipice, by which he must inevitably be dashed in pieces, some one should hand him a strong staff, by whose aid and support he might certainly get over it in safety—Or if he was drowning, if one should throw him a rope, by the help of which he might be enabled to reach the shore in safety.

"Faith in Christ, or saving faith," says the Rev. C. Buck, "is that principle wrought in the heart by the divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings that he has promised in his gospel, as engages the mind to fix its dependence on him, and subject itself to him, in all the ways of holy obedience, and relying solely on his grace for everlasting life."* "Now," saith the Apostle, "Faith is the substance of things hoped for, the evidence of things not seen." And this divine principle of the soul he forcibly illustrates and exemplifies,

* Theological Dictionary, article Faith.

throughout the whole of the 11th chapter of his epistle to the Hebrews, to which I refer—

I mean, in a word, that faith which unites to Christ; which purifies the heart, works by love, and overcomes the world; and which eventually makes us conquerors over death and the grave; and which, if properly and fully exercised, will sustain and support us in sickness and in health, in prosperity and in adversity, in every situation in which we can possibly be placed.

II. I am to state the *modus operandi* of the remedy; the way in which it is to be used; and to illustrate the same by facts and observations.

1. Most of the diseases, both mental and corporeal, with which we are afflicted, arise from, or are aggravated by, our ungoverned passions and appetites—Such as anger, malice, revenge, mortified vanity, fallen pride, crushed ambition, excessive joy, or grief, despondency, &c.: and from the irregular or unlawful indulgence of the appetites of the body—such as intemperance in eating or drinking, excessive exercise, &c.; all of which tend to produce disease, by disturbing or destroying the nicely balanced harmony which, in a healthful state, exists between the mind and body in the human system. Now true religion in exercise, so controls and regulates these, as to keep up that harmony which is essentially necessary to the continuance of good health; and also tends actively to promote health, or recovery from sickness, by restoring the proper equilibrium in the system.

To the man whose ambition has been crushed, and whose every earthly prospect has been apparently blasted, it offers the alone true source of consolation—by teaching him, in the first place, the uncertainty of all sublunary hopes and enjoyments; and in the second, that there is real and unfailing enjoyment to be found in God, in the exercises of religion—and in God alone. To the distressed it offers the presence and support of an Almighty Redeemer, who says of his friends, that "in all their afflictions He is afflicted," and who "putteth their tears into his bottle;" and thus gives them the cup of divine and never failing consolation. To the desponding it imparts hope. Dr. Rush tells us that "it would require many pages to enumerate all the cures that have been performed by faith and hope."*

Hope, which is the product of faith, is beautifully illustrated in the sacred scriptures by the similitude of an anchor—"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail." In a word, it regulates and harmonizes the conflicting passions of the mind and appetites of the body, so as to keep up a continued state of good health, or essentially aid in the recovery from disease. "For so intimate," says Dr. Bell, "is the connexion between physical comfort and moral well being, that the one cannot be seriously affected without the other suffering.†"

2. The way in which the remedy is to be used is as follows:—When we are taken sick, we ought to have nothing to do with quacks or quack medicines; but employ a physician in whom we have confidence, and *implicitly* follow his directions. This rule is of vital importance, and cannot in any case be violated with safety. And while we thus use the proper outward means for the restoration of our health, we are to implore the blessing of God on these means, and not distress ourselves with anxious concern or forebodings about the event, but leave that, and all other concerns to our

* Rush's Introductory Lectures, page 262.

† Bell on the Influence of Medicine, page 8.

Creator, humbly submitting to his will, and placing all our confidence and hopes in him—and take this for our consolation, that let the event be as it may, "the Judge of all the earth will do right;" and remembering that "like as a father pitieth his children, so the Lord pitieth those that fear him."

3. Facts and observations, not a few, might be alleged to illustrate the preceding statement. Take the following—

(1). Two years ago, while I was attending a pious clergyman in the 75th year of his age, who was so very ill that I thought his recovery doubtful, one asked him in my presence if "he thought he would die?" His answer was—"I do not know: I have no business with that: I leave that and all my concerns to God, humbly submitting to, and acquiescing in his holy will; while at the same time I use every means for the restoration of my health; for I am fully persuaded, let the event of this disease be as it may, God will do all things well." This gentleman recovered, and is now living in good health, in the seventy-seventh year of his age.

(2). A few years ago I was called to visit a lady aged 88 years, who had just fractured one of the bones of her forearm by a fall. On my observing that one of the bones of her forearm was broken, she replied—"Well, doctor, neither you nor any other man can heal it; God Almighty only can cure it." True, madam, but you are willing that I should apply the necessary dressings, and you will follow my directions." O yes! I sent for you for that purpose—do you set it, and I will do as you bid me; but mark my words—none but God can cure me." She recovered, and died of debility, consequent on extreme old age, in her 90th year. During the whole time I had the pleasure of her acquaintance, I remarked that the infirmities attendant on extreme old age, were much mitigated by religion and its divine consolations.

(3). Some time ago, I told a respectable pious gentleman of this city, whose wife I was then attending, that the nature of her disease (effusion into the brain, consequent on puerperal convulsions) was such, as to preclude any reasonable hope of her recovery. His answer was, "I wish you, doctor, to visit my wife twice a day, and do every thing for her, precisely as if she was to recover, and as if all depended on the use of the means; while, at the same time, I know this to be my duty, I wish to bow in humble submission to the will of my heavenly Father, and to give up my wife and all my concerns into his hands, to be wholly at his disposal." This man did his duty, and although the subject of the case died, (as was expected) yet I trust she entered into that ever blessed rest which remaineth for the people of God. These cases shall serve to illustrate my views of the way of using the remedy.

(*To be continued.*)

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 363.)

Mr. Eastburn, as appears from his journal, began to preach statedly to the Mariners toward the close of the month of October, 1819. At the opening for worship of the building now known as the Mariner's church of Philadelphia, a compendious narrative was given of all the measures which had previously been adopted, in that city, for the religious benefit of seamen; and of those efforts in particular which had issued in the erection of that edifice. This narrative, which was printed and published as a report to the publick, it seems proper to insert entire, in this memoir. It contains a short but authentick history of the

commencement, progress, and completion of an establishment, of which Mr. Eastburn may justly be considered as the founder: for although the liberality of the religious publick, and the zealous exertions of several pious and publick spirited individuals were concerned, and were indeed essential, in bringing this establishment to maturity, yet the labours of Mr. Eastburn gave origin, animation, and effect, to the whole. The narrative will also make known, as it ought to do, to all who may read this memoir, the benevolence and liberality of some of the chief patrons of the Mariner's church in Philadelphia; as well as exhibit one of the happiest and most important efforts of Mr. Eastburn, in his incessant solicitude and unwearied activity in the cause of his divine Master. The narrative is as follows:—

"The third Sabbath in October, 1824, was fixed upon by the Committee for opening the Mariner's Church in Philadelphia. The day was very fine and the house was filled at an early hour with seamen and their families, and many citizens who felt an interest in the sailors' welfare. It was supposed that 1200, at least, formed the congregation, and many persons who went to the church were not able to gain admittance. The dedicatory services in the morning were performed by the venerable JOSEPH EASTBURN, assisted by the Rev. JAMES PATTERSON, of the Northern Liberties; and in the afternoon a sermon was preached by the Rev. Dr. BRODHEAD. After the concluding prayer in the morning, ROBERT RALSTON, Esq., rose and remarked, that it had been considered proper, on this occasion, to make known the commencement and progress of exertions for the benefit of mariners in this city, and for that purpose he read the following statement:—

"The first publick service for the Mariners' Church in the port of Philadelphia, was performed on the third Sabbath of October, 1819, in the sail-loft of Mr. Jacob Dunton, (who generously offered the same gratuitously) by the Rev. Joseph Eastburn; this discourse was from the 31st and 32d verses of the 107th Psalm, 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.'—The Rev. Mr. Joyce being present, also made an address, which, with the discourse, afforded the greatest satisfaction. From five to six hundred persons were present, of which, at least, one-half the number, including masters of vessels, were mariners. On the following Sabbath, a Sunday School was opened, between the morning and afternoon services, which has continued, and now numbers on the roll, one hundred and sixty children.

The worship continued in the sail-loft until the month of July, 1822, when a removal was made to the lecture room of the Second Presbyterian Church, in Cherry street, where the audience has generally been crowded, and the attendance of the mariners as numerous as could be expected, at a distance so far removed from the water.

In the month of June, 1823, an agreement was entered into by a few citizens with the directors of the bank of North America, for the lot now occupied as the site of the church, seventy-five feet front on Water street, and sixty-one and a half feet deep, for which the sum of eight thousand dollars was to be paid, subject to a lease of the tenant, then in possession. The contract being made, by which a lot was thus secured, subscription papers were circulated for the purpose of raising the amount, and which, at the close of a few weeks, produced nearly the sum of $10,000. This furnished the means of complying with the contract for the lot, by paying the eight thousand dollars to the directors of the bank, seven hundred dollars to the tenants for vacating the lease, and leaving about twelve hundred dollars towards the erection of a building. The conveyance for the lot, agreeably to the directions of those who were employed to solicit subscriptions, was made to Richard Dale, Samuel Archer, and Robert Ralston, in trust, for the use of the mariners of the Port of Philadelphia.

On the 10th of April, in the present year, an agreement was entered into with Mr. William Strickland, for a brick building of the whole dimensions of the lot, two stories high, constructed for warehouses in the lower story, and for a church in the second story, having a ceiling eighteen feet high, a gallery in the south end, and a pulpit, &c. in the north—the building to be covered with slate, and an observatory of twenty feet above the roof—the whole of the materials and workmanship to be of the best, and finished (without any additional expense) by the middle of the ensuing month, (November,) for the sum of ten thousand five hundred dollars.—To meet the payments under

this contract, which were to be monthly as the building progressed, a loan for the sum of eight thousand dollars was obtained from the Savings Fund Society, at an interest of five per cent. per annum, mortgaging the lot and building as security. The instalments have all been regularly paid; and agreeably to a stipulation in the contract, the balance, after a release from all leases or claims for workmanship and materials furnished, will be paid in a promissory note, at sixty days.

A statement herewith annexed, exhibits the contributions received from the citizens and insurance companies; the sums which have been received from the mariners in monthly contributions; the sum obtained on loan; and a balance of interests arising from unoccupied funds. It also exhibits the amount of payments for incidental expenses—for attending to the care and cleaning of the rooms used for worship—for the supply of books, &c. to the Sunday School—for the payment of the lot and lease—for the instalments on the building as far as they have become due,—and for six months' interest on the money borrowed—leaving a cash balance of $2152 52. A credit taken for this balance, and debiting the payment yet to be made for the building, with the loan and interest to be paid on the 13th April next, will make an aggregate of $9047 48, hereafter to be provided for.

The funds raised by contributions from the citizens, and insurance companies, were the result of the exertions of twenty-two committees, of two and three each, who very diligently and successfully pursued their solicitations, until the amount was adequate to the cost of the lot—The plan being to borrow for the erection of the building, and calculating to extinguish the same by a sinking fund, arising from the rents of the stores, and the monthly contributions of mariners. From the first of these sources, there will no doubt be a revenue of several hundred dollars per annum; and from the latter, if properly attended to by the owners and masters of vessels, a considerable annual income also. To facilitate the last, there has been prepared and circulated, a number of subscription books, designed to be brought to the notice of the officers and crew after embarking, for the purpose of subscribing donations and monthly contributions—to be paid for the use of the church, at the end of the voyage. From the experiment which has been made, this plan promises to be productive, if it is properly attended to; and carries with it the conviction, that the funds will come from an appropriate source, being from the mariners themselves. The danger however of deferring the extinguishment of the debt to the slow operation of the rents and monthly contributions, induces a suggestion, that there should be a renewal of the exertions on the part of the citizens who formerly solicited, and of any others feeling interested for the cause of the mariners—who, making the calls general instead of partial, as was the case before, may, in a short time, with other aids, render the means equal to a final extinguishment of the debt. Hitherto the gospel has been free to the mariners; and whilst the venerable *Pastor*, so eminently qualified to break the bread of life to them, remains to discharge his ministerial duties, it will continue to be furnished without money and without price. To be prepared however for a change, which sooner or later must take place, is an additional reason, why exertion should be made now, to render the institution entirely independent.

The reflections arising from a review of the peculiar smiles of Providence attending the efforts using in favour of the best interests of mariners, are calculated to fill the mind with wonder and astonishment at the goodness and mercy of the Lord. Surely it conveys the encouraging hope, that the set time to favour seamen is come. The interest excited in their behalf, was simultaneous on both sides of the Atlantic. Only seven or eight years have elapsed since the publick feeling has in any measure been alive to this object; and what has been the result, both in Europe and America, since that period? *Bethel Unions*, *Floating Chapels*, *Mariner's Churches*, and *Prayer-Meeting Establishments*, we hear of, from almost every large sea-port. Can this be any other than a supernatural influence operating at one and the same time, without concert, without the knowledge of each other's exertions, and yet, all tending to the same GODLIKE work of benevolence—the salvation of the souls of poor neglected mariners. In our own humble sphere, where has there been more evidence of the favour, and the blessing of the Lord?—where a greater proof of the efficacy of prayer, than is witnessed by the continual solicitude of those departing, for the prayers of the church—conveying a manifest feeling of an humble dependence on the GOD of providence? And where a greater evidence of the divine favour, than is witnessed in the accommodation afforded by the building, under the roof of which we are assembled at this time?

May we not also notice, and notice it with emotions of grateful hearts, how the Lord has spared, and used as an instrument for this new work, the singularly

qualified, and eminently pious pastor of the Mariner's Church? Nor should we omit to notice, the services rendered from the commencement of this establishment by two of our Christian brethren,* who undertook, and have conducted the Psalmody of the Church, in the most acceptable manner—till it pleased the Lord to call one from labour to reward;† and who, it is believed, will be recollected by all the worshippers in the Mariner's Church, with approbation and heartfelt regard.

[The church is situate on the east side of Water-street, between Chesnut and Walnut-streets.]

October 16, 1824.

* Mr. John Harned, and Mr. Gilbert Gaw.

† Mr. Gaw departed this life, 27th March, 1824.

Dr. *The Mariner's Church, with the Committee superintending the Building, &c.* *Cr.*

1824.			1824.		
	To cash paid the Directors of the Bank of North America, for lots,	8000		By amount of donations from individuals,	9094 39
	To tenant for vacating lease,	700		Ditto, from Insurance Companies,	900 00
		$8700 00			$9994 39
	Incidental expenses of fuel, labour, &c. for 5 years, in the rooms used by the Church,	217 72		Monthly contributions from Mariners,	694 87
	Books, &c. for the Sunday School, including discount for the exchange of uncurrent bank paper,	75 58		Loan from Savings Fund Society,	8000 00
	Wm. Strickland for 7 instalments on building,	7500 00		Balance of interest by placing out unoccupied funds,	156 56
	G. Billington for 6 months' interest on loan of $8000 at 5 per cent. per annum,	200 00			
	Balance, being cash in hand,	2152 52			
		$18845 82			$18845 82
	Balance of contract to be paid W. Strickland,	3000 00		By balance brought down,	2152 52
	Loan from Savings Fund Society, with six months' interest, due 13th April, 1825,	8200 00		Balance which must be paid by the 13th April, 1825,	9047 48
		$11200 00			$11200 00

Philadelphia, 16th October, 1824.

Among other letters which Mr. Eastburn had received during the last week, and read at the meeting, was the following from Capt. Tubbs.

Brig Commodore Barry, off Cape Henlopen, Oct. 10th, 1824.

My very dear friend,—Through the tender mercy of our heavenly Father, we have proceeded thus far on our voyage without accident, and all in good health. The wind is fair, and very soon, if no accident happens, will many waters roll between you and us; and while we are exposed to the dangers incident to the watery element, may we never forget *that* God, who once said "peace, be still, and there was a great calm."

We are bound to a country where all are professed Christians; still they hardly have the form, much less the power of godliness—but Christ will one day (and O may it not be long, before he will) destroy that man of sin, with the brightness of his coming.

To me, a sea-faring life has become painful, not only in the separation from one of the best of wives, but from Christian society; for I can say from my heart that I do love all those who love the Lord Jesus Christ; and in my darkest hours that promise has never failed me, "We know that we have passed from death unto life, because we love the brethren;" and I think I have realized the promise more than once, "I will never leave thee nor forsake thee!"—weeping may last for a night, but joy comes in the morning.

I have the happiness to have with me this time two pious souls—I believe my second officer and one man before the mast; and in fact they all appear to be fine moral young men.—*By divine permission I intend to establish the publick worship of God on board, at least every Sabbath, the weather permitting:* And I hope, my dear father in Christ, indeed I am sure, we shall have your fervent prayers, not so much for our temporal as for our spiritual and eternal welfare. O how should this concern every son and daughter of Adam! "What will it profit a man if he gain the whole world, and lose his own soul; or what will a man give in exchange for his soul," is the language of Him who knows the worth of immortal souls.

The pilot is calling, I must bid you adieu. Father, pray for us; we know that the effectual fervent prayer of a righteous man availeth much. You have my imperfect petitions daily—and may the God of all grace be with you—may you have a Mariners' Church indeed, built of lively stones, Jesus Christ himself being the chief corner stone, and grow up to a holy temple in the Lord—are the sincere prayers of your affectionate friend,

Calvin Tubbs.

Rev. Joseph Eastburn.

During the five years which elapsed, from the time at which Mr. E. began to preach statedly to seamen to that at which the Mariner's church was opened, he performed many occasional services in a variety of places. A few extracts from his journal during this period, will best exhibit the tenor of his life and his ministerial engagements.

1820. January, 1st Sabbath—Preached in the morning from Luke xiii. The barren fig tree. Many were affected—in the afternoon from the 11th chapter, upon prayer.

2d Sabbath—Preached in the morning from Deuteronomy xxxii. 29: "O that they were wise." In the afternoon from John i. 45: "We have found him of whom Moses," &c.

3d Sabbath—Preached in the morning from Isaiah iii. 10, 11: "Say ye to the righteous." In the afternoon from Luke xiii. 24: "Strive to enter in at the straight gate."

4th Sabbath—Preached in the morning from Malachi iii.: "Then they that feared the Lord," &c. In the afternoon from John iv.: The woman of Samaria.

5th Sabbath—Preached in the morning from Daniel v.: Belshazzar's feast and death. In the afternoon from Luke xv., particularly the prodigal son.

March, 1st Sabbath—Preached in the morning from Matthew xiv. 30: "Lord save me." In the afternoon from 1 Timothy iv. 8: Godliness profitable for all.

2d Sabbath—Preached from Revelations iii. 20: "Behold I stand at the door," &c. In the afternoon a Mr. Harned spoke from Psalm xix. 13: "Keep back," &c.

3d Sabbath—Mr. Thompson, formerly a sailor, spoke from Luke ii. 14: "Good will to men." I preached in the afternoon from Psalm xlvi.: "God is our refuge."

May, 1st Sabbath—Preached in the morning from Psalm xl. first 3 verses—was taken very sick on my way home, but recovered so as to go again, and preached in the afternoon from 1 Peter iv. 18: "And if the righteous, &c."

2d Sabbath—Preached in the morning from Matthew xi. 28: "Come unto me," &c. Mr. Muhlenberg preached from Luke xv.: The parable of the prodigal son.

3d Sabbath—Mr. Bell preached in the

morning from 1 John iv. 19: "We love him because he first loved us." In the afternoon Dr. M'Dowell preached from Luke xix. 10: "For the son of man is come," &c.

4th Sabbath—At this time the General Assembly was in session, and several assisted. Mr. Wisner preached from Hebrews ii. 3: "How shall we escape if," &c. Mr. William M'Dowell from Mark xvi. 21: "One thing thou lackest."

June, 1st Sabbath—Mr. Calhoun preached from 1 Timothy i. 15: "This is a faithful saying." Mr. Humphrey in the afternoon from Mark iii. 7: Jesus going to the sea.

2d Sabbath—Mr. John Hodge preached from Matthew xi. 28; "Come unto me all ye that labour," &c. I spoke in the afternoon from Acts xxiv. 25: Paul's reasoning before Felix.

July, 4th Sabbath—Mr. M'Innes preached in the morning from Isaiah lxiii. 16. I preached in the afternoon from Revelation xiv. 13: "I heard a voice from heaven," &c. Monday went to Chester—Preached in the Episcopal church, by request of the Rev. Mr. Douglas in the evening. Tuesday went with him to Marcus Hook—Preached there in the Baptist meeting house—the people were very attentive in both places. Wednesday went to New Castle—Preached in the evening in the Presbyterian meeting; visited a charity school and several families, one woman very poorly. Thursday came to Wilmington—Preached in the Presbyterian meeting for Mr. Gilbert, preparatory to the communion; twelve were mentioned to join.

5th Sabbath—Preached in the Mariner's meeting in the morning from Psalm ix. 9, 10: "And they that know thy name will put their trust in thee." Mr. Dewees preached in the afternoon from Matthew vii.: building on a rock and on sand.

August, 3d Sabbath—Preached from Jonah iii. 2: The Lord sending him the second time to Nineveh. In the afternoon from Matthew xxv.: The parable of the ten virgins. An alarm of the yellow fever near the shore, kept many away. The board of health sent an order this week to stop our meetings. Upon this I went to see my friends in Brunswick, and held meetings there.

4th Sabbath—Preached in the Presbyterian meeting house. Monday evening I went up to the landing, and preached there. Tuesday evening in the Methodist meeting in Brunswick. Wednesday evening for the Baptists. Thursday, being appointed by the General Assembly of the Presbyterian church as a day of humiliation, thanksgiving, and prayer, I preached morning and evening in the meeting house. Friday attended the funeral of Mrs. Applegate, a worthy member. Saturday came to Trenton and visited many of my friends there.

September, 1st Sabbath—Preached in the Presbyterian meeting house, and was favoured with sweet freedom in almost every exercise, and experienced great kindness in every place. On Monday returned home and found all safe.

September, 2d Sabbath—Attended the communion in the morning with Dr. Neil—Preached in the afternoon at the Orphan Asylum, and in the evening for Dr. Janeway, in the society room.

3d Sabbath—Preached in the morning in Fort Mifflin to the soldiers there; in the afternoon in the garrison on the shore, to the soldiers there; many of the neighbours around attended; we held worship under the trees; the officers and men behaved well, and some were affected. Wednesday went to Burlington, and preached in the evening there. Thursday went to Mount Holly, and preached in the evening there.

4th Sabbath—Preached in the morning in Haddonfield, and in the evening in Moorestown; all places well attended.

October, 1st Sabbath—Preached in the Navy Yard in the morning, and in the Hospital in the afternoon; good attention in both.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead, and gave an exhortation—Preached in the afternoon for the poor in the Bettering House.

3d Sabbath—Attended the Germans at the Academy in the morning, who have English preaching; in the afternoon with the Moravians at their communion; in the evening with Dr. Janeway, in the society house.

4th Sabbath—Assisted Mr. M'Innis in opening the meeting in Thirteenth street, in the morning; attended two funerals to the new Baptist meeting ground, and preached there in the afternoon for Mr. Griffin, his wife being one that was buried.

5th Sabbath—Attended a funeral to the Moravian ground and spoke at the grave: preached in the afternoon at the Orphan Asylum; walked there and home.

November, 1st Sabbath—Renewed the Mariner's meeting. Preached in the morning from Hosea vi. 1: "Come and let us return." Dr. Brodhead assisted me in the afternoon: the meetings were crowded.

2d Sabbath—Preached from a part of the 107th Psalm, being a stormy day on sailors. Dr. Janeway preached in the afternoon from 1 John ii. 2.

(To be continued.)

SHORT NOTICES OF RECENT PUBLICATIONS.

THE EXAMPLE OF CHRIST: *addressed to those who bear his Name; more especially to those Members of his visible Church residing in Virginia. Winchester. Printed by Samuel H. Davis.* 1828. *Octavo. pp.* 16.

This is a well written pamphlet by an anonymous author. We think we see internal evidence that it is the production of a clergyman; and we suspect that he has withheld his name from the publick, that the religious sect to which he belongs being unknown, he might be more likely to obtain a favourable hearing from all Christian denominations, whom he wishes to be considered as addressing equally. The scope of the pamphlet is to engage sincere Christians of every name, to make far greater exertions than they have ever yet done for the conversion of the world—for instructing the ignorant and reclaiming the vicious, first in their own vicinity, and then in other lands, even to the ends of the earth.

We conjecture that this address was first made in the form of a sermon. It is introduced with the text John ix. 4: "*I must work the works of Him that sent me while it is day; the night cometh when no man can work.*" In setting the Saviour before his people as an example, the author remarks, that "Christ Jesus *had the glory of God constantly in view—in accomplishing this work, Christ was persevering—Christ expressed the greatest kindness even to opposers—Christ was constant in the use of all the means proper for the accomplishment of his work—Christ taught with great personal sacrifices.*" After speaking, briefly but very pertinently, on each of these topicks, the author says, "In applying this example of Christ, we consider, I. THE WORK BEFORE US AS MEMBERS OF THE CHURCH OF CHRIST—Our work will be accomplished when all families are brought under the influence of the gospel; when the love of God and the favour of the Lord Jesus shall rejoice every heart; when the Sabbath day shall find the whole community engaged in the publick and private worship of God; and when the name of Christ 'like sweet perfume, shall rise with every morning sacrifice.'" He then says, "We will consider II. THE OBSTACLES TO THE ACCOMPLISHMENT OF THIS HAPPY STATE OF THINGS." These obstacles are specified as follows:—"*1st. Perverted publick opinion. 2d. Popular ignorance; or want of sufficient instruction for a large class of our population. 3d. The small number of competent teachers. 4th. Want of energy and enterprise in the church of Christ. 5th. Want of liberality in the church of Christ is no small obstacle. 6th. Want of union of effort.*" After illustrating each of these points, the writer says, "III. WE INQUIRE FOR THE MOST READY MEANS OF SURMOUNTING THESE DIFFICULTIES." He thinks that in our present situation, there is requisite for our success, "*1st. A deep sense of the moral desolation that is around us. 2d. Strong faith in Christ. 3d. Exertions to do immediately what we can.*"

It will be perceived that even this naked outline of the address presents considerations of great moment and interest. It is for this reason that we have laid it before our readers, and would recommend it to their very serious attention. The doctrine of the address is entirely orthodox, and the whole is worthy of a very careful perusal.

AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, FROM THE EARLIEST PERIOD TO THE PRESENT TIME: *with an Appendix, giving a condensed History of the Jews, from the destruction of Jerusalem to the present day: Illustrated by Maps and Engravings. By John Marsh, A. M. Pastor of a Church in Haddam, Connecticut. New York.* 12mo. *pp.* 420.

This is a valuable compilation. The author, indeed, attempts to embrace *too much* in a single duodecimo volume of 420 pages. It is obviously impossible to present, in a volume of this size, even a full *skeleton* of Ecclesiastical History, from the creation to the nineteenth century, together with a comprehensive view of the present state of the whole religious world. Yet all this is undertaken by Mr. Marsh; and he has certainly acquitted himself in a manner which reflects credit on his talents, reading, and industry.

Mr. Marsh has divided his work into three periods. The *first* extends from the creation to the call of Abraham. The *second* from the call of Abraham to the advent of the Messiah: and the *third* from the Incarnation to the present time. Then follow brief accounts of the various existing religious sects, their situation, numbers, peculiarities, &c: to which are added two good maps; an ecclesiastical and historical chart; several engravings; statistical and chronological tables, &c. &c., all adapted to the instruction of the reader.

This "Epitome of Ecclesiastical History," we think, on the whole, worthy of patronage. Youthful readers cannot fail of deriving from it much useful know-

ledge: and even those of more advanced life, and more mature reading, will not peruse it without advantage. The author will probably be soon called to prepare a second edition for the press. In this case, we hope he will correct, in a number of places, the style of his work, which is sometimes defective in dignity, and still more frequently in precision and appropriateness. We hope, also, that he will recast some of his principal characters. For example, that of *Origen* is too *dark*, and that of *Cyprian* too *bright* for us. When it is said that *Mohammed* was, originally, a *tradesman*, the modern and popular import of that term is not sufficiently regarded. When we are told that the Westminster "Assembly of Divines pulled down episcopacy, without preparing any thing as a substitute," there is evidently less mature consideration than there ought to have been, both of the *powers* and *doings* of that far-famed Assembly. On criticisms of this kind, however, we have no disposition to insist. The work is adapted to be useful. And the degree of judgment and reading manifest in this first edition, is a pledge that the future editions will be much improved, and still more adapted to extensive usefulness. We heartily wish it success.

LECTURES ON INFANT BAPTISM. *By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover.* 12*mo.* *pp.* 174.

This volume contains eight lectures on the subject mentioned in their general title. They were prepared by the author as "a part of a regular course of Lectures, which the laws of the institution at Andover require in the department of Christian Theology." The publication of them was requested, about two years ago, by those theological students to whom they were first delivered; and the same request, the preface informs us, has been since made by many ministers and students.

We fully unite in the opinion that they are worthy of publication. They present an able investigation of the important subject to which they relate; indicate much profound and just thinking; and at the same time exhibit the leading principles of the *baptistical* controversy in a simple, clear, unostentatious, and popular form. We know not, indeed, that the distinguished author can be said to have taken any views of this much controverted subject, which are, strictly speaking, *original*. But he has, with much judgment, arranged and elucidated the principal topicks of argument, and has, for the most part, presented each in its proper place, and in a strong light. We think, on the whole, this work will detract nothing from the high reputation which his former writings have gained for him.

The style of Professor Woods is worthy of much praise. It is simple, perfectly perspicuous, neat, sufficiently nervous to satisfy any reasonable reader, and a model on the score of entire respectfulness toward anti-pædobaptists. We do not recollect a single expression which the most fastidious critick of that denomination could justly impugn, as even bordering on the severe or acrimonious. Polemical theology would be much more useful, as well as more pleasant, if it were always presented in such a dress.

We will only add, that, as this publication seems to have been chiefly intended for theological students, we think its value would have been not a little increased, by a more liberal reference to the richest and best sources of information on the several points discussed. The learned professor had no reason to fear the imputation of making a display of reading, when treating on such a subject, for such a purpose. Our wishes might have been fulfilled, without in the least impairing the fitness of the work for popular use, and greatly to the accommodation of young divines, and candidates for the ministry.

Literary and Philosophical Intelligence, etc.

From the London Philosophical Magazine, for July, 1828.

Experiments on the Pressure of the Sea, at considerable depths. By JACOB GREEN, *M. D. Professor of Chemistry in Jefferson Medical College, Philadelphia, United States, North America.**

Among the various expedients resorted to for the purpose of relieving the tedium and monotony of a sea-voyage, no one is more common during a calm, than to attach to a long line (the log) an empty bottle, well corked, and then to sink it many fathoms in the sea. In all such experiments, it is well known, that the bottles, upon being drawn up, are either full, or partially filled with water. The manner in which the water gets into the bottle is in some instances perfectly obvious, but in others very perplexing, if not wholly inexplicable. Sometimes the

* Communicated by the author.

cork, however well secured and sealed, is driven into the bottle, and when drawn up the vessel is of course found filled with water; and in such cases, what is a little surprising, the cork is often found occupying its original position in the neck of the vessel, being forced there no doubt by the expansion of the dense sea-water, on being drawn near the surface. This seems to be proved, by the cork often being in an *inverted* position. In the above experiment, and in some others to be mentioned presently, the bottle appears to be filled instantly; as the person who lets the bottle down often feels a sudden increase of weight, somewhat similar to the sensation produced when a fish takes the hook, on a dipsey line.

Sometimes the above experiment is varied by filling a vessel with fresh water, which, on examination, is found to be replaced by salt water; the cork remaining apparently undisturbed.

Sometimes when the previously empty bottle is only half full of water, this when poured into a tumbler effervesces, like water highly charged with carbonick acid gas. This is readily explained: for when the bottle descends it is full of air, and when the water enters, it will of course absorb the air; especially when the dense water itself expands, as it is drawn towards the surface.

Sometimes the experiment is performed by first corking the bottle *tight*, and then tying over the cork a number of layers of linen, dipped in a warm mixture of tar and wax. In fact, every device seems to have been tried to prevent the entrance of the water by the cork. In many of these cases, when the bottle is drawn up from a depth of 200 or 300 fathoms, it is found filled, or nearly filled, with water, the cork sound, and in its first situation, and the wax and tar unbroken. Two experiments are mentioned, in which vessels, with air-tight glass stoppers, were used. In one case the bottle was broken, and in the other, some drops of water were found in it.

How does the water find its way into the bottles? There are two opinions: one is, that it passes through the cork and all its coverings, in consequence of the vast pressure of superincumbent water; in the same manner as blocks of wood are penetrated by mercury, in the pneumatick experiment of the mercurial shower. The other and less popular opinion is, that the water is forced through the pores of the glass.*

The following experiment which I made on the 7th day of May, 1828, in latitude 48° — longitude 24° 34′, will perhaps throw some light on this subject.—Mr. Charles Dixey, the obliging and intelligent master of the packet ship Algonquin, had a boat rowed off from the ship for me, to the distance of about half a mile, when the sea was almost perfectly calm. A hollow glass globe hermetically sealed, which I had previously prepared in Philadelphia, was then fastened to a line, and sunk, with a heavy mass of lead, to the depth of 230 fathoms, or 1380 feet. On the same line, and 30 fathoms above the glass globe, was fastened a small bottle, with an air-tight glass stopper; 50 fathoms above this, a stout glass bottle, with a long neck, was tied; a good cork was previously driven into the mouth of this bottle, which was then sealed over with pitch, and a piece of linen dipped in melted pitch was placed over this; and when cool, another piece of linen, treated in the same way, was fastened over the first. Twenty fathoms above this bottle, another was attached to the line, much stouter, and corked and sealed like the first, except that it had but one covering of pitched sail-cloth. Thirty fathoms above this was a small thin bottle, filled with fresh water, closely corked; and 20 fathoms from this there was a thin empty bottle, corked tight and sealed, a sail-needle being passed through and through the cork, so as to project on either side of the neck.

Upon drawing in the line, thus furnished with its vessels, and which appeared to have sunk in a perpendicular direction, the following was the result:—

The empty bottle with the sail-needle through the cork, and which came up the first, was about half full of water, and the cork and sealing as perfect as when it first entered the sea.

The cork of the second bottle, which had been previously filled with *fresh* water, was loosened and a little raised, and the water was *brackish*.

The third bottle, which was sealed and covered with a single piece of sail-cloth, came up empty, and in all respects as it descended.

The fourth bottle, with a long neck, and the cork of which was secured with two layers of linen, was crushed to pieces, all except that part of the neck round which the line was tied; the neck of the bottle, both above and below the place where the line was fastened, had disappeared, and the intermediate portion re-

* See Perkins on Pressure, Phil. Mag. vol. lvii. p. 54. J. Deuchar's Remarks on the same, Ibid. vol. lvii. p. 201. Campbell's Travels, 1st series, p. 335. Silliman's Journal, vol. xiv. p. 194. Deuchar's Mem. in the Trans. of the Wernerian Soc. 1821—2—3.

mained embraced by the line. This I thought a little remarkable; and perhaps may be explained, by supposing that the bottle was first filled by the superincumbent pressure with dense sea-water, which expanded on being drawn up near the surface. Had the vessel been broken by external pressure, that part surrounded with the line ought to have been crushed with the rest.

The fifth bottle, which had been made for the purpose of containing French perfumery or æther, and which was therefore furnished with a long close glass stopper, came up about one-fourth filled with water.

The hollow glass globe, hermetically sealed, which was the last, and had been sunk the deepest of all, was found perfectly empty, not having suffered the smallest change. It is therefore concluded, that at the depth of 230 fathoms, the water enters glass vessels through the stoppers and coverings which surround them, and not through the pores of the glass. What the effect of a pressure of 400 fathoms, or more, will have on the glass globe above mentioned, Captain Dixey has engaged to ascertain for me on his return to America, if opportunity shall offer.

North American Lakes.—Those immense water ponds of our country, or rather inland fresh water seas, connected with each other by comparatively small channels of communication, exhibit, at present, a phenomenon of considerable interest. Lake Superior, by far the largest of all, is said to be much lower than it commonly is, or indeed has ever before been known to be, in the summer season; while all the other lakes are as much higher than usual. What can be the cause of this? is the inquiry. The unusual fall of rain in the last winter and spring, if it be supposed to have caused a more than common rise in the other lakes, ought to have produced the same effect on Lake Superior; for the fall, it is believed, was as great in and about that lake, as in and about the others. We have seen the following solution of the problem proposed, and we have little doubt that it is the true one. Lake Superior, especially on its south-eastern side, is encompassed by a rocky or iron-bound shore, which separates it from Lake Huron, and forms a barrier so elevated and impervious, that heretofore the surface of Superior has been eighteen feet higher than that of the Huron. Now, if we suppose that, either in the old channel of communication, or in one recently made, rocks and earth have been swept away, to the depth of several feet greater than before, the whole phenomenon is explained at once—The waters of Superior will be lower, and those of Huron and of all the other lakes higher, than in former years—If this explanation be the true one, there may be some ground for the apprehension, that the new outlet lately made, or a new one to be made hereafter, may be so suddenly deepened, or enlarged, as to produce a most tremendous and desolating flood, in all the circumjacent regions of the lower lakes—Lake Superior, as drawn on the maps, covers a space about as large as that which is assigned to the State of New York.

Weather in Paris.—The following was the state of the weather, during the last year in Paris. Rain, 146 days; snow, 21; hail or hoar frost, 6; frost, 59; thunder, 21; very cloudy, 178.

Religious Intelligence.

It is stated in the Address of the Executive Committee of the Board of Missions of the Presbyterian Church, which was published in our number for the month of July, that the Committee had "opened, and hoped constantly to maintain, a friendly correspondence with the American Board of Commissioners for Foreign Missions, and with the Home Missionary Society." We have the sanction of the Committee for now laying a copy of the letters addressed to these Boards before our readers.

LETTER

To the Prudential Committee of the American Board of Commissioners for Foreign Missions, from the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, dated—

Philadelphia, July 4, 1828.

CHRISTIAN BRETHREN,—We regard the Board of which your Committee is the

efficient agent, with great respect and tender affection. We rejoice in all your Christian enterprise, and give thanks to God for the blessings which have attended your labours; which are restricted in their aim by nothing short of the conversion of this fallen world to God. May you go on prosperously, and still to prosper.

We address you at the present time, because some have thought that the existence and operations of our Board are calculated to interfere with yours. We cannot indulge the thought, however, that any such fear should have entered *your* minds; for you know, too well to be jealous of any who are willing to co-operate with you, how extensive and arduous is the labour to be accomplished, before six hundred millions of Jews, Mahommedans, and Pagans, shall yield intelligent and willing obedience to the Lord Jesus Christ. You know, moreover, that no one society, except the Church of the living God, can exercise that instrumentality which is destined by his grace, for the regeneration of mankind; and that your own useful and powerful society has bounds, which it cannot pass.

We aspire to the honour of engaging with you in the noble employment of causing the Gospel to be preached to the poor, and of turning the pagan nations to our own Messiah; and we think, that with proper exertions, as the agents of the Assembly, we may expect, under the Divine blessing, to accomplish that in the Presbyterian church which would be impracticable for others.

The General Assembly, ever since its organization, has not only felt a lively interest in, but been actually engaged, until lately, in both domestic and heathen missions. Some funds have been consecrated to these missions, and entrusted to the Assembly for many years. It would be repugnant to our feelings, and contrary to our duty, to pervert them from the original intention of the donors. As opportunity offers we shall, therefore, prosecute missions to the heathen and to the Jews; while we primarily direct our attention to the destitute congregations within the bounds of the Presbyterian church; and to the descendants of our churches according to the flesh, who are rapidly peopling our western country. So far as we have the means, it will give us pleasure to co-operate with you, in your truly evangelical missions; and co-operation, your own experience has taught you, is desirable among all who love the Lord Jesus, in all matters in which they are agreed. It would be sad indeed, if joint efforts should be accounted collision.

Your reception of the Rev. Jonas King, when he was supported and directed by some societies in France and Holland, as a missionary to the Holy Land, in company with several of your own missionaries, did not evince any apprehension of danger from coadjutors; and happy should we think ourselves, if we could induce the 90 presbyteries, the 1285 ministers, the 1968 churches, and the 146,308 communicants of our section of the church of Christ, to send out, and support, a fellow to every labourer whom you have in the field. We are sure that they would walk side by side, and hand in hand, refreshed themselves, and refreshing us, by their truly Christian liberality and philanthropy. In such a case, we would support our own Stewart, whom you have adopted, in his toils with Bingham at the Sandwich Islands, or in his missionary tour in America; our Kirk, while he should be the companion of the lovely, learned, and pious King; and Butrick, Montgomery, Wright, Byington, Ferry, and Harris, *our* Presbyterian ministers, but *your* missionaries to the Indians; while we would both respond to each other concerning them, and all other good soldiers of the cross of Christ, the language of love and benevolence, "they are ours; they are yours;" "for all things are yours; whether Paul, or Apollos, or Cephas," or any other ministers by whom sinners believe unto salvation.

Some missions we would gladly undertake which the multitude of your present engagements must prevent your society from attempting; and particularly protestant missions to South America. We are persuaded that many of the children of God are found in the pale of the Romish church; but still the papal superstition is the darkness of death, and the papacy itself the son of perdition. To us it seems that the revolutions in favour of civil liberty, which have lately taken place in the southern section of our western continent, have made a fair opening for the introduction of the pure gospel, and of evangelical schools, into the greater portion of that too long benighted land.

The papacy, with Mohammedanism, infidelity, and paganism, have, we trust, but a short time longer to reign over the earth; and Christians ought not to despair of success, in attempting to win souls for Christ from the very jaws of these monsters of iniquity—The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. We will go to South America, while you continue to visit the islands of the sea; and may the Lord make a passage from every land to the kingdom of heaven.

It has been said by some that collec-

tions and agents intended to benefit your body and ours, will interfere with each other: but in reply, let us ask, have you found, brethren, any diminution of the spirit of benevolence to result from the multiplication of charitable enterprises in our day? May we not alternately reap and glean? A little prudence will direct the agents of both to occupy, as far as practicable, different ground; and not come in too rapid succession to the same individuals. The agents of all our benevolent institutions have, at different times, resorted to the same place; but they have produced no jarring notes; no diminution of interest in the good work of the Lord; and no sensible impoverishment of liberal benefactors.

Some will contribute to one society who will not to another; but the greater part of pious people, on due application, will do as much for each of us as they would probably have done for one alone.

Brethren, pray for our success; for we earnestly wish that the whole Presbyterian church may awake, arise, and shake herself from the dust—to see the salvation of God visiting the ends of the earth.

We pray for your continued and increasing prosperity; and particularly, that no misguided friends of the cause of missions, may separate between brethren, who serve one blessed Lord, and build up the same spiritual temple for the everlasting habitation of Jehovah.

We wish you grace, mercy, and peace, through our Lord Jesus Christ.

They of the Presbyterian church salute you.

By order and in behalf of the Board of Missions.

EZRA STILES ELY,
Corresponding Secretary.

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LETTER

From the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church to the Executive Committee of the American Home Missionary Society, dated—

July 4th, 1828.

BRETHREN,—We do ourselves a pleasure in writing to you of "the common salvation," and of the means by which we would "strive together for the furtherance of the gospel."

It is, no doubt, mutually understood and believed by us, that all moral agents of our race are sinners; and are in their moral nature children of wrath, without the *disposition* to become holy, and without *any ability* to procure for themselves justification and acceptance before God; because all have sinned, and there is not a just man upon earth, that doeth good and sinneth not; no, not one. We mutually rejoice in the truth, that God, contemplating man in the alienation of his soul from his Maker, and in a state of righteous condemnation for sin, fully comprehended in his own wisdom, how he could himself be, in the same transaction, "the just God and the Saviour;" and purposed to deliver "a great multitude" of the human race, "which no man can number," from the guilt and misery of their lost estate. To effect this deliverance, in the fulness of time, God became man and dwelt among us; obeyed the law imposed upon human beings; and suffered, the just for the unjust, that whosoever believeth on him might not perish, but have everlasting life.

We are persuaded, that so soon as any man practically and cordially believes the gospel of our salvation, the Supreme Lawgiver, who has power to save and to destroy, does actually, according to his own previous purpose to do so, remit all the sins of that believer, freely give him Christ for righteousness, and thenceforward judicially reckon him to be freed from condemnation; and through the merits of Christ Jesus, and those alone, entitled to heaven.

Were sinners left to themselves, we agree that they would never believe to the saving of their souls: but the God of all grace has been pleased to appoint the use of such means for the conviction and conversion of sinners, as he is determined ordinarily to bless. The dead in trespasses and sins have minds *capable* of believing the testimony of God, and hearts capable of feeling the power of divine truth; but they have understandings darkened, consciences stupified, and hearts full of all manner of evil; which love darkness rather than light. While they are in this deplorable situation, the Head of the church commands his people to hold forth to them the word of life, and his ministering servants to preach unto them Christ Jesus crucified. This word, publicly read and preached, or more privately communicated, we believe to be the grand instrumental agent, in the hands of the Holy Ghost, of awakening, convincing, converting, and saving sinners. It is the joint and fervent desire, therefore, of your and our association, and of all the Christian people whose servants we are in the work in which we have engaged, that the gospel of the blessed God may, as speedily as possible, be preached to every human being under heaven. In promoting this object, we rejoice to have learned from your corresponding secretary and agent, who addressed the last General Assembly on the subject, that it is

your design, when operating in any of the vacant churches under the care of the Assembly, not to interfere with presbyterial order; but to subject all your missionaries, in such situations, to the inspection and government of the constituted authorities in the Presbyterian church. In pursuing this course you will avoid all collision with our Board of Missions; and we trust that we shall be mutually helpers of each other's joy, and joint labourers together with God in his spiritual husbandry. We shall together sow the seed of the everlasting and everliving word; and together rear and prune the trees of righteousness, which are to be translated from our care in the nursery here below, to the paradise of God.

Let there be no strife between us, we pray you; none between your and our husbandmen, unless it be in the Christian effort of spreading the Gospel; and in diligence, meekness, humility, and zeal according to knowledge, in their Master's service.

We wish you all success in the Lord's field; and an abundant harvest.

To prevent all interference in appointments, and to let you know the affairs of your brethren, we shall communicate to you, from time to time, our proceedings; and beg leave to assure you, that we shall not intentionally authorize any encroachment upon ground preoccupied by yourselves in the manner above described. The field of labour presented before us is so wide, that we fear our united efforts will not be sufficient to cultivate it. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." At this moment there are 636 vacant churches connected with our 90 presbyteries; which have no ministrations of the Gospel but from itinerant preachers; and 502 more of our churches have only 226 pastors, or stated supplies, among them; so that 276 of the churches said to be supplied, might with propriety be added to those which are denominated *vacant*. Nine hundred and twelve ministers are wanting to give each of our congregations the entire services of a pastor.

Many of these congregations have been formed in years past by the activity, zeal, and piety of the missionaries sent out by the Board of Missions; many of them have been kept alive, from year to year, by the occasional preaching of the gospel, and dispensation of the sacraments, which we have been enabled to afford them; and within two years past, your Society have come forward to assist many of our infant churches, in supporting pastors or stated supplies. We thank you for this labour of love; and so long as you send forth labourers who shall be recognised and approved as supplies for their vacant churches by our Presbyteries, we shall wish your efforts may be increased a thousand fold.

We will endeavour, by Divine assistance, to awaken more generally the attention of the Presbyterian church to this important subject; and we trust experience will show, that so long as we judiciously and faithfully apply the funds severally entrusted to us, neither yours, nor ours, will be diminished by the other.

We salute you in the Lord.

By order and in behalf of the Board of Missions of the General Assembly,

EZRA STILES ELY,
Corresponding Secretary.

FOREIGN.

CEYLON.

Manepy.

The usual congregation on the Sabbath at this station, consists of about 350 children belonging to the native Free Schools, 29 girls belonging to the Boarding School, and generally about 40 adults,—in all, more than 400.

Our friends in America can have but little idea of the difficulty we find, in this country, in keeping so many children in order, and in gaining their attention. To secure these objects as much as possible, the children of each school are seated together, with their master at their head; and by frequent questions, to which they are required to give answers, and by familiar illustrations during sermon, a good degree of attention is kept up. Immediately after the services in the forenoon, we have a meeting of the members of the church, which all who are seriously disposed are allowed to attend. In this meeting, I endeavour to make a close and personal application of some part of the sermon. At four in the afternoon we have another service. At this meeting there are generally about fifty persons, including the children in the Boarding School. After this, I hear the lessons of the children. Though a fatiguing day, I often find the Sabbath a delight. I must add, however, that the heathen among whom we dwell, know how to make excuses, as well as impenitent sinners at home. They see no comeliness in Christ, that they should desire him. My experience leads me to rest more upon the promises of God, and less on success. It leads me to labour more, and yet to be willing, if God in his providence sees fit, to leave the harvest to be gathered by other hands.

I know that the promises of God stand sure. This is to the missionary not only the "shadow of a great rock," but it is the rock itself, on which alone we can safely trust. I feel no doubt as to the final success of missions, nor as to the duty, and I ought to add privilege, of the church cheerfully to send out into "all the world" many, very many more labourers. Nor does my faith lessen, when I think that this generation may pass away before the Son of man will come among this people to rule in his glory. It rather increases my admiration of the wonder-working God, who will eventually triumph gloriously, and make all these subjects plain. I feel thankful that I am on missionary ground, and have the unspeakable privilege of delivering to this people the whole counsel of God, and I hope never to be deprived of this privilege until the "earthly house of this tabernacle be dissolved." It is better to be a door-keeper in such a house, than to dwell in king's palaces; and yet I have no doubt that the poor widow, who casts in her two mites, may be greater in the kingdom of heaven than many missionaries.—*Mr. Spaulding.*

General Notices.

The last year was one of uncommon favour to the people of this district, in respect to their temporal affairs. Their crops were abundant, and they were preserved from epidemick sickness. But like the ancient heathen, they forgat God, neither were they thankful. They seemed at the commencement of the present year, more addicted to vain diversions, such as dancing, the acting of comedies, cock-fighting, &c. and, in some instances, more wedded to their idols, than at any time since our coming to the island. In the midst of their diversions, they received another warning to remember the God of heaven. Early in May, when little or no rain is expected, they were visited by such a storm of wind and rain, as has scarcely been known here by the oldest inhabitants. It began on the 4th, and continued with violence until the 8th, by which time the whole country, being nearly level, was flooded. In situations comparatively low, the people were obliged to leave their houses, and flee to places a little more elevated. Their houses, which are almost all built of mud, were many of them destroyed, numbers of cattle drowned, gardens more or less laid waste, and some lives lost. The amount of damage in the district, was estimated to equal about 75,000 Spanish dollars, which is a large sum for a people so poor to lose. The number of lives lost is not exactly known. Four of the boys of the Preparatory School at Tillipally, were of the number. They, with others, were attempting to go home, while all the fields were covered with water, and, though warned of danger, ventured too near the borders of a tank, or pond, and fell into it. There were five in company, and one only escaped. The bodies of all except one were found.—*Mr. Winslow.*

Under date of Jan. 24, 1828, Mr. Winslow states, that *fourteen* natives had that day been received into the mission church. Five of these were schoolmasters, five youths belonging to the Preparatory School, one a teacher in that school, and one a hired man: one of the others was an old man, and the other an elderly woman, neither of whom were in the employ of the mission.

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WESTERN ASIA.

SYRIA.

Extracts from the Journal of Mr. Bird.

May 18, 1828. Early this morning, came a special messenger from bishop Zachariah bringing letters. This bishop appears to be one of the few in this land, who follow up their friendly professions by their deeds. He has written a letter to the patriarch at Damascus, which we are to forward. Two others accompanying it were addressed, one to our school agent, the other to myself. The former, as it may serve to show the prelate's mode of thinking, I judge proper to insert, as well as the latter. It is as follows:

"The grace of God and the apostolick blessing rest upon our beloved spiritual son Joseph Lufloofy. After wishing you the apostolick grace, we assure you of the joy we felt on hearing of your safe arrival in Beyroot. May the Angel of peace continue to keep you in all your ways, and establish you in the grace of the gospel. As it regards the patriarch, who, in connexion with the priests of Baal, has excommunicated you, let me say, that what he has done is to you a proper cause for rejoicing, for all the sons of the holy gospel are under excommunication from the hereticks, but the hereticks are under excommunication from our Lord Jesus Christ. Your case illustrates the words of the holy gospel, which says, 'He that forsaketh not father, and mother, and brother, and sister, and wife, &c. shall not enter into the kingdom of God.' The meaning is, that *we are to forsake such relations as are hereticks, such as worship an idol.* Now all papists are of this class. They worship the pope, and make him a god, and head of the church, and say that whoever does not believe in him cannot be saved. They have deserted the Lord Jesus Christ, and the Lord Jesus Christ has deserted them, and does not know

them. The Apostle Paul when he left the religion of his people the Jews, and became a follower of Christ and his doctrines, at that very moment became an apostle and a disciple and entered into the kingdom of God. Therefore, my son Joseph, be established,—rejoice and be exceeding glad, for you have become a disciple and a son of the blessed gospel. You have left the city of destruction and its vain merchandise, and have come out of the shadow of death, and from under the mists of darkness.* You have waked out of sleep, and found your turban, and are walking with Christian and Hopeful to Mount Zion. Turn not to the right hand, nor lose sight of Zion. Forget not Hopeful, nor Signior Great Faith, but be a companion of Signior Christian, and Signior Hopeful, those travellers from this world to the gate of heaven."

The following is a translation of the letter to me.

"After assuring you of our great desire to see you in all health and prosperity, we inform you, that your letter arrived in safety, and we have read and understood all its contents. You will herewith receive a letter to his holiness, the Rev. Patriarch of Antioch, which I beg you will forward him. Here you have a copy of it: 'Forasmuch as, some time ago, I wrote to beg a few books of my beloved brother Mr. Bird, books of the Old and New Testaments, and distributed them among my people and friends, from this circumstance have originated between us a friendship and correspondence. And now I have received from him a letter, in which he informs me, that brother Gerasimus, bishop of Tyre and Sidon, and others of little mind, have written to your blessedness to break up the schools in that region, and destroy the holy scriptures. Now I think this is not from their extensive knowledge of religious doctrines, nor for their great zeal for truth, but solely for their wish to please the Westerns, i. e. the Maronites and *Qualkies*,† since these are forever opposing the Protestants, because they oppose Anti-christ, i. e. the pope and his adherents. Consider now a few particulars respecting these men, by which you will see how much they are opposed to the pope, and in which, if they do not *benefit* us of the eastern church, they at least do us no *injury*. We beg your blessedness therefore to do nothing to hinder their work in any way. For fifteen years they have been distributing their books in all parts of the country, and we have never yet seen any order from our church in opposition to this work, neither from the patriarch of Constantinople, nor from the patriarch of Antioch, nor from the patriarch of Jerusalem. But on the contrary, the late patriarch Antamius declared, that it was a work of the greatest utility because it was in opposition to the dragon and the false doctrines of the Westerns. In regard to the Protestants, who distribute the Bible in charity, and open schools at their own expense, they are in opposition to Anti-christ, the pope, and his heretical doctrines, in the following particulars; viz.

1. They will have no earthly head of the church.

2. They will have no new fangled additions to the Christian faith.

3. They use not unleavened bread in their celebration of the Supper.

4. They believe not that the state of the saints is the same before and after judgment.

5. They believe not in purgatory, that satanic invention.

6. They allow baptism by immersion in the name of the Holy Trinity.

We see, therefore, that they are opposed exceedingly to the Westerns and the pope; and shall we, under such circumstances, forbid them, and prevent their schools on the plea that they circulate false books? I can assure your blessedness, their books are even more correct than those printed by the *Qualkies* on the mount of the Druses. I beg your blessedness, therefore, not to permit, for the sake of the good pleasure of the Maronites and Qualkies, such a thing as the prohibition of these books and schools, which are intended by these benefactors for the good of the people.' This is our letter to the patriarch, which we wish you to forward to Damascus. We have also written to our brother Benjamin, bishop of Beyroot, and sent the letter by a special messenger.* If you please to write yourself to his blessedness, and confirm what I have written by setting your hand and seal to the six articles, you will promote our object. Your brother,

ZACHARIAH."

19. Mr. Muller, with Girge, the Abyssinian, set off direct for Safed, the other German brethren having preceded them by way of Damascus.

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* Alluding to Bunyan's Pilgrim's Progress, which he has lately read in Greek.

† Papists are here known under the common term of *Westerns*. *Qualkies* is a term of reproach applied to the Greek papists, who are generally here called simply Catholicks, and, by the vulgar, Coatilies.

* This letter was respecting the character of the bishop's agent at Beyroot, and his breaking up the school at that place.

23. Wrote and forwarded a letter to the Greek patriarch, enclosing that of bishop Zachariah.

31. Shekh Naami, being in town to-day, was called, as he says, into the house of the Austrian consul, where he unexpectedly found priest George and others prepared to take him to task for his heretical walk in associating himself so much with the Protestant missionaries. Naami confessed that he associated himself considerably with us, boldly told them that their zeal in opposition to us was not love to truth, but envy and hatred to the Protestants. The priest concluded it necessary for him to write to the patriarch, and to Naami's father, Shekh Latoof, disclosing Naami's heresy. A woman in the service of Mrs. Dalton was frightened away at the beginning of the year, but has since returned. To-day the brother of the woman has brought a letter, as he says, to priest George, to require her to leave Mrs. Dalton entirely. She has an uncle, a priest, to whom she is writing for advice.

April 3. A lad arrived from Sgarta, bringing letters from Shekh Latoof to his son. The lad says, that a few days before he left, a priest was preaching at large on the duty and importance of confession to the priests, until Shekh Latoof became weary, and openly interrupted the priest, saying, he had said enough.

4. Went down to the custom-house to make another attempt to set the Hebrew Scriptures at liberty, that have been detained there for some weeks; but was told that the firman would not suffer them to pass.

5. An answer arrived from the Greek patriarch to my letter of the 23d ult. It appears sufficiently friendly, but I shall let it speak for itself.

"To the well beloved spiritual son, Mr. Isaac Bird, the Lord grant him a long and peaceful life. After giving your *friendship* the blessing, inquiring after your welfare, and assuring you of the very great desire we have to see you in all prosperity,—we begin by informing your friendship, that, at the proper time, came to hand your letter, sent by Mr. Nicolayson,* enclosing *the copy*, (the late proclamation against 'the followers of the Bible,' from the Maronite patriarch) and we were rejoiced at the assurance of your good health, a blessing which we hope you will long enjoy.—In regard to the schools, of which you made mention, we reply, that we had been informed of their establishment, and had never forbidden them. With regard to those in particular at Hosbaia and Merj Aioon, we had, at first, no knowledge of their existence, but afterwards, when there arose disputings and divisions about them, information was of course sent us both of the disturbance and the cause of it. We, therefore, to remove ground of the disunion, and restore the people to harmony, wrote to them, saying, 'Have you lived so many years in the habit of teaching your children at your own expense, and now do you look to others to instruct them as a charity? What has happened to you to render such a step necessary, a step which has introduced among you variance and strife?' This and this only was the amount of my letter to them. Now lately I have received your second letter, and have understood all you say in it. It contained, also, enclosed, a communication from our brother, the bishop of Akkar, the answer to which we herewith send you, requesting you to forward it. He begs us to write a circular to all our people, exhorting them to receive these schools of yours. Now we acknowledge this to be a work of the greatest benevolence, and one for which we render you our hearty thanks, but to write a publick proclamation to our people to receive these schools, is a thing, which, through fear of the late firman forbidding this work, we cannot do. This firman you are doubtless not ignorant of. That we should, however, actually *prohibit* this work, is equally impossible, since the books you bring, i. e. the books of the Old and New Testaments, as well as the Psalters in their separate form, we have examined, and pronounce to be such as are universally received among us, and you will, for their distribution, have your reward. But we have lately heard, that you have brought other books beside these, which we have never seen. These it will be proper, before we permit them, to examine and see if they contain any thing contrary to the orthodox church, which we are bound, by our office, to support and defend. We shall write hereafter to bishop Gerasimus our brother, to see if there is a prospect that the schools can go on among his people without divisions, and, if the people generally wish for them, to let them be continued: there can be no objection. But the new books already mentioned, we cannot approve without a previous examination. Please God we shall not be wanting in our compliance with whatever you demand. Let us hear from you often. Inform us in what way we can be serviceable to you, and may the Lord lengthen your days.—So prays

METHODIUS,

Patriarch of Antioch and all the East.

March 27, 1827.

* This was not intended as a letter, being a mere statement of facts without signature, intended to serve Mr. N. as the ground of remarks which he himself should make to the patriarch on his visit to Damascus.

P. S. We repeat the request, that you would forward the enclosed to our Rev. brother, the bishop of Akkar, by some trusty hand, as it contains a firman with special reference to him, and very important as it regards the regulation of his people."

It appears from documents adduced by Mr. Bird, but here omitted, that the patriarch was under some misapprehension as to the matters of fact connected with the suppression of the schools. The people, to a considerable extent, were decidedly in favour of them, but were constrained to yield to the misguided zeal of Gerasimus, bishop of Tyre and Sidon.

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MEDITERRANEAN.

Operations of the Church Missionary Society's Press at Malta.

By late numbers of the London Missionary Register it appears, that from January, 1825, to December, 1827, works of various sizes had been printed as follows:—

Lang's.	*Cop's printed.*	*Cop's dis.*	*Cop's in Depos'y.*
Italian,	13,500	7,535	5,965
Greek,	18,000	11,537	6,463
Arabic,	23,000	14,862	8,138
Total,	54,500	33,934	20,566

Among the publications we notice the following:

In *Italian*.—Milner's Church History, 1st Century—First Six Centuries—abridged from Milner—Conversion of Augustine—Augustine's "City of God"—Life of Swartz—Image Worship, from Milner, vol. iii. cent. 8. chap. 3.—In *Greek*.—Short History of Three Centuries—Baxter's Call, abridged—Commentary on Acts—Churches at Ephesus, Athens, and Thessalonica—Tract on Education—Philanthropos, a Gazette, from January, 1826. In *Arabick*.—Portions of Scripture—Dairyman's Daughter—Dr. Watts's First Catechism for Children—Life and Death of Pliny Fisk.

The commencement of the Reformation under Luther, from Milner, vol. iv. cent. 16, chap. 1 to chap. 6, was in the press in *Italian*, and the entire history, including Scott's continuation, has been prepared in that language.

Only a small portion of the works printed or in press, or prepared, or in a course of preparation, are named above. The annual expenditure for translating, is 538 dollars; for printing and binding, 1,068 dollars; for paper and sundries, 1,034 dollars.

The following communications from the American Missionaries at Beyroot to Mr. Jowett, will serve to show with what prudence the press must be employed in reference to such countries as Syria. Mr. Goodell writes—

Through the good providence of God in disposing of circumstances and events, I have had the happiness to see all the books and tracts which you sent, placed safely in my own study. Of Arabick Scriptures, we have a good supply on hand. With the former editions of your Tracts we are also tolerably well supplied, especially for the present; but do not fail to send us all your new Tracts as fast as they are published. I want to see "Little Henry and his Bearer" in Arabick. I have translated it into Turkish, and it is read, in manuscript, with prodigious interest. The "Dairyman's Daughter" has been very highly praised among the Arabs, and I think "Little Henry" would be much more so.

To your inquiries respecting the propriety of printing in Arabick the journals of some of those connected with us, I will give, not an answer, but my opinion: at present, I do not think it would be judicious. We ourselves translate and circulate, in manuscript, as much of such matter as we dare to do. I assure you, there is more excitement in Syria than you can well imagine. The time will probably come when an extensive circulation of such journals will be deemed very desirable. But, as the management of all this is entirely in Mr. Bird's hands, his opinion will be worth much more than mine, and he will, doubtless, write to you soon. I think such works as the "Dairyman's Daughter," "Little Henry and his Bearer," and the "Shepherd of Salisbury Plain," are likely to be more useful at present than Tracts of any other character. But a year hence the face of things may be entirely changed.

We do not scatter Tracts abroad profusely; both on account of the difficulty of getting them into the country, and also because we do not think an indiscriminate distribution of them would be useful: with the greatest precaution many of them, doubtless, share the fate of the Holy Bible—that is, are cast into the fire. But we have reason to be thankful that you have sent us so many; and we doubt not they have contributed to our usefulness. We will endeavour to keep you well advised, from time to time, of the state of the demand.

Mr. Bird remarks, in reference to the statement of Asaad Shidiak of the change which had taken place in his mind.

It is not the thing for publication in Syria, at present: we have not yet ventured to circulate copies, even in manuscript; but this we should do, if our friend were in a state of safety. What would do, however, on a small scale, in manuscript, would not do from the press: the press is much to be feared by our enemies in this land; and they will not fail to silence it if they can. It is necessary

therefore to let it speak MILDLY; and especially not to suffer it to attack individuals. Should we hereafter have opportunity, we may forward something of the kind which you suggest, such as Providence may furnish us; and we rejoice that we have a prospect of such auxiliaries as those in Malta.—*Miss. Herald.*

A GOOD EXAMPLE.

One Hundred Dollars were enclosed in a letter to a member of the Executive Committee of the Board of Missions, with the following request and remark—"I make free to ask you to hand the enclosed sum to the Secretary of the Board of Missions of the General Assembly of the Presbyterian Church. I am led to believe, that under the new organized state of that Board, much good will be done for the promotion of piety generally, and for the enlargement of our church in particular." This liberal and unsolicited donor is a resident of a country town, in the interior of the State of Pennsylvania. We hope that many will *believe and act* as he has done—and indeed we have pretty good ground for confidence that they will.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. Dr. John Codman, of Dorchester, Massachusetts, his eighth annual payment for the Contingent Fund,		$100 00
Of Rev. Dr. Janeway, from Rev. Mr. Smiley, of Mississippi Presbytery, for copies of the Digest sold by him,	$25 00	
and for one copy sold by Dr. Janeway,	62	
	25 62	
one half of this sum is for the Contingent Fund,		12 81
Amount received for the Contingent Fund,		$112 81
Received for the Board of Missions, viz.—		
One half of the above sum received of Dr. Janeway for the Digest,		$12 81
Of George W. Blight, Esq. from a few ladies of Landisburgh, transmitted by Rev. James M. Olmstead, to Mr. Nicholas Murray,		15 00
Of do. from the First Presbyterian Church, Messrs. Thomas Fassitt's and Henry White's donation, each $5,	$10 00	
and cash,	1 00	
		11 00
Of Daniel Montgomery, Esq. of Danville, Columbia county, Pennsylvania, per Robert Ralston, Esq. his donation in aid of the Board of Missions,		100 00
Amount received for the Missionary Fund,		$138 81

View of Publick Affairs.

EUROPE.

By an arrival at New York, Liverpool dates to the 24th of July have been received —These are the latest we have seen.

BRITAIN.—It was expected that the British Parliament would be prorogued on the 25th of July. The London Globe of the 21st announced that his grace, the Archbishop of Canterbury, died that day at 11 o'clock, in the morning, at Lambeth Palace. The Archbishop was in his seventy-sixth year, had been indisposed for some time past, but had only been confined to the house for the last ten days. Immediately after the decease of the Archbishop, his son, the Speaker of the House of Commons, was sent for and arrived very shortly. The Archbishop, beside being Primate of all England, and Metropolitan, was a Lord of Trade and Plantations, an official Trustee of the British Museum, a Governor of the Charterhouse; and Visiter of All Souls and Merton College, Oxford. He was a cousin to the Duke of Rutland, and brother to Lord Manners.—And thus are church and state united in England.—We must say that we rejoice, and count it a favour of Heaven, that they are not so united in our

own country. The choice of a successor to a defunct primate always produces excitement in Britain. We hope—but fear it is a forlorn hope—that the appointment will fall to one who will favour, and not frown on, the national Bible Society.

Before the last arrival, accounts had been received of the progress of the war between the Russians and the Turks—The former had passed the Danube on a bridge constructed for the purpose, but not without opposition and some loss. The fortresses of Brailow and Matschin had been reduced. The taking of the former cost the Russians dear. It was attempted by storm, after having been mined in various directions. The mines were to have been exploded, and the attack by storm immediately to follow. One of the principal mines, however, did not explode, and another blew up too soon, and after a fearful carnage, the Russians were repulsed and retired to their camp. The garrison however asked for a truce of ten days—One only was allowed—The garrison capitulated on the 20th of June on honourable terms, and were permitted to retire to the Turkish army. The loss of the Russians in killed and wounded is stated in their own returns to be "two generals and 640 men killed, and 1434 wounded, but in the French papers, it is said to be at least 15,000 men. We think this exceeds the truth; but all accounts agree that the Turks fought desperately, and also skilfully, and that the Russian loss was very great. The Emperor and the Grand Duke Michael are with the army, which is advancing cautiously and gradually, and yet with great activity, toward Constantinople. The main body of the advanced Turkish army, under the Grand Vizier, is said to be at Chumla, about 30 leagues distant from the advance of the Russian army; but there are intervening fortresses which must be taken before the latter army can reach the former. The Russians appear to have secured the adjoining coast of the Black Sea, by which they will easily convey provisions and military stores to their troops. The grand Turkish army, consisting of 100,000 men, and expected to be commanded by the Sultan in person, is at Adrianople. —The Irish lawyer O'Connel has been elected to a seat in the British Parliament by an overwhelming majority. Whether he will or will not be allowed to take his seat, occasions much speculation—It is believed that the British naval force in the Mediterranean is to be considerably augmented—A most unusual and destructive inundation, occasioned by great and rapid falls of rain and the overflowing of the river Mersey, had extended throughout a large region contiguous to that river—The inhabitants of southern Africa have been recognised by the king as *a free people;* and the Commons had voted an address of thanks to his Majesty on the occasion.

France.—It is stated that in the Chamber of Peers, as well as in that of the Deputies, all the obnoxious laws relative to restrictions on the press, have been disapproved of and are to be repealed—After an earnest struggle, it appears that the influence of the Jesuits is greatly on the wane in France; and that the Protestants are likely to receive an *efficient* as well as a *nominal* protection, in the free avowal of their doctrines and opinions.

Spain—Affords us nothing to report during the last month.

Portugal.—On the 28th of June, the three estates of the nation, viz. the nobility, the clergy, and the deputies, having been convoked and assembled in Lisbon, doubtless at the instigation of Don Miguel himself, declared him absolute King. He immediately issued his decree, sanctioning their declaration, and assuming the title of "King of Portugal and the Algarves." In consequence of this usurpation, all the foreign ministers had left Lisbon, doubtless in pursuance of orders previously given by their respective governments. On the 30th of June, the city of Lisbon was brilliantly illuminated, "in demonstration," as the Lisbon paper says, "of the joy of the people at seeing so worthy a monarch seated on the throne of his ancestors."

On the 3d and 4th of July, the army of Don Miguel entered Oporto, 10,000 strong, with 30 pieces of cannon, without any opposition. The Marquis de Palmella, Saldanha, and several others, escaped in a steam-boat, and took passage for England, while the constitutional or legitimate army dispersed and fled towards the Spanish frontier. After entering Oporto, the troops of Don Miguel conducted themselves with perfect good order—they did no injury to private individuals or property.

Such is the statement given in the publick papers. There seems to be no doubt that Don Miguel is completely triumphant in Portugal. The truth is, that the Portuguese and the Spaniards are so generally and completely under the influence of the popish priesthood, that all appearances of their being favourable to free government, when put to the test prove to be delusive—They cannot be other than slaves till they are more enlightened.

Greece.—Ibrahim Pacha is not only still in Greece, but in the region contiguous to his head quarters in the neighbourhood of Navarino, he marches where he pleases, and acts as he chooses. Having waited till the Greeks were gathering in their harvest, he marched into the country and swept it all away—taking the most of it as a supply for his own army, and destroying the rest. How long do the powers allied for the *pacification* of Greece, intend to permit this Egyptian savage to inflict famine

and death at his pleasure on the defenceless Greeks!—In other parts of the Peloponnesus, the affairs of the Greeks wear an improving aspect; but we have noted nothing of great importance within the past month.

TURKEY.—An answer has been published by the Sultan to the Russian Manifesto, in which every charge contained in the latter receives a distinct reply—This Turkish state paper is ably and plausibly written. We profess ourselves incapable of appreciating the real value of the conflicting statements, allegations, and reasonings of the belligerent parties; but one thing we well know, and that is, that a Turk holds it perfectly lawful, in regard to individuals, to obtain any advantage over an infidel (a term which he applies to every Christian) and even to take away his life, by every species of falsehood or deception—employing, to give it effect, even the most solemn oaths. Better faith must be preserved in publick treaties, or they could not exist. Yet when war is declared, we believe nothing said by a Turk, without better evidence than that he has said it—The existing Turkish force now in the field is said to consist of 145,000 men; 80,000 disciplined in the modern European manner, and 65,000 according to the old Ottoman usage. But a recent levy is said to be made of all the men between the ages of 14 and 60.

We stated last month that the Sultan had issued orders to his troops not to give or to receive quarter: and it is now said that he has ordered all the officers and men who have capitulated to be beheaded; and that those who surrendered at Brailow have requested their enemies not to send them to the Turkish army, but that the request was not complied with. Thus it would seem that the present war is to be one literally of *extermination*—There is a report which we do not credit, that the Sultan has requested the French and English ambassadors to mediate between him and Russia, with a view to peace.

RUSSIA.—It appears that beside a vigorous prosecution of the war by Russia against the possessions of the Grand Seignor in European Turkey, his Asiatick possessions have been attacked at the same time, and that a considerable impression has been made on the south coast of the Black Sea. It would seem that Russia is determined, if possible, at least so to weaken the Ottoman power in the present contest, as that it shall no longer be formidable, nor give her future uneasiness. We pretend not to foresee the issue, but from present appearances, it seems as if the conflict must issue, in materially changing the state of Europe, and even of the civilized world. "The Lord reigneth, let the people tremble—let the earth rejoice!"

AUSTRIA AND PRUSSIA remain neutral, and are carrying on commerce with the Turks—the Bosphorus is opened to their vessels.

ASIA.

Calcutta papers have been received at Boston, to the 1st of April last. We extract from their contents the following interesting information.

"Lord Amherst, the Governor-General of India, embarked on the 8th of March, for England, on board his Majesty's ship Herald. Lord A. was accompanied by his lady and daughter. A monument and statue are about to be erected in Calcutta to the memory of Lord Hastings. The education of native youth, of both sexes, appears to engross much attention. Extracts are published in the newspapers from English essays, written by the Hindoo students of the Anglo-Indian College, in which the juvenile authors bring their acquirements in European learning to bear upon questions of moral, literary, political and social importance, in a very ingenious and remarkable manner. Great benefits are expected to result from this diffusion of the literature of the West. It is no less satisfactory to find that the blessings of knowledge are becoming more appreciated, and likely to spread among the native female population in different parts of the country. It appears by a Report recently published by the Missionaries of Serampore, that upwards of two hundred female children are in attendance at the schools established in and near that station and Ishera. The Mofussel Schools, too, appear to be going on very satisfactorily. The number attending the Beerhboom Schools is upwards of forty. At Dacca there are about one hundred and forty female scholars. The Chittagong Schools are attended by seventy-seven. There is also a school at Jessore, Akyab, Allahabad, and Benares; and the total number in attendance at the Serampore and other schools amounts to no less than five hundred and fifty—and there is every probability of their increasing, as the fame of these schools becomes spread. Indeed, the cause of education appears to be getting every day more and more popular among the people. In one part of the Report it is observed—'In most of the schools the parents attended, and testified their joy at the proficiency made by their children.' All suspicion and prejudice seemed to have vanished away. One of the Missionaries states that several respectable 'Moosoolmans' have lately called upon him, and offered to take charge of schools. 'Every girl,' he adds, 'that leaves the school, spreads the fame of them, and the knowledge of our exertions inspires the people with a desire that their villages might profit by them.'"

CHINA.—The Canton Register recommends the establishment of an European Aca-

demy in China, in which Europeans may become acquainted with the language and literature of the country. It attributes, in a great measure, to the ignorance of the languages of China and Japan, on the part of Europeans who visit those countries, the maintenance of so strong a disposition in the government and people, to a strict non-intercourse with foreign countries. It is obvious that many advantages would result from such a knowledge of the language of the country, as would enable the parties fully to understand one another in the intercourse between them. For the purpose of establishing the proposed Academy, it is necessary that there should be a concert among the foreigners who trade to China, and that the object should be accomplished by their united efforts.

AFRICA.

The friends to the Society for colonizing the people of colour in the United States on the Western coast of Africa, will learn with deep regret the death of Mr. Ashmun, the late, intelligent, able, active, faithful, and pious agent of the Society. It appears, by the last number of *The African Repository* (a periodical which we earnestly recommend to the patronage of our readers), that Mr. Ashmun left Monrovia on the 26th of last March. He first went to St. Bartholomews, and after a tedious passage from that island, he arrived at New Haven, in Connecticut, on the 10th ult. There he languished under the disease and debility which his excessive labours, exposures, and anxieties, in Africa, had induced, till on the 25th he died, in the triumphant hope of the gospel. He has fallen a martyr in the cause of humanity and Christian benevolence, and great is his reward in heaven—His memory will be precious to the end of time, in the colony which he has done so much to establish, and with all who love the sacred cause to which he made himself a voluntary victim—The superintendence of the colony remains for the present with the Rev. Lott Cary.

AMERICA.

Brazil and Buenos Ayres.—Rumours of peace between these belligerent powers are still in circulation; but nothing of importance, in reference either to peace or war, has met our observation in the past month. It appears that our new charge des affaires has arrived at Rio, and been honourably received by Don Pedro.

Colombia.—Bolivar has been proclaimed the civil and military chief of this republick, with unlimited powers, by a number of the principal towns. Whether the rest will follow remains to be seen. He is in fact dictator—as much so as ever Cincinnatus was; and happy will it be for him and for his country, if it shall hereafter appear that he possesses the spirit of Cincinnatus. We are not satisfied whether he has done wrong or right in accepting the dictatorship. It appears now, and we have always feared it would so turn out, that the present generation of Southern Americans are too ignorant, and have been too long under the influence of bad habits, to become at once good republicans: and if they must have a master, probably Bolivar will make as good a one as any other man—There never can be real freedom in any state in which religious intolerance exists—the thing is impossible. Now this intolerance has existed, and still exists, in all the new South American States. We had hoped that it would vanish gradually, and that the forms of republican government might continue till it was perfect—and might indeed serve to hasten so desirable an event. In Colombia our hopes have been disappointed; and we fear for all her sister republicks—We fear that they must and will have masters. A military spirit and military ideas are prevalent—absolute command, and absolute submission, seem to be all that the mass of the people can understand—that is, *practically* understand. War is proclaimed by Colombia against Peru, and we fear that a bloody contest will ensue. It is affirmed that Peru has trespassed on the territory of Colombia, and reviled her favourite chief. Be it so—Why was there not some negotiation? Why is the appeal immediately made to the sword? Alas! there must be a better spirit in our southern neighbours, before there can be political freedom or social happiness.

United States.—If ever a people were under special obligations to be thankful to the Sovereign of the universe, the inhabitants of our favoured land are that people. We are blessed with peace, and the full enjoyment of civil and religious freedom. Pestilence and wasting sickness have not, during the passing season, been permitted to visit us. The earth has for us been caused to yield her increase in exuberant abundance. Drought had indeed begun seriously to threaten a portion of our country. But since we began to write, copious showers have fallen, and are still falling. We have nothing that we can reasonably wish for, except a greater and more practical sense of the Divine goodness. O that we had this!—O that party violence, in relation to the approaching presidential election, might cease! O that intemperance and Sabbath-breaking might come to an end! O that all our great men were good men, and did not, by their example, encourage the transgression of the laws both of God and man! O that pure and undefiled religion before God our Father, did universally prevail, and rule in every heart!—For these additional blessings, let all who love their God and their country both pray and labour.

TO READERS AND CORRESPONDENTS.

In reply to some remarks in the Review of "A Declaration of the Yearly Meeting of Friends," &c. contained in our last number, we have received a manuscript, consisting of eight and a half folio pages. It is well written, respectful and even complimentary to the Reviewer, and but for considerations which we shall immediately mention, we should very willingly insert it in our pages. But on the other side, we have had put into our hands the last two numbers of the Berean, and a pamphlet of eighty octavo pages, containing extracts from Penn's "Sandy Foundation shaken," and from many other writers of eminence among Friends, accompanied by an Advertisement, Preface, and occasional Notes—all going to show, that the representations of "The Declaration" are not founded in truth, and that the sentiments of Elias Hicks are the genuine Quaker sentiments. In these circumstances our mind is made up, not to publish the arguments or allegations on either side—

Non nostrum est tantas componere lites.

It is not for us to endeavour to settle this dispute; and we are confident that no reasonable person will think that a large portion of our space ought to be devoted to a controversy in the society of Friends.

Each of the militating parties has a periodical publication of its own, in which it will have scope to plead its cause without restriction.—We really wish that the manuscript to which we have referred, and which bears the signature of "Explanator," may be printed. We also think it but fair to inform our readers, that the author of that manuscript thinks, and endeavours to show at considerable length, that we were in error, in supposing that Friends have no authoritative standards of doctrine, by which their members may be tried—He sums up his argument in these words—"Robert Barclay's Apology may then be considered as containing an 'authoritative' declaration, and an official standard of the doctrines of all true Quakers, and those who hold sentiments at variance with this book, are not to be regarded as one in faith with our religious society.

"I trust that in the foregoing remarks I have distinctly proved the positions which in the commencement of my observations I undertook to maintain—First, that the Society of Friends has a Discipline, regulating both the faith and practice of its members, by which they are judged, acquitted, or condemned. Second, that its doctrines are reduced to writing, in clear, explicit, and official treatises, by which the consistency of members may be tried, and the principles of the Society fully illustrated and explained for the information of strangers."—On this representation we make no remarks.—*Valeat quantum potest valere.*

We acknowledge the reception of a note from R. C. containing ten dollars—five for the Board of Missions of the Presbyterian Church, and five for the American Colonization Society. We are pleased that our Miscellany has pointed the benevolence of R. C. to such worthy objects —And we will cheerfully be his almoner, and the almoner of all others, who wish, through us, to contribute to any publick charity having (or its branches) an establishment in Philadelphia.

Several communications for the Christian Advocate are received and under consideration.

We wish for an interview with the writer of the essays, entitled "The Religious Farmer."

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXV.

In the following lecture we are first to consider that—"The duty which God requires of man is, obedience to his revealed will."

Hitherto, in our catechism, our attention has been directed to matters of faith; although I have endeavoured, through the whole, to give a *practical* direction and application to all that has been said.

At an early period of these lectures, I made it a point to show you the importance of a right creed in religion; and that the maxim so often heard from the lovers of lax principles, "that it is no matter what a man believes, if his life be good," is a compound of absurdity and falsehood. It would certainly not be worth our while to search laboriously after truth, if, when found, it were of no *practical* utility; no better than falsehood itself, as to its influence on action. The fact is, that in the sight of God, as I have heretofore shown you, *principle* is every thing; and principle refers to the understanding as well as to the heart. It is consequently of infinite importance that our faith, as to the essentials of religion, be right; because this is the foundation and vital spring of duty. It was, therefore, with great propriety, that the authors of our catechism, in forming a summary of religious truth, stated the essential articles of faith, or the things to be believed, before they gave a detail of duties, or things to be done. But as truth is in order to duty, faith in order to practice, it is with great propriety that the authors of our catechism, after having delineated the essential principles of revealed truth, and shown how they are to be embraced and rested upon as the source and fountain of holy action, proceeds to specify the duties which are to be performed.

By *duty*, in the answer before us, we are to understand that which is *due* to God, from his creature man—Not indeed that we can ever *so* render to God his due, in our present fallen and depraved state, that we shall be, in consequence of it, out of debt to our Maker. On the contrary, we shall never perform any duty in a right or acceptable manner, if we expect to make more of it, than an humble expression of gratitude and love. It is of the Lord's mercy that we are not consumed, for the violation and neglect of duty; and even for the imperfection of our best performances. To the mediation and intercession of Christ, we must be indebted for the pardon of sin, for acceptance with God, and for our whole future happiness in the heavenly world.

But it is the deep sense which the believer has of this very truth,—of his infinite obligation for redeeming mercy, which makes him earnestly desirous to obey all God's commandments; that he may hereby express, as I have said, his gratitude to Him whose commandments they are, whose will in all things he esteems to be right, and who, for Christ's sake, both accepts and graciously rewards the obedience which is rendered from a right principle, although attended with many imperfections. Those imperfections, nevertheless, the believer always bewails; he aims at that perfection which in this life he never reaches: he loves the whole law of God, and loves it because it is a perfect law—If he could have a mitigated law, which some vainly talk of, it would only on that very account be the less amiable to him. The law of God was never too strict; had it been so, it would have been unjust, and unworthy of its Author. It was always perfectly holy, just, and good; and of course any mitigation, or change, would abate its excellence, and make it less worthy of the love and estimation of every holy soul. Such a soul must love a perfect law, and while its reliance is wholly on the righteousness of Christ for that obedience which justifies, the law is obeyed out of cordial love to it, as well as from love to Him whose law it is; and of whose mind and will, indeed, it is but the expression, exhibition, and likeness.

The *whole* revealed will of God forms the rule of our duty; and you will observe that all the excellence of our obedience, is derived from its being rendered to a rule which is recognised as the will of God. Without this, what we do can never with propriety be called *obedience:* It may be something that incidentally coincides with the Divine will, but it is a fulfilling of our own will, and not obedience to that of our Maker. To give it the character of *obedience*, it must be done out of a regard to the right and the authority of God, who requires it—Then it will be in us the *acknowledgment* of the Divine right and authority—an act infinitely suitable for such dependant creatures as we are; and which the Creator indispensably demands. Let us carefully remember, then, that we never render any acceptable obedience to God, till we conform to his laws from *a regard to his authority*, as the very ground and reason of our obedience.

I shall dismiss the answer before us, with one other remark, which I think of much importance, and for the introduction of which this seems the proper place:—It is, that God's *revealed* will, and not his *secret* will, is the rule of our obedience. God's secret will is reserved to himself, as the rule of his own procedure; but his revealed will is made known to us as the rule of our faith and conduct. Observe how explicitly this is declared in scripture—"The secret things belong unto the Lord our God; but the things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law." Remember this, my young friends—Never inquire after the secret will of God. It is a presumptuous and wicked trespass on his prerogative—Never attempt, therefore, to be wise above what is written. Go just as far as God's revealed will will carry you, and there stop. What he has not revealed leave with himself. Take the information, and obey the commands which he has plainly given, and the issue will certainly be happy. But if you seek to explore his inscrutable counsels, or to go farther than his word conducts you, be assured of endless doubt and perplexity, and unhappiness—You will offend your God, and torment yourselves—To give one example—Never seek to know whether you, or any one else, is chosen to eternal

life, in any other way than by seeking the favour of God through Jesus Christ. To seek the favour of God through Christ, is your revealed, commanded duty: but who belong to the number of the elect, is hidden from us in the secret will of God. Those who embrace the Saviour may indeed know *by that act*, that they are chosen in him; but to seek to know it in any other way, is a trespass on God's prerogative.

We now proceed to the next answer of our catechism, which is—"The rule which God at first revealed to man for his obedience, was the moral law."

The laws of God are usually distinguished into *natural* and *positive;* a distinction which I have heretofore explained, and shall at present add but little. The law of God *natural*, or *the law of nature*, is—"that necessary, unalterable rule of right and wrong, which is founded in the infinitely holy and just nature of God, and to an obedience to which, men, as reasonable and moral beings, cannot, from their very nature, but be indispensably bound."

By the *positive* laws of God, we mean "such institutions as depend only on the sovereign will and pleasure of God; and which he might not have enjoined, and yet his nature have remained the same." Such was the command given to Adam not to eat the forbidden fruit; for we can easily conceive that some other test of obedience might have been given, and which, if it had been given, would have been equally binding: And all the ceremonial precepts, under the ancient Mosaick dispensation, were certainly of this description; for they have long since been actually abrogated by Christ, the lawgiver of the church; although they were as binding on the Jews, till abrogated, as any other of the divine laws.

The dictates of the law of nature were "at first," or originally, written fairly (so to speak) by the finger of God, on the heart or mind of man, at his creation. This is certainly what is chiefly intended when it is said, that he was made in "the image of God." He knew his duty fully, and he was perfectly disposed and able to perform it. By the fall, man has become totally averse to that obedience which he owes to God. Yet the fall and original depravity notwithstanding, he still retains a moral nature. He has a natural conscience; he has an innate sense of right and wrong in human conduct; and some general principles of the law of nature are still found in the whole of our race. The apostle to the Romans is explicit in declaring this—"The Gentiles (says he) which have not the law (that is the revealed moral law) do by nature the things contained in the law; these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile, accusing or else excusing, one another."

There is some difference between the law of nature, and what is called the moral law, as contained in the decalogue. The same duties which are contained in the law of nature, are prescribed also in the written moral law; yet in the moral law there are some things of a positive kind—The law of nature, for example, teaches that God is to be worshipped; but it required a positive precept, to render binding the setting apart of the seventh day specially for the performance of that worship. And this I think will explain sufficiently a point which has been a good deal agitated by some theological writers, namely, whether the giving of the law at Mount Sinai, was, in reality, any thing more than a republication of the law of nature. It certainly contained all the great principles of the law of nature, but it also

clearly contained something more. Besides, it was not published as a covenant of works, which was the true design of the law of nature when it was given to Adam. The moral law then, as given at Sinai, recognised the principles of the law of nature; but withal made some additions of a positive kind; and gave the whole with a totally different view;—not as a covenant of works to believers, but only as a rule of life, by which they are to walk—while they rely on a Mediator for that perfect and meritorious obedience which they can never render.

I have just said that the moral law is to be viewed as the rule of our obedience. I add that it must also be viewed as the *reason* of our obedience. This, which I have already intimated, I must now a little press on your attention. Remember then, that we must not only do what is commanded in the law, and avoid what is forbidden; but we must also do good for this very reason, *that God requires it;* and avoid evil *because he forbids it.* Hear his own words—"I am the Lord your God, *therefore* (i. e. because I am the Lord your God) ye shall keep my statutes and judgments."

I now remark, that all the requisitions of the moral law are *immutably* binding on man, unless he have an express dispensation in regard to positive precepts, from the lawgiver, God himself. With respect to the Deity, those precepts which do not flow absolutely and immediately from his nature, may, in certain particular cases, be altered or changed, by his own express appointment; but in no possible case, can they be altered, changed, or abrogated by man, without this appointment. For a father deliberately to take away the life of an unoffending child, is a most flagrant violation of a moral law, which no man, nor body of men on earth, can ever change or abrogate. Yet in the case of Abraham, when he was commanded to offer up his son Isaac, there was an appearance of abrogating it, on the part of God, the lawgiver. God has an indisputable right to take away the life of any man, in any circumstances—He is doing it daily—He has also a right to make use of any instrument for the purpose, which he may choose: and to make proof of the unreserved obedience of Abraham, he called him to act as his instrument in this instance. Abraham knew this, and he obeyed—He knew, as I have said, that God had a perfect right to take away at his pleasure any human life, and to make use of any instrument he might choose for the purpose. Abraham was also perfectly satisfied that he was called to act *instrumentally* on this occasion; and that however inscrutable to him the whole proceeding might be, and actually was, the attributes of God afforded an unquestionable assurance that the design was just, and wise, and good. Perfectly assured of this, and well knowing that the lawgiver had a right to dispense with his own law, Abraham's consent to take away the life of his only and well beloved son, was so far from being a consent to an act of murder, that it was in the most eminent degree an act of faith, piety, and obedience to God; and it is accordingly, and uniformly, represented as such in holy scripture. Isaac indeed was not actually sacrificed; but the principles I have explained show that Abraham acted on warrantable grounds, while he expected, as he certainly did expect, to offer up his son, in whom his own hopes and the promises of God had centered.

Let me now remind you that the moral law is a *perfect* rule of life and manners—so perfect that it admits neither of addition nor diminution. "The law of the Lord is perfect," says the Psalmist. It was never the design of our Saviour, either to supply any defects of the law, or to correct any mistakes in

it. He acted the part of an *interpreter* and *defender* of the moral law, but he did, in no respect, assume the character of a *new lawgiver*. He explained and vindicated it from the corrupt glosses and perversions of the Scribes and Pharisees, but he made no alterations, additions or abatements. On one occasion, indeed, he said, "a new commandment I give unto you, that ye love one another." But where this is said, the context clearly shows, that our Lord himself considered this commandment as new, in no other sense than as being enforced by a new motive; namely, his own example of unparalleled love to us —For it is immediately added— "As I have loved you, that ye also love one another." Christ himself explicitly declared, "I came not to destroy the law, but to fulfil it."

As righteousness and life cannot, since the fall, be obtained by our personal obedience to the moral law, it is proper to show, distinctly, what is its legitimate use to mankind at present. It is, my children, of the highest use both to believers and to unbelievers; to those who have savingly embraced the Redeemer, and to those who have not. To believers it is manifestly of the highest use; for although they are not under it as a covenant of works, by which they are to be justified, yet, as I have repeatedly stated, and can scarcely too much inculcate, they are fully under it as a rule of duty; and they account it their happiness and privilege to be so. Nor is this all—It is of the utmost use to excite them to cultivate and express their gratitude to Christ Jesus for fulfilling this law;—fulfilling it as a covenant, and in their behalf. Thus they are taught by it their infinite obligations to the Redeemer, and made to cleave to him as their all in all.

The moral law is also of the highest use to those who are yet in their sins. It is of use to discover to them their utter impotence, and inability to obtain justification and salvation by any obedience which they can render to it; and thus it is a schoolmaster to bring them to Christ, that they may be justified by faith. The law requires spotless purity of nature, and perfect, personal and perpetual obedience; and to these not one of the human race can pretend. The law therefore *shuts them up* to see their absolute need of Christ, who has done for sinners what they could never do for themselves. "Christ is the end of the law for righteousness to every one that believeth."

I close the lecture with entreating you, my dear youth, to meditate closely and seriously on the thought last suggested. You must answer to God for your obedience to his holy and faultless law. You cannot plead your own obedience. However amiable your exterior, still, before the heart searching and rein trying God you are guilty and polluted sinners. If not blinded by your sins, you will admit that such is the melancholy fact. The law therefore condemns you; and it will eternally condemn you, unless by faith you become interested in that perfect righteousness of the Redeemer, on account of which God can be just, and yet the justifier of the penitent and believing sinner. Hasten your flight then to "the Lamb of God who taketh away the sins of the world." *Hasten*, I say—for if the arrest of death overtake you unreconciled to God by Jesus Christ, there will remain no more sacrifice for sin—You will be undone for ever. But if vitally united to the Saviour, the law of God, completely satisfied by him, will have no demand on you; and with him you will live and reign for ever, in the mansions of eternal bliss. Amen.

AN INTERESTING LETTER.

The following "*Letter from a young woman belonging to the Canton de Vaud to her cousin,*" is translated from the Archives du Christianisme. In the publication of this letter, the object of the editor of the Archives was, to inform his readers what sort of people they are who are fined, imprisoned, and banished, by those who are invested with civil and ecclesiastical authority in the Canton de Vaud. In the translation and republication of the letter, we have several things in view.

1. We wish our readers to see that Unitarianism, notwithstanding its high pretensions to tolerance and liberality, is, when invested with power, as little averse to persecution as any other system or sect whatever. It is undeniable that the influence of Unitarian principles is the real cause of the grievous persecutions, now inflicted on those who hold the genuine doctrines of the protestant reformation in Switzerland. The Cantons of Geneva and de Vaud—the latter separated from the former only by the Lake of Geneva—are the focal points, both of Unitarianism and persecution. Such is the rage against those who hold, and teach, and practice, what was held, and taught, and practised, by Calvin and Beza, that the opprobious name of *Momiers* is applied to them, even in publick acts. Of this French term, *Mummers* is the translation given in the English journals. It is an appellation intended to denote that those to whom it is applied are *religious jugglers;* or persons who play before the world *a hypocritical farce of extraordinary piety.*

2. We wish our readers to be taught the value of religious freedom; of which a due estimate is not made, in consequence of its being so long and so fully enjoyed by the inhabitants of our happy country. Like the air we breathe and the food we eat, the worth of religious freedom is little thought of, because we have never experienced the want of it.

3. We desire to show to the readers of our pages what genuine Calvinism is, when carried out into practice. We often hear now-a-days of the "horrible dogmas of Calvin." Here is a disciple of Calvinism as taught by Calvin himself; and we should be glad to see the evidence of as much genuine piety, in any one of those who denounce him and his doctrines.

4. Our main design in this publication is to gratify, edify, excite, and perhaps we should add *reprove,* professing Christians. This letter certainly exhibits an elevation of piety, too seldom witnessed among Christians at present; and yet it seems to us, that it is the very piety which characterized the apostles and primitive believers—a piety which, in the unwavering confidence of "better things to come," disregarded all the sufferings which the world could inflict, and filled its possessor with holy joy, in the midst of stripes, and bonds, and imprisonments, by drawing down a portion of heaven to earth.

The editor of the Archives guaranties the authenticity of this letter, and says that in giving a copy of it, he has not changed a single word.

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Letter from a Young Lady in the Pays de Vaud to her Cousin, respecting the state of Religion in that country.

October 16*th,* 1825.

So long a period had elapsed since I received any communication from you, my dear cousin, that I had almost come to the conclusion you had abandoned the idea of ever writing to me again. But your last letter, which reached me a few weeks ago, has undeceived me on this point, and inspired me with delight from the pleasing tidings it contains respecting yourself and your family. It has given me happiness to know, above all things, that the Lord has enabled you, through grace, to persevere in the way which leads to eternal life. For this life is but a passage

to a blessed eternity, if we confide in the word of God, and if we possess in our hearts that genuine faith which can alone save our souls from the everlasting perdition which we have all merited. Since "the wages of sin is death;" and according to the scriptures we have all been born in sin, and our "heart is deceitful above all things, and desperately wicked" —since we are thus by nature under condemnation, ought we not to bless God without ceasing, and with our whole heart, that of his infinite goodness He has made known to us the only way of salvation which has ever been communicated to sinful man? Yes, his goodness has been so unbounded towards us, as to give his son for us—"the brightness of his own glory, and the express image of his person," even him "by whom and for whom all things were created." He cheerfully left the mansions of glory to sojourn in this vale of wretchedness, to die for the salvation of his people. Oh let us bless him, therefore, and let us pray without ceasing that he would "change our stony hearts and give us hearts of flesh," that we may be enabled to love him, and to appreciate the value of all his benefits. Let us bless him above all, because his salvation is a gratuitous gift; for if it had been necessary that we should have gained it by merit, alas! we should have had cause forever to despair, from discovering in our hearts so much coldness, hardness, and wretchedness. But "the righteousness of God is unto all and upon all them that believe," and we are saved "freely by his grace through the redemption that is in Christ Jesus." Now as salvation is the inheritance of all who possess genuine faith, we ought to examine diligently whether we have that faith which is saving; for as this is the one thing needful, it is of the highest importance for us to know how the matter stands with ourselves; because death may in a moment take us by surprise; and what would become of us, if we should find the door shut against us, as it was against those foolish virgins, spoken of in the parable, who nevertheless, in the eyes of men, appeared to be waiting for the bridegroom. Nothing visible distinguished them from the others. They, like the wise virgins, had lamps, but they had no oil; that is to say, they had not the spirit of God dwelling in them. They were like those persons of whom the apostle speaks, who have a form of godliness, but deny its spirit and its power. (2 Tim. iii. 5.)

I trust, my dear cousin, that neither you nor I shall ever be in such a predicament. I hope the Lord has given both of us true faith, which consists in having the assurance that Jesus, having borne all our sins, has delivered us from them forever. For since their punishment has been visited upon him, they stand no longer against us. It is a finished transaction. Since he has thrown our transgressions into the bottom of the sea, he designs them to be no more remembered against us. And in place of them, he has given us his own righteousness, that we may appear before God "holy, without spot, and blameless." If we believe on Jesus Christ as our Saviour, we ought to believe that he finished the work of our salvation, when he was nailed to the accursed tree; when "he was made a curse for us, that we might be made the righteousness of God in him."

At the period when I first began to address you in this form, I had no experience of what saving faith is. The new birth, of which our Saviour told Nicodemus, had not yet begun its operations within me. I meditated, it is true, upon my salvation, for I regarded it as a thing necessary to be attained: but I wished to be saved, partly by my own works, and partly by the blood of Christ Jesus. I believed, then, what many still believe, that Jesus bestows salvation upon certain conditions; and that so long as we have not fulfilled these conditions, it is not in our power to believe that we shall be saved. Now, as I was utterly unable by my own exertions to observe all the requirements of the gospel, I was frequently in a state of deep affliction. My soul was filled with the bitterest anguish, and I earnestly desired to meet some person who might be able to inform me whether I possessed true saving faith. At length, about two years ago, our gracious God heard my prayers, and brought me into the company of one of his faithful servants, who showed me, that so long as I had not the assurance of my salvation through the blood of Christ Jesus, I possessed not that faith. At the same time, he pointed out from the word of God what I ought to believe; directing my attention particularly to the 2d chapter of Ephesians, where it is said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The words "ye are saved," struck me forcibly. I remarked that it was not said "ye *shall* be saved," but "ye *are* saved;" and after examining carefully the different passages which state this fact, God graciously opened my heart, as he had formerly done that of Lydia, so that I might believe all the truths contained in his blessed word.

From that moment, all my doubts were at an end; and I was so transported with the assurance that my eternal salvation

was secured, that I was unceasingly exclaiming, "It is no longer an illusion; it is an assured truth, since the word of God vouches for the fact." From that period, the things of this world appeared to me under a new aspect. I now understood the meaning of the new birth spoken of in the 3d chapter of John's Gospel; for the world which I had formerly loved, now appeared to me but as filth, in comparison of the excellence of the knowledge of Christ Jesus my Lord. I was now desirous to live only for him: and this shall be the end of all my desires, although I may have to war against the flesh and its lusts, which carry on a continual conflict in this body of sin. But I have confidence of success in this conflict, knowing that we "shall be more than conquerors, through him that loved us."

My dear cousin, do you complain that I have spoken too circumstantially or minutely of what I have experienced. It is my friendship and love for you which render me solicitous to know if you possess true and living faith—and therefore I have given you the above details, that you may examine the state of your spiritual interests, and see whether you are not endeavouring to discover in yourself some portion of *desert*, to stand as an equivalent for a portion of your salvation. Consider, I beseech you, that any thing you could give in exchange, you already owe as a debt, and that nothing will remove you farther from the favour of God, than the cherishing of such an idea. We are bound assuredly to the performance of good works; not, however, because we can purchase heaven by them, but because, inasmuch as we have been the subjects of saving grace, we are under obligations "to glorify God with our bodies and our spirits which are his." If we are the children of God, we ought to act as "the fellow citizens of the saints," and not as "the servants of sin." Wherefore let us "watch and pray at all times," according to the command which the Saviour has left us. Let us, above all, strive to live in habitual fellowship with him; for he himself has said, "*without me, ye can do nothing.*" If, therefore, we wish to become fruitful, we must dwell in him, "as the branch abides in the vine." It is from him alone we derive all our strength. It is in his word alone that we can find all necessary counsel and direction; for it is "a light to our feet, and a lamp to our path." It alone contains all the nourishment which our souls require; and the more we draw from that pure source, from that rich mine, the more inexhaustible shall we find its treasures.

I have observed with pain, my dear cousin, that you have appeared to prefer books of human authority and origin, (the very best of which are interlarded with many imperfections and errors,) to the pure fountain of the word of God. I have perused a portion of those which you pointed out to me; but I have discovered that, while they turn us aside from the simplicity which is in Christ Jesus, they involve us in reasonings which are altogether unavailing to salvation, and expose us to errors on some essential points of faith. Wherefore, my dear cousin, I beg you to employ your leisure time in reading the word of life. It is a hammer which breaketh the hardest stones. It is a two-edged sword which divides the joints and the marrow. It will carry you farther on in your spiritual journey, than thousands of thousands of volumes written by men. But I hope you know that we ought to read in a praying frame of mind, that God would give us his holy Spirit to enable us to comprehend what we read. Let us pray, then, before we begin to read, while we are reading, and after we have read. This is the grand instrument to give us understanding; for if the Spirit of God apply it not to our hearts, we may read for years, without any quickening effects upon our souls. You will then find that the more you read God's word, the more pleasure you will have in it; and you will look upon the time as lost which you spent in perusing other books.

I regret much you are so far from me. I shall have much pleasure in writing to you frequently, respecting these high and interesting matters; but I should have still more in discoursing with you face to face. But seeing that is impossible, I hold you bound to take advantage of every opportunity to write to me, and to inform me, without restraint, of any objections you may have to my counsel or advice. Tell me of the state of your own soul—whether you enjoy perfect peace, and have attained the assurance of salvation.

I hope you will train up your daughters in the knowledge of the truth. I dislike much the idea of teaching them fabulous tales. Cannot you make them learn psalms and hymns? My nephews have been taught from the age of six, passages from the word of God. It is of such great importance to train a child, from its very entrance into life, to a knowledge of its God, that I trust you will devote all your attention to that point. If you are not able to carry out that duty yourself, you should entrust it to some person of whose piety you are well assured. I wish you may commit the charge only to some true Christian. I would with much pleasure undertake it myself, if you had been nearer to me, and my other engagements would admit of it. But I hope the Lord

will enable you to find some suitable person.

You have doubtless been informed of the death of your aunt. I trust she was fully prepared for a happy translation into the eternal world. God had given her grace to understand the truth; and when I last saw her, she appeared to be seeking salvation in Jesus alone. But death-bed conversions are hard matters, where disease and pain distract and absorb the thoughts.

It is a considerable time since I saw your sister. When she was here during the summer, she seemed to have made up her mind not to go to see you; and I could not press her to leave the people she is with, who appear to be extremely attached to her.

All our family are well—thanks to the Lord who hath crowned us with so many blessings. He condescended to try us for a season, to draw us the nearer to himself. These trials have been blessed to every individual of us, to whom God has given the grace of conversion; so that all of us, both brothers and sisters, are now walking in the same course, united by the same bonds of peace in Jesus our Lord. The Almighty, moreover, has vouchsafed us the honour of rendering our habitation the place of meeting for awakened converts, whom he has brought out of darkness into his marvellous light. We are closely united in the work of building up one another, by the reading of the word of God, and by the celebration of his praises. We are therefore abundantly happy, as you may judge from what I have told you. We prefer the reproach which the service of the Saviour brings upon us, to all the riches and the honours of Egypt. We have farther cause to bless the Lord, because his kingdom is advancing in our country, in spite of all the hostility of Satan, and the persecutions which he stirs up against the servants of God. There has been a wonderful awakening among us—on all sides conversions have taken place. Here it is clearly to be seen that "the Spirit of God bloweth where it listeth," although no one hears the sound thereof. It is by its *effects* that it is known, and God has given to his faithful servants boldness of speech, and wonders have been wrought by their instrumentality.

My dear mother, who by the blessing of God still enjoys good health, and my sisters, desire me to send you their love—give the assurance of my friendship to all the members of your family. Tell your sisters from me, to set instantly to work about the salvation of their immortal souls. They are liable every moment to be summoned to appear before God, who will prove a rigorous judge, if they are not reconciled to him through the blood of Jesus. But if peace has been secured with him, tell them how comfortable the hour of death will prove to them, since it will only be the commencement of that everlasting happiness which Jesus purchased by his death for all the elect. Let them, therefore, make sure of the one thing needful, which they may do without neglecting either their children or any of the affairs of their family.

That God the Father may long continue to bless you with all temporal and spiritual blessings in Christ Jesus, and that you may grow in knowledge and grace, is the earnest prayer of

Your affectionate cousin,

———.

The editor of the Archives connects this letter with the following remarks:—

"We shall add but very few reflections on the letter which we have transcribed. Its eloquence supersedes the necessity of pointing out all the consequences deducible from it. Here then is a class of people for whom prisons are prepared, and who are regarded as of too dangerous a character to be allowed to remain in their native country. After suffering persecutions under a thousand forms, they are compelled to seek an asylum in a foreign land—men of whom it may be said, as the apostle said of the early Christians—they 'had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented;' and, nevertheless, be with good reason adds—'Of whom the world was not worthy.'

There is one circumstance, which we cannot pass over in silence, and it is this—the above letter is addressed to a woman who was lately a cook maid, and who is now an upper servant in the house of one of our friends—and of course the letter writer must be of the same class of society—and yet what a letter! What simplicity! What perspicuity! What nobleness of sen-

timent! It shows more forcibly than any reasoning we could employ, the power of the gospel, when it has taken possession of the heart —how, while it works savingly upon the soul, it enlarges and ennobles all the faculties of the mind. May God, in his merciful dispensations towards mankind, multiply the numbers of such believers among all nations. It signifies nothing how much they may be maltreated, or accounted as the refuse and offscourings of the earth. Their faith exalts them far above their persecutors, not only as Christians, but also as intellectual beings.

To the Editor of the Christian Advocate.

The following lines were written by the late lamented Dr. Isaac C. Snowden. They are handed to you for insertion, if you think proper, in your excellent miscellany.

Let conquering millions shout acclaim,
And rend the skies with Cesar's name;
Far different themes my thoughts divide,
I'd rather hear how Christ hath died!

The starry worlds that gleam on high
May fill the astronomick eye;
But 'twill be my superior pride
To learn how Christ the Saviour died.

To trace the wildering schemes that blind
In doubt accurst, the sceptick mind,
Were worse than vain—my heart would chide,—
I'd sooner learn how Christ hath died.

To know minutest atoms' laws
May gain the chemick sage applause;
Praise though I lose, and men deride,
'Tis nought, if Christ for me hath died!

Botanick nature blooms around,
In every flower is wisdom found;
'Tis well if these my search has tried,
But oh! I'd learn how Christ hath died!

Yes, though I knew what wonders lie,
In earth, in ocean, air and sky,
All, all, in blank oblivion hide,
If Christ for me has never died.

What though 'tis mine, th' endearing art
That heals disease, and soothes the heart;
'Twere vain to me, if I'm denied
The healing power of Him that died.

Oh for a faith of firmest wing,
From clouds of dreary doubt to spring,
And join their choral strain that cried
On earth for us a Saviour died!

Roll on, O Time, thy lingering years,
Ye Hopes burst forth, and fly ye Fears;
Thou world, far, far beneath me glide,
Joy "breaks, shines, triumphs"—Christ hath died.

Miscellaneous.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from page* 411.)

4. The use of means to recover health and to preserve life, accords with divine revelation. King Hezekiah was told by the prophet Isaiah to apply a plaster of figs to his boil, and that he should recover: I have no doubt, that had the king not applied the remedy prescribed, he would, as the consequence of disobedience, have died, notwithstanding fifteen years were in promise added to his life. Naaman, the Syrian, "went away in a rage," when he was told by Elisha the prophet, to wash in the river Jordan, and he should be healed of his leprosy. His leprosy was as lasting as his folly, and doubtless would have continued so; but when he afterwards returned and used the prescribed remedy, he was healed. He who spake and acted as never man spake, not only made an ointment wherewith he anointed the eyes of the man born blind, but sent him to wash in the pool of Siloam. He obeyed the Saviour, used the means prescribed, and returned seeing. It appears, therefore, that it is our unquestionable duty, diligently and perseveringly, to use

the means for the preservation of life, and the restoration of health.

5. The influence of the faith described, tends to prevent curable diseases from becoming incurable. We will take dyspepsia or indigestion, for an example. In this disease despondency, low spirits, and the continual dread of some great impending imaginary evil, are some of the symptoms which most harass the patient. These symptoms are, in the first place, caused by the original disease, and undoubtedly, by operating, they aggravate the disease; and thus, by acting and reacting, they aggravate each other, till oftentimes they render the patient's situation most deplorable, and cause the dyspepsia (which is a functional disease of the stomach) to end in an organick or structural disease of the stomach, liver, lungs, &c., which is absolutely incurable. Hence it is obvious that any remedy which can equalize the excitement of the mind and body, and promote cheerfulness and equanimity of temper, will greatly tend to prevent the disease from assuming its worst form, and will essentially contribute to the recovery of the patient. Now the faith of the gospel, in proportion to its lively exercise in the soul, will remove despondency, and the dread of some great impending imaginary evil; will promote habitual cheerfulness and equanimity of mind and body, and thereby materially aid in the recovery of the patient. If the consolations of religion are unable to support us under adverse dispensations of Providence, I know not where we are to look for support. If the consideration that we by Divine grace are to become joint heirs with Christ in glory; that the *saints* will *survive* the death of death, and the destruction of the grave, and of the world; that they are members of the glorious head, Christ Jesus, and shall reign with him forever in glory—if these considerations cannot promote habitual cheerfulness, resignation, and contentment in our situation, whatever it may be, I know of nothing that can produce such an effect. All worldly pursuits and enjoyments are confessedly, even by those who are in possession of the most of them, evanescent and unsatisfying in their nature. Christians often lose much by fixing their views and desires too low, and by looking at the dark side of their prospects. If we are truly the children of God, the thought ought at all times to afford us unspeakable consolation,—"Whom the Lord loveth he chasteneth." Let our afflictions be ever so great, we ought to recollect that they are all sent in much mercy and loving kindness, and do not contain the *least* admixture of the *wrath* of God in them—that he will support and sustain us under them, and that we shall one day cheerfully acknowledge that "He has done all things well," and has led us by "a way which we knew not," to the heavenly mansions.

6. The genuine faith of the gospel tends to support, and facilitate recovery, even under severe surgical operations.

(1). In the month of January, 1823, I was present when the operation for strangulated scrotal hernia was performed, on a man aged 70 years. From causes which it is unnecessary here to state, and over which the surgeon could have no control, the operation was very tedious and painful. After it was over, and when we were going home, the principal surgeon observed—"Well, the operation has been performed; but what will it signify, for the old man will die." I instantly replied—"I beg your pardon, doctor: the operation has been well performed, and it will avail every thing, for the old gentleman will recover."—I was thus confident, because during the operation I had with great pleasure remarked, that the mind of the patient was wonderfully supported by the promises

of God—by the faith of the gospel: that he was resigned to the will of the Almighty, and was in a very comfortable frame of mind; and hence I concluded, that the state of his mind would greatly tend to equalize the excitement of his system, and thereby prevent the inflammation, and consequent mortification, from which death was anticipated. The event proved my mode of reasoning right. Notwithstanding appearances were for some time unfavourable, the worthy patient recovered, and is now living in the seventy-fourth year of his age.

(2). About seven years ago, I extirpated a cancerous tumour from the axilla and breast of a very timid lady, who has since told me, that had it not been for the comfort and support of the gospel which she then experienced, she could not have even thought of the operation with any degree of composure; but that this enabled her to submit to it—She recovered, and is now in good health.

7. The influence of the genuine faith of the gospel prolongs life; makes patients comfortable and cheerful under incurable diseases; and gives all necessary support and comfort, even in the all-trying hour of death. Many facts might be adduced in support of this position—A few shall suffice.

(1). A very worthy lady laboured two years under consumption, with a severe and general rheumatism of her whole system, which wholly deprived her of the use of any of her limbs. She was, during this time, unable to stand, walk, or use her feet, even in the least degree. She was also unable to feed herself, or to raise her hand to her head; and these symptoms were accompanied with severe and continued pain. About ten months previous to her death, the disease affected the muscles of her jaws, so as materially to retard mastication. One morning when her sister was going to give her her breakfast, in consequence of the extremely painful rigidity of her jaws, she was unable to open her mouth at all to receive the food. On seeing this, her sister burst into tears, exclaiming—"Do you think, my dear, that your jaws will close altogether, and that you will consequently starve." She replied with the calmness and composure of a Christian—"Well, if that is the way that God is to be glorified by me, why should I repine, or murmur—My dear sister, do not fret: God's will be done: my only wish is, that God be glorified in me, and by me, in whatever way he sees best: and all I want is, patience, resignation, and humble submission to his will: for I know that the righteous Judge of all the earth will do right."*

Thus, instead of requiring comfort from her friends, she comforted them; and during her long and severe illness, instead of wearying them, she, by her Christian patience and faith, during this trying period, was a blessing to them. While I was walking at this lady's funeral, a physician who had occasionally attended in consultation with me, and who was a reputed infidel, remarked to me, that "this was the best woman he had ever known; and that if all professing Christians lived and acted as she did, he would believe there was a reality in religion." Thus, like Samson of old, she did more good by her patience and Christian resignation under her afflictions, than the majority of professing Christians do during their whole lives; and perhaps more than she herself had done during her previous life: for as she justly observed, she hoped this was the way in which God would be glorified by her—"Their rock is not as our rock, our enemies themselves being judges."

(2). Two years ago, I was called to consult in the case of a lady aged

* I was present during this very interesting and affecting scene.

then 73 years, who was afflicted with a cancer in her breast, and we were to decide on the propriety of removing it by a surgical operation. On mature deliberation it was decided to be best not to perform an operation; but that all that could properly be done was to palliate the symptoms, and make her situation as comfortable as possible—and I was authorized to communicate this to her. She listened to me with great composure, and told me that this was what she had expected to hear; and that she was resigned to the will of the Most High. This lady still lives, a striking example of the efficacy of the faith of the gospel, in protracting life, and mitigating the pains of an incurable disease: and though her bodily sufferings are very great, yet the calmness and composure of her mind, her confidence in God, and the exercise of all the Christian graces, render her situation, on the whole, very comfortable.

(3). Ten years ago I was consulted by a lady, then in the 85th year of her age, who was afflicted with a cancer in her breast. I advised a palliative method of treatment. And notwithstanding this person has been reduced from affluence to extreme poverty, has suffered almost every earthly privation, and has had for some time past but a scanty support from the overseers of the poor; yet her religious consolations and support have been so very great, as very unexpectedly to protract her life many years, and make her comparatively comfortable through the whole of this long scene of suffering. She is still living, in the 95th year of her age; but her death is now shortly expected.

(4). In February last, I was consulted by a lady, aged 66 years, who was labouring under an incurable disease (cancerous stricture of the rectum), and was requested by her to state candidly my views of the nature of her case. I plainly told her, that she was labouring under a disease which was in its nature incurable, and that all a physician could do, was to make her situation as easy as possible by palliatives. She heard me with attention and composure, thanked me for my candour, and still lives in great bodily pain indeed, but wonderfully consoled and supported by religion. The other day she said —"she was humbly waiting on God, was resigned and willing to die when he pleased, and willing also to remain in the furnace of affliction as long as he should see best to continue her in it: that she had no will of her own, but submitted all to God, who would do with her what was right."

The persons whose cases have now been narrated, have not only been cheerful and contented under their severe and long continued suffering, but instead of being burdensome to their friends, they have been all that is the reverse. As it is our duty at all times to cultivate and cherish a cheerful, thankful, and contented frame of mind, so it is equally certain that we shall be gainers thereby, both in health of body and in every other respect.

(5). Some time ago I advised a person who was labouring under an incurable disease (irreducible hernia), which does not necessarily prevent the attainment of advanced age, but who in consequence of his complaint was subject to severe paroxysms of despondency and low spirits, and who had tried a variety of remedies without experiencing much benefit from any, to read the sacred scriptures, especially the book of Psalms, with Dr. Scott's notes and practical observations; and I added, that if this remedy failed, I knew of no other that would afford relief. My patient tried the remedy, and has told me that it gave more relief than any other he had ever tried; and that it oftentimes wholly averted the approaching paroxysm. It gives me great

pleasure to adduce in support of this remedy, the authority of that truly great and good man, the late Dr. Rush. He tells us that Dr. Burton recommends in the highest terms, the reading of the Bible to hypochondriack patients. He compares it to an apothecary shop, in which is contained remedies for every disease of the body. "I have," adds Dr. Rush, "frequently observed the languor and depression of mind which occur in the evening of life, to be much relieved by the variety of incidents, and the sublime and comfortable passages, that are contained in the only true history of the origin, nature, duties, and future destiny of man."*

[On consideration, we think it best to reserve the remarks promised in our last number, to the close of this address.]

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

A correspondent has chosen our Miscellany as the vehicle of conveying to the publick a series of *Essays on various topicks of religion.* We shall give them a place as frequently as the claims of other correspondents, and the variety which the nature of our publication demands, will permit.

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ESSAY I.

The Universality of Divine Revelation.

One of the principal arguments against revealed religion, is, that it is bestowed upon a part of mankind, while a still larger part is left destitute of its supposed benefits. In answer to this, it has been repeatedly shown, that this is in strict analogy to every part of the Divine government—That it would be as reasonable to deny that the world is under the government of God at all, because the good things of this life are not equally distributed, as to deny the Divine authority of the scriptures, because all nations do not possess them. Are the fruits of the earth a gift of heaven? What an advantage, in this respect, have the inhabitants of tropical regions over those of Greenland! Are the blessings of civil liberty from God? How partially are these bestowed! The powers of reason, the strength of intellect, the senses of seeing and hearing, the advantages of bodily strength and health, and in a word, every thing that mortals consider valuable, are unequally distributed. Such are the arguments that have been used to obviate the above infidel objection against revealed religion: And it is admitted that they are the most appropriate that could be advanced, provided the objection were founded in fact. But this, as we shall show, is not the case. And even allowing it to be true, before the objection can have any weight, it is incumbent on the objectors to show that mankind are in the same state, in a moral point of view, in which the Creator first placed them. If man is as pure and holy as reason teaches he must have been in coming from the hands of a pure and holy God, then the objection has some force: but if by transgressing his law, man has forfeited all claim to the Divine favour, God of course was under no obligation to bestow a revelation to any: yet if, in sovereign mercy, he thought proper to show the way of recovery to some of his rebel creatures, those who were left destitute could not charge him with injustice, since none had any claim. Now, I say, our opponents are bound to show that these things were not so, before their objection will be of any use to them. This they cannot do: for reason will not bear them out in asserting that man is not a rebel against God; or that he is in the condition in

* Rush on the Mind, page 122.

which he was when first created. Still the objection is harped upon, as if it were valid.

Leaving then the arguments drawn from the analogy of God's universal government, which treat the objection as if true, we proceed to show, from historical record, that facts do not warrant infidels in forming the objection we consider. Though there is an infinite variety in the works of God, and though he "in numberless instances bestows *that* upon some which he does not upon others, who seem equally to stand in need of it—though he appears to bestow all his gifts with the most promiscuous variety among creatures of the same species; health and strength, capacities of prudence and knowledge, means of improvement, riches, and all external advantages,"*—yet, in this point of everlasting importance—the gift of revealed religion, he has dealt with equal liberality. The Bible represents all mankind as deriving their origin from one stock—One man and one woman were constituted the common parents of the whole race, and to these the first revelation was given. Patriarchal government was instituted; and parental affection, the strongest passion of human nature, was thus made the guaranty of the preservation of revealed religion. But the depravity of human nature paved the way for infidelity; and the first born of the human family was the first infidel, and showed his antipathy to revealed religion, by the murder of his believing and pious brother. Cain is the father of infidelity: And like his offspring, he disliked to be present at worshipping assemblies—"He went out from the presence of the Lord." In another branch of the family, revealed religion was carefully preserved and cultivated; and peace, purity, love, and all its heavenly concomitants prevailed in proportion. While among the infidel posterity of Cain, murder, lewdness, debauchery, and all the fruits of infidelity flourished luxuriantly.

Connexions by marriage were in process of time unhappily formed between the professors of true religion and the votaries of deism. The consequence was, universal corruption of manners—One family professing revealed religion, was all that was left untainted. The head of this family was divinely appointed a publick preacher, and laboured for one hundred and twenty years to reclaim an infidel world. But his labours were totally in vain: for it is a mournful fact, that where infidelity once takes deep root, it is scarcely ever eradicated. Now, if revealed religion was not universal in the first sixteen centuries of the world, what was the reason? Was it because it was not offered to all? Was the fault attributable to the great Author of that religion, or to men themselves? Was not parental instruction, the best moral means that possibly could be devised, appointed for its preservation and propagation? Could not the descendants of Cain have cultivated it, as well as the descendants of Seth? And even after the former had lost it, could they not have recovered it, if they had been so minded, from the instructions and example of the latter? Had not the degenerate world fair offers of it from the faithful preaching of the venerable patriarch, during the space of one hundred and twenty years? If men will reject revelation, notwithstanding all the best moral means used to inculcate it, where is there ground to form an objection because it is not universal?

But let us rapidly trace the whole course of time, since the general deluge, and see if the entire world

* Butler's Analogy.

has not had frequent opportunities of being acquainted with revealed religion—We shall see that if mankind generally do not enjoy its light, the fault is their own. They have had repeated offers of revealed knowledge, but they have rejected it—preferring the light, or rather the darkness, of nature.

But before we proceed, it may be useful just to notice the light in which we ought to consider deistical professions of philanthropy. Universal benevolence is a favourite term and topick with them: and they are generally very assiduous in making proselytes, and in propagating their opinions, that, as they affirm, they may make mankind happy. Now, from the ancient history to which we have referred, we learn that the whole world, excepting one family, were infidels; and we have seen what was their happiness—If acting without any moral restraint leads to happiness, the antediluvian world had certainly the best opportunity to be happy. But its awful catastrophe teaches us how to appreciate infidel philanthropy.

Neither should we pass this period of sacred history without noticing a circumstance of very different character. I mean the description which is there given of the long continued forbearance and patience of God, notwithstanding the accumulated wickedness of a world, nearly unanimous in rebellion against him. Ages of almost universal depravity elapsed before Noah was ordered to build an ark for the saving of his house. This ark was above a century in building—and Noah himself, during all that time, was employed, in preaching and warning: And after Noah had entered the ark, a further respite of seven days was added to that long period: and after all, the gradual approach of the flood still allowed an opportunity for repentance. Here is a description of the goodness, forbearance, and long suffering of God, exhibited in simple narrative.

Let us now consider some of the means used to render revealed religion universal in the new world. The patriarchal state was continued for a considerable time after the deluge. Preceptive revelation was enlarged, and placed in the hands of parental authority. We have observed that no means could be more effectual for the preservation of truth. This is evident from the principles of human nature—"Just as the twig is bent the tree's inclined," is a principle in the vegetable kingdom, justly applicable to the moral world. But as the tree, whatever bent it may have received, is liable to be blasted and destroyed by storms and other causes, so the human mind, however well cultivated in youth, is liable to be perverted by the power of appetites and passions. Yet this cannot take place without a culpable neglect on the part of youth. This was the case at the commencement both of the old world and the new. It is not likely that Adam neglected any exertions that parental affection, enhanced by the peculiarity of his situation, could incite him to use in the education of his offspring. It is no more likely that Noah, who had been so long employed in preaching to strangers, should neglect the instruction of his own children. The impression which his instructions made upon the minds of his family, must have been more vivid and lasting than that produced by Adam, or any other of the patriarchs, upon their respective pupils. Noah's children had witnessed the licentiousness and disorder produced by a rejection of revealed religion, and the awful purgation of the world from the defilement of infidelity. Yet of the three sons preserved in the ark, one soon displayed a profligacy truly astonishing; and scarcely had two genera-

tions of that period passed away, before revealed religion was almost lost amidst superstition and idolatry. To prevent it from being totally banished from the earth, and to preserve it in its purity, it pleased God to call a person out from amongst his idolatrous neighbours, and constitute him the father of a separated people, who were to be the depositories of the oracles of God, and the cultivators of revealed religion.

In the call of Abraham, the goodness of God to the world is strikingly displayed. By this means it was preserved from a second destruction. The descendants of the believing patriarch were the "salt of the earth." They were like a city set on a hill, which could not be hid. The purity, the reasonableness, the excellency of their religion and worship, in every respect, was a standing reproach to the senseless idolatry, and obscene rites of the surrounding nations. Besides the door of proselytism, which stood perpetually open to admit any who should abandon infidelity, there are several particular instances in their history, which answer our purpose of showing that other nations had opportunities of adopting the true religion, if they had chosen so to do.

It is remarkable, that, in the overruling providence of God, about the time Abraham was called to be the father of this separated people, the foundations of the first universal monarchy were laid, near the regions from which he was called; which monarchy, when at the height of its power and splendour, was to subdue the descendants of Abraham, and locate them during seventy years at the metropolis of the world; where, by the most remarkable interpositions in behalf of his true worshippers, and by the most astonishing and the most publick miracles, God gave convincing attestations in behalf of revealed religion; insomuch that several successive monarchs of that universal empire, issued their proclamations in its favour. Both transient miracles and the standing miracle of the fulfilment of prophecy,* were employed to convince these great monarchs. Their proclamations to the world, were so many direct invitations to embrace the true religion. The invitation coming through them, was likely, from several circumstances, to be more effectual than through any other medium. Prophets commissioned for the purpose, and sent into the nations, would have been charged with sinister motives, as the ministers of religion now are by the votaries of deism. Not so Nebuchadnezzar, Darius, and Cyrus. People also, upon hearing their proclamations, would naturally conclude that that evidence must be strong and conclusive, which convinced these great men, who stood at the summit of earthly grandeur; who had always been of the contrary opinion; who revelled in luxury, and were intoxicated with power: such men, it would be seen, could have no inducement to issue their proclamation in favour of a religion professed by a poor, conquered, and captive people, unless they had the most irresistible proofs of its divine authenticity.

Thus we see, that whatever were the Almighty's designs in sending his people into Babylonian captivity, the world thereby had the fairest offer of revealed religion, accompanied by an evidence sufficiently strong to warrant its acceptance, without a reasonable doubt. In the common affairs of life, a prudent man would act upon far less evidence.

But had not the nations a call from heaven, prior to this period of Hebrew history? Before they were a nation, while in their patriarchal

* This kind of miracle we have, and every generation since the flood have had; and every generation from this to the end of time, will be favoured with it.

state, consisting of only seventy souls, Egypt, then the most powerful kingdom in the world, was invited, through their means, to forsake its superstition, and embrace revealed religion. The sojourning of the Israelites in that kingdom till they themselves became a nation, gave ample opportunity for contrasting the true religion with the ridiculous idolatry of the Egyptians: and we have no doubt but multitudes were benefited thereby. He who can bring good out of evil, as well as light out of darkness, did, it is probable, make the enslaving of his people the means of spiritual freedom to many others. However this may be, the nation had an opportunity for embracing the true religion, and were inexcusable for the neglect.

But the miracles which were performed in the deliverance of the Israelites from bondage, their passage through the sea, their wonderful journeying through the wilderness, their passage of the Jordan, with their miraculous victories over the nations of Canaan and their establishment there, were things of such publick notoriety, that the world was soon acquainted with them. These historical facts our opponents affect not to believe. But they are a part of that system of revealed truth which they oppose —against which they urge the objection we consider, and therefore we have a right to assume them as true, in combatting the objection. We say then, that whether our opponents believe them now or not, they were believed by the world at that time, and many acted upon them, as reason, were her voice attended to, would urge all that hear or read them, to act at all times. Many of the wisest sages in that and succeeding ages, in different parts of the world, who heard of the fame of Israel, repaired to the sacred standard of divine truth erected in Palestine. The place where this standard was erected is worthy of notice: look at a map of the world, and you will find it the centre of the habitable globe. During the whole period of the Israelitish commonwealth, no place could be fixed upon, more central, and more convenient for the descendants of Ham, Shem, and Japhet, to receive the light of Divine truth. This location was not the effect of chance.* The benefits resulting from it to numbers of the human race, and the benefits to which all were invited, show that it was designed by infinite goodness and wisdom.

From a review of the history of the world for four thousand years, i. e. from the creation till the birth of Christ, our position appears incontestable, viz.—If mankind are not universally enlightened by revelation, the fault is man's, not God's. He revealed himself to men, and gave them every moral means necessary to preserve and propagate that knowledge: but they did not like it, and therefore would neither retain it, nor teach their children. A stupid and degrading idolatry, accompanied with rites too obscene to be mentioned, was preferred to the simple, pure, rational, and dignified worship of revelation. As might be expected, a rejection of revelation issued, and

* The location of man at his creation was near the centre of the eastern continent. The egress of Noah and his family from the ark, was also in a central situation. But the situation of the ark of the covenant among the chosen tribes, at the head of the Mediterranean, is the most convenient that could be found, for communication with the inhabitants of the whole eastern continent. But if we regard the situation of Palestine with relation to the whole world, including America, we find it, as near as can be, the centre of all the land on the globe. In connexion with this, if we consider that, according to prophecy, the descendants of Abraham are to be established in this spot, after their conversion to Christianity, we shall have a subject for agreeable speculation and wonder; and, which is better, cause for admiring the goodness and wisdom of God.

always will, as a natural consequence, issue, in a most deplorable state of morals, and a degradation of character nearly approaching to that of the brute creation. It is sufficient for a proof of this, to refer the reader to the character of those nations, whose ancestors rejected revelation, and left their offspring to wander in nature's darkness. Their character is too well known to require particular description.

We readily admit, as a matter of fact, that the present generation of most of the pagan world, are not guilty in their own persons, of rejecting revelation, because it has not been immediately offered to them. We will also extend the acknowledgment to many former generations; for the acknowledgment militates not the least against our argument; as we have shown that the offer has been universal at several former periods, and consequently that all mankind, either now or in former times destitute of revelation, owe that destitution either to their own wilful rejection, or to that of their ancestors: And he who looks around him, cannot refuse to admit, that in every thing it is the Divine constitution to connect children with their parents, in both good and evil. But there are millions of the human family at present living in the darkness of superstition and delusion, who are personally guilty of rejecting the light of life. Of this sort are the Mahometans, and many of the worshippers of Brahma in the east, who have long had the scriptures laid before them as a Divine revelation, yet reject them, and rejoice in their own dark delusions, and refuse to open their eyes on that flood of moral evidence with which the scriptures are accompanied. But we need not go to Turkey or to Hindostan for instances of this kind. How few, even in countries called Christian, have a practical belief in the scriptures!

We have now seen that one of the commonest and most favourite objection of infidels has no foundation in fact; and that even if it had, in order to have any weight, the objectors must show that God was obliged to bestow a revelation equally upon all: Or, if it be too harsh to speak of God being under obligation, they are bound to show at least, that mankind have not degenerated from what they were—that they are in the same state their primitive progenitor was in, when he came from the hand of the Creator. For if mankind have rebelled against God, and deserve punishment instead of favour, (for the truth of which position I appeal to the reason and conscience even of deists) if he thinks proper to bestow on some what he might with perfect justice have withheld from all, then the objection is futile, even allowing it to be founded in fact. But we rejoice that it is not founded in fact. We rejoice in the opportunity afforded us of "speaking on God's behalf," so far as to show that in this respect not the shadow of partiality can be ascribed to him—That though the *appearance* of partiality is discovered in the distribution of temporal and external advantages, yet in his offers of grace and salvation, he silences the tongue of obloquy, in making those offers universal—in affording every moral means, that human nature could use, to ensure the benefits of his grace to all.

But in pursuing the train of reasoning to which the attention of the reader has been called in this essay, a melancholy thought occurs, to damp our joy in contemplating the Divine benignity—It is the thought, that it will be the rejection of offered grace and pardon which will constitute the never dying worm—the sharpest pang, that will be felt by the children of despair, in the regions of never ending misery. Remorse for the first crime will almost be lost, in the overwhelming and soul-rending thought of the wanton rejection of pardon—pardon too, procured in such a way as

made the innocent ranks of created intelligence stand lost in wonder. Pardon purchased at no less a price than the blood of the Son of God! Let all concerned beware of trifling with a matter of such infinite importance. It will not alleviate the misery of that place of torment, for any unhappy soul to reflect that these offers were rejected on pretence that they had not sufficient evidence of their reality. Even were their evidence far less than it is, it would be considered sufficient, by any prudent person, to decide on a course of conduct, where any temporal advantage was at stake. Many whom the world term cautious and prudent, would risk their whole worldly substance upon an undertaking, where the evidence for bettering their circumstances were nothing, in comparison of that mass of evidence which avouches for the truth of revealed religion. It is believed to be a matter of fact, that none ever gave it a serious and candid examination, which did not result in a full and unwavering conviction of its truth. It is a fact also, that this conviction has always been strong and clear in proportion to the strictness of that examination, and the capacity of the examiner. In the face of all these facts and considerations, is it not madness to reject a system which proposes such infinite advantages upon its reception, without the least risk of any loss, in case it should turn out to be untrue: but on the contrary, if true, its rejection attended with consequences infinitely awful; with loss irreparable, and misery unutterable and eternal!

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XV.

Principles of Action which have relation to Society, continued.

In the preceding essay, the reader's attention was directed to those principles of action in the human constitution which have relation to society; and to this class, the desire of society, the desire of esteem, the desire of superiority, and the desire of similarity to others, were referred. To the same class the social and benevolent affections belong. These propensities form an interesting part of our intellectual frame, and have in every age deservedly received the attention of poets, philosophers, and moralists. The following enumeration comprehends the particular benevolent affections which have the most obvious claim upon our notice; viz. the affection which exists between parents and children and other near relatives, conjugal attachment, gratitude to benefactors, compassion for the miserable, friendship, admiration of the great and good, publick spirit, and philanthropy.* Omitting a minute description of each particular contained in this enumeration, the following general remarks will, I hope, be worthy of regard.

All our benevolent affections have *persons* for their objects. Most of the appetites and propensities previously described, terminate upon *things*, not persons. But the direct and proper objects of the benevolent affections are persons, susceptible of action and sensibility, of enjoyment and suffering.

The benevolent affections form an essential part of the constitution of human nature. The relations and the intercourse of social life are adapted, according to the constitution which God has given to us, to excite reciprocal attachment between those who are intimately connected. When circumstances are favourable, kind affections spring up in the mind, as spontaneously as those propensities do which have an immediate relation to our own welfare. The same

* For a description of our particular benevolent affections, the reader is respectfully referred to Dr. Reid's Essays on the Active Powers, Essay III. chap. iv.

word, *humanity*, is employed to express the *nature of man*, and the *kindness* by which his nature is characterized. If any one could be found who never manifested any regard to the welfare of his fellow men, who evinced an utter insensibility to the tender solicitude of relations, the generous attention of friends, and the impressive claims of the miserable, he would justly be considered as destitute of the common nature, and the common reason of mankind. Every person, whether wise or ignorant, virtuous or vicious, civilized or savage, has some little circle of relations and friends, in whose happiness he is interested. Even those monsters of inhumanity who, on account of their general oppression and cruelty, have been deemed the enemies of mankind, have notwithstanding had their particular favourites, whose welfare they were desirous of promoting. It is true that some conditions of life afford little opportunity for the cultivation of benevolent affection, and the predominance of certain passions will go far to eradicate every kind and generous sentiment. But this is nothing more than what takes place in regard to some other principles, which undeniably belong to human nature. In these instances, manifest violence is done to the frame of our nature. It would surely be very illogical to attempt, from the irregular and monstrous results which they exhibit, to deduce the common and genuine principles of our constitution. To prove that a particular affection belongs to human nature, it is sufficient to show that it invariably discovers itself when circumstances are favourable. Judging by this rule, every one may be convinced, from facts submitted to universal observation, that benevolent affections belong essentially to the constitution of human nature.

In considering the order in which our benevolent affections arise, it will be found that those first discover themselves, which, in regard to their objects, are most restricted. In general, the first movement of kind regard experienced by the infant mind is towards parents and other near connexions, from whose tender care its momentary wants are supplied. As a knowledge of more extended relations is obtained, our kind affections are excited towards more distant connexions, towards the community to which we belong, towards our country, and towards our race. Private family attachments take the precedence, in the order of time, of all our benevolent affections.

It ought also to be remarked, that the strength of our affections will be greater in proportion as their objects are more limited, and in proportion to the closeness of our connexion with them. The good will which we entertain towards a member of a large community to which we belong, or to an individual of our race, is a faint emotion compared with the intense affection which we bear towards those who sustain the intimate and endeared relation of parents or children, of brothers or sisters, and with whom we are in habits of constant intercourse. This is the appointment of our Maker, and in this arrangement his wisdom and goodness are conspicuous. Our means of affording happiness are very limited. They are restricted, in a great measure, to the narrow circle of relatives and neighbours, with whom we are intimately associated in life. The wisdom of God is manifest in giving us desires of communicating happiness corresponding to our abilities. The following remarks of the eloquent and truly philosophical Dr. Brown, are well worthy of attention.—"Nature has," says he, "by a provident arrangement, which we cannot but admire the more, the more attentively we examine it, accommodated our emotions to our means,—making our

love most ardent, where our wish of giving happiness might be most effectual, and less, gradually, and less, in proportion to our diminished means. From the affection of the mother for her new-born infant, which has been rendered the strongest of all affections, because it was to arise in circumstances where affection would be most needed,—to that general philanthropy, which extends itself to the remotest stranger—there is a scale of benevolent desire, which corresponds with the necessities to be relieved, and our power of relieving them; or with the happiness to be afforded, and our power of affording happiness. How many opportunities have we of giving delight to those who live in our domestic circle, which would be lost before we could diffuse it, to those who are distant from us! Our love, therefore—our desire of giving happiness—our pleasure in having given it, are stronger within the limits of this sphere of daily and hourly intercourse, than beyond it. Of those who are beyond this sphere, the individuals most familiar to us are those whose happiness we must alway know better how to promote, than the happiness of strangers, with whose particular habits and inclinations we are little, if at all acquainted. Our love, and the desire of general happiness which attends it, are, therefore, by the concurrence of many constitutional tendencies of our nature in fostering the generous wish, stronger, as felt for an intimate friend, than for one who is scarcely known to us."

The reader will be pleased to compare this statement of facts with the theory of general benevolence, which some divines in our country have thought proper to advance. These writers assert that virtue consists essentially in general benevolence, or love to being in general: that particular affections must, if they have the nature of virtue, spring from this principle, and be regulated upon a scale of general and impartial benevolence. This Utopian scheme reverses the order of nature, and proposes as essential to virtue what is manifestly inconsistent with the constitution which God has given to us. To maintain that particular affections ought to arise from a general benevolence, is to maintain an impossibility. The supposition is incompatible with the order in which our benevolent affections come into existence, and in which, from the unavoidable condition of human life, they were manifestly designed by our Maker to come into existence. Many of our kind affections discover themselves at a time of life in which we are altogether incapable of forming any conceptions about being in general; and notwithstanding this pretended defect, they are no less amiable, and no less adapted to answer the purposes for which they were intended, than they could be if they were deduced, supposing such a thing to be possible, from a previous principle of universal benevolence. Miserable indeed would be the life of man, if no tender affections were to delight his heart, and spread joy and happiness around him, until they originated in a general and impartial benevolence to universal being.

Other unquestionable facts contradict this extravagant system. Is it possible for the human affections to be regulated according to this scheme? It was before shown that our wise Creator has proportioned our benevolent desires to our means of communicating happiness; that where our means are most abundant, our desires are strongest. But according to this chimerical hypothesis, our natural affections ought no longer to be modified by our relations in life, and by our means of affording happiness; on the contrary, they ought to be melted down into one general and un-

distinguishing principle of universal benevolence.

If it be said, that although the scheme of general benevolence be inconsistent with the present state of human nature, this will not prove it erroneous, since the principles of our constitution are at present criminally disordered and perverted. To this I reply, that the facts which have been adduced in opposition to this system, cannot with any appearance of reason be supposed to originate in the sinfulness of man, nor to be perversions of the original frame of our constitution. They are, on the contrary, the legitimate and necessary consequences of our original constitution, and of the circumstances in which we are placed by our Maker. The human mind naturally proceeds, both in the acquisition of knowledge, and in the exercise of benevolent affection, from a few particulars, to classes and genera, comprehending many individuals under them. This fact is not the result of human depravity. We have no reason to believe that it would have been different, if sin had been unknown in our world. But how is this fact to be reconciled with the system which asserts, that the private affections cannot be virtuous unless they proceed from the general principle? Is not this to maintain, that the fundamental laws of the human constitution render it impossible that our private particular affections should be virtuous? It is also evident, that the strength of our benevolent regards is diminished in proportion as their objects are multiplied. How is this fact to be reconciled with the scale of absolute impartiality, upon which the scheme of general benevolence would measure and regulate our affections? The truth is, the relative strength of our different benevolent affections, and the order in which they arise, depend not upon human foresight, contrivance, or calculation, but upon the provident arrangement of our Maker, who has adapted them, with consummate wisdom, to the measure of our abilities, and to the sphere in which they were designed to be exerted. To those who are accustomed to reflect upon the constitution and order of things which God has established, this theory, like every other theory invented without any regard to facts, must appear futile in no small degree; and supposing, as it does, an order of events altogether different from that which he has ordained, to be essential to virtue, it will not be easy to vindicate it from the charge of criminal presumption and arrogance.

(*To be continued.*)

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 416.)

1821. January, 1st Sabbath—I spoke from John i. 45: "We have found him," &c. Mr. Kennedy in the afternoon from Jude, 12th and 13th verses.

2d Sabbath—Preached in the morning from 1 Chronicles xxviii. 9: "And thou Solomon my son," &c. Mr. Scott in the afternoon from John viii. 12: "I am the light of the world." Some sailors returned, who gave a good account of a reformation.

3d Sabbath—A new flag was raised at the Mariner's meeting, with stars, dove, and anchor. I spoke in the morning from Hebrews vi. from the 17th verse to the end. Mr. Osburn, in the afternoon, upon our Lord's lamenting over Jerusalem.

April, 3d Sabbath—Preached in the morning from John i. 10, 11: "He came unto his own," &c. Dr. Janeway in the afternoon from Romans viii. 6: "To be carnally minded is death," &c. This week made my report to the Presbytery, and had prayer meetings on board different vessels.

4th Sabbath—Mr. Osburn preached in the morning from Matthew v. 6. A Mr. Allen, just from London, in the afternoon from Isaiah xlv. 22: "Look unto me," &c. I had to take a considerable part in each of the meetings.

5th Sabbath—Lectured on the first 10 verses of the 12th chapter 2d Corinthians: Paul's vision of heaven. Mr. Kennedy

preached in the afternoon from Zechariah ix. 12: The strong hold. I had to speak afterwards, as many appeared to be under serious concern.

July, 5th Sabbath—Mr. Osburn in the morning lectured on the 5th chapter to the Ephesians—I followed. In the afternoon I spoke from Mark v. 15: The man possessed delivered.

August, 1st Sabbath—I spoke from Hebrews xi. 24: "By faith, Moses, when he," &c. Addressed Sabbath schools between meetings, and assisted again in the Mariner's meeting in the afternoon. Mr. Kennedy spoke from Isaiah xlii. 16.

2d Sabbath—Preached in the morning at sunrise in the Northern Liberties. Mr. Osburn preached for the Mariners at 10 o'clock, from Proverbs viii. 17. I spoke in the afternoon from Matthew xiv. 30, last part: "Lord save me," &c. On Tuesday went to Princeton, and attended the Theological Seminary in the evening. Wednesday attended at the ordination of Mr. Stewart, and went to Brunswick. Thursday evening spoke in the Presbyterian meeting. Friday went to New York.

3d Sabbath—Preached morning and evening in the Mariner's meeting. Monday evening had prayer meeting on board a vessel at a wharf. Tuesday had worship on board the ship Franklin 74. Wednesday evening in the Mariner's church. Thursday evening spoke for Dr. Spring in a large session house. Friday evening had a prayer meeting on board of a ship at the shore; many attended.

4th Sabbath—Preached morning and evening in the Mariner's church; very crowded in the evening, and very attentive. Monday visited the Orphan Asylum, and gave an address to them by the request of Divie Bethune, Esq., who kindly received me to his house, and conducted me to many places. Tuesday returned to Brunswick, preached there again on Wednesday evening, and returned home.

November, 1st Sabbath—Mr. Mead preached from 2 Timothy ii. 15: "Study to show," &c. Mr. Kennedy in the afternoon from Acts xi. 23: "Exhorting with purpose of heart," &c.

2d Sabbath—I lectured on the 103d Psalm, as several seamen had experienced delivering mercy. Mr. Wilmer, an Episcopal minister, in the afternoon, from Isaiah lv. 6, 7.

3d Sabbath—I preached from Galatians iii. 24: "Wherefore the law is our schoolmaster," &c. Mr. Kennedy from Philippians iii. 3: "We are the circumcision," &c. Nineteen seamen signed their request to be remembered this day in prayer.

1822. December, 5th and last Sabbath in the year—Spoke from Jeremiah viii. 20. Mr. Osburn in the afternoon from Isaiah lvii. 21: "There is no peace," &c. I read some interesting accounts of the conversion of seamen. A quaker woman preacher requested liberty to speak, and did.

1823. February, 4th Sabbath—I spoke from 2 Cor. viii. 9; "For ye know the grace," &c., and attended the communion in the 2d Presbyterian church. Dr. Brodhead spoke in the afternoon from Genesis vii. 1: "Come thou and all thy family into the ark,"—we had much encouragement with the seamen all day—many appeared deeply affected.

July, 1st Sabbath—Lectured on the 7th of Matthew, particularly the 24th verse: A good foundation. Mr. Osburn in the afternoon from Joshua xxiv. 15: "As for me I will serve the Lord."

2d Sabbath—I lectured on the 8th of Romans, particularly the 14th verse: The leading of the Spirit. Dr. Sargeant assisted in the afternoon from the 136th Psalm. On Tuesday I went to Trenton, and had meeting in the Presbyterian meeting house morning, afternoon, and evening; several ministers attended a concert meeting; went with the Rev. Mr. Clark to Flemington, and had meetings through the week in different places; on Sabbath I spoke in the meeting house in the day, and at the court house in the evening; many attended and some were much affected, old and young; went to Amwell; preached in the Rev. Mr. Kirkpatrick's meeting house and other places; on Saturday had meeting in the church at Flemington preparatory to the communion; also in the evening. Sabbath morning at 6 o'clock—At half past 10, when the ordinance was attended, there was half an hour's intermission, when I preached again; also in the evening in the court house, and next day in the morning, when we had the most solemn and affecting meeting I ever saw. I then went to Brunswick, spoke three evenings there, and went the 1st day of August to New York. On the first Sabbath I spoke in the Mariner's meeting there, morning and evening; many attended. Monday evening attended the concert of prayer with Dr. Spring. Tuesday afternoon had meeting in the Mariner's church; several ministers attended, and in the evening had meeting on board a ship, which was well attended. On Wednesday returned to Brunswick, spoke there again, and returned home on Saturday, and found it safe.

September, 1st Sabbath—Lectured on the 12th chapter of 2 Corinthians. Mr. Abels, a mariner, assisted in the afternoon. On Tuesday went toward New Hope; preached in the evening; the next day at

New Hope in the meeting house, and in the evening at a private house; then went with the Rev. Mr. Clark, preached at different places until we arrived at Flemington, and there again.

2d Sabbath—Addressed the Sabbath school in the meeting house, and preached three times in it through the day and evening; had meetings daily around the country in private houses.

3d Sabbath—Preached five miles from the town in a meeting house, and assisted in the evening in the town; next day preached in the meeting house, and affectionately the people came up to bid me farewell, but had a serious meeting with some of them in the evening at Mr. Clark's house. Tuesday came back to New Hope, preached for Mr. Steadiford in his meeting in the afternoon, and in an academy at night; next day at Mrs. Nely's house in the afternoon; next morning in Solesbury meeting house, and in the evening at Mr. Winekoop's. Friday returned home in safety, and found it safe; thanks be to the Lord for all his goodness to a poor unworthy creature.

4th Sabbath—Preached in the Mariners' meeting in the morning from Luke xix. 10: "The son of man is come to seek and save," &c. Dr. Ely preached in the afternoon very seriously.

1824. March, 4th Sabbath—Lectured on the 116th Psalm, by request of a pious friend. Mr. Kennedy spoke in the afternoon from Luke xix. 10.

The following night our dear friend, Mr. Gilbert Gaw, who constantly attended with us and read the line in singing, departed to his heavenly home, after being in a heavenly frame of mind all day.

April, 1st Sabbath—Spoke from Revelations xiv. 14: "Blessed are the dead who die in the Lord." Dr. Brodhead in the afternoon from Mark xiii. 35: "Watch ye," &c.

2d Sabbath—Spoke from the 23d chapter of Job: "Oh that I knew where I might find him." A Mr. Ferguson assisted in the afternoon, and spoke upon the first day, Sabbath.

3d Sabbath—Lectured on the 28th chapter of Matthew, being Easter Sunday. Mr. Hannah, a Methodist minister from England, spoke from Romans viii. 1. This week I made my report to Presbytery, which gave full satisfaction.

August, 1st Sabbath—Mr. M'Iver spoke in the morning from Ecclesiastes xi. 9: "Know thou," &c. Mr. Scott in the afternoon from Proverbs v. 10, 11: "And thou mourn at the last," &c. I had to take part in both; we had a crowded and solemn meeting, day and evening.

2d Sabbath—Mr. Samuel Helfenstein spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. In the afternoon Mr. Charles Nassau from Amos iv. 12: "Prepare to meet thy God," &c.

3d Sabbath—I lectured on the epistle of Jude to a crowded congregation of sailors. Dr. Sargent in the afternoon spoke from Deuteronomy viii. 2: "And thou shalt remember," &c.

4th Sabbath—Lectured on the 14th of Matthew, from the 13th verse; had many seamen, attentive. In the afternoon Mr. Magoffin spoke from Micah ii. 10: "Arise ye," &c. This week I went to Baltimore, and was kindly received by many friends, and spoke in several places of worship; on the last Sabbath in August, and the first Sabbath in September, in each morning, at the head of the basin, and in the afternoons at Fell's Point, in sail-lofts, and two evenings in a large school room, and the people were very attentive, and many affected; many seamen attended there also; several captains of vessels appeared to be pious men.

October, 1st Sabbath—Lectured on the 6th of Daniel, and on his character. Mr. Scott spoke in the afternoon from Revelation i. 7: "Behold he cometh," &c.

2d Sabbath—Lectured on the 4th chapter of 2 Timothy, particularly Paul's departure at hand. Young Mr. Taylor in the afternoon from Deuteronomy xxxii. 29: "Oh that they were wise"—this was our last Mariners' meeting in Cherry street, and a solemn day; the seamen returned thanks for the use of the place to the Session and Corporation.

3d Sabbath—Began worship in the New Mariners' church, being the same Sabbath of the year that worship began for seamen five years before; the Rev. Mr. Patterson assisted in the morning, and read Solomon's dedication of the Temple, and made some remarks upon it and prayed; many attended. I then spoke from Genesis xxviii. part of the 17th verse: "This is none other but the house of God; this is the gate of heaven." Mr. Ralston read an account of the commencement of the meeting and of the building—an anthem was sung. The Rev. Dr. Brodhead preached in the afternoon from 2 Chronicles vii. 16.

1825. January, 1st Sabbath—I spoke from the 13th of Luke: The barren fig tree. Mr. Cary, from Calcutta, in the afternoon from Psalm xxxiv. 8: "Taste and see," &c.

April, 1st Sabbath, Easter—I lectured on the 28th of Matthew in the morning. Mr. Matthews, an Episcopal minister, in the afternoon, spoke a few words.

2d Sabbath—I spoke upon grieving and quenching the influence of the Spirit. Mr. Cary in the afternoon from Psalm

lxxii. 17: "All nations shall call him blessed."

3d Sabbath—Lectured on the first 5 verses of the 3d chapter of Solomon's Songs. Bishop White preached from 1 Corinthians xv. 56, in the afternoon.

4th Sabbath—Lectured on the 5th of Daniel. Mr. Samuel Lawrence, Acts iii. 19. I made my report to the Presbytery last week.

July, 1st Sabbath—I lectured on the 3d chapter of Jonah in the morning. Mr. Mitchelmore in the afternoon. This week I went with Mr. Scott to New Castle. I spoke there on Wednesday evening in the Presbyterian meeting house; next day went to Salem, and spoke there. Went to Bridgetown on Friday, spoke there in the Court House; the place crowded. The Rev. Mr. Hoff prevailed on me to stay with him over Sabbath. I spoke on Saturday preparatory to the Lord's Supper; again on Sabbath morning. In the afternoon spoke in the Baptist meeting house. On Monday went with Mr. Hoff toward Cape May. Tuesday spoke in a school house. Wednesday Mr. Hoff spoke in the meeting house; Mr. Scott and myself assisted. On Friday I spoke in the same place. On Sabbath morning Mr. Scott also spoke there; I spoke in the afternoon to a very attentive congregation. We returned home on Thursday morning, having been kindly directed by the good providence of the Lord in all the way.

4th Sabbath—I again attended our Mariners' church; weather very warm.

5th Sabbath—I lectured on the 96th Psalm, but could not attend in the afternoon.

September, 2d Sabbath—I spoke from 2 Kings vii. 3, 4: The leprous men. Mr. Mitchelmore in the afternoon from 3d of John: The brazen serpent. I was enabled to attend both parts of the day and spoke in the close. This week I went to Princeton, spoke in the Seminary and at the College; went to Brunswick, spoke in the Presbyterian and Low Dutch churches; from there to Flemington, spoke there, and several places around there; the Rev. Mr. Clark was with me, and assisted; we were much encouraged.

1826. February, 2d Sabbath—I spoke from 1 Timothy, i. 15: "This is a faithful saying," &c. Mr. Mitchelmore in the afternoon lectured on the 26th of Matthew.

3d Sabbath—I lectured on part of the 22d of Genesis: Abraham offering Isaac. Dr. Ely, in the afternoon, spoke from 2 Corinthians iv. 17.

4th Sabbath—I spoke from Revelations xiv. 13. Mr. Eustace spoke in the afternoon. We then attended the funeral of our good friend, Commodore Dale; the Mariners went together from the church, and the children belonging to the Sabbath school of the church, all in order.

May, 1st Sabbath—I spoke from Romans xiv. 17. Mr. Mitchelmore on redeeming time.

2d Sabbath—I lectured on the 2d of the Acts, being what is called Whitsuntide. Mr. Ramsey spoke in the afternoon from 1 Thessalonians v. 19: "Quench not the Spirit."

3d Sabbath—The General Assembly were in session, and several of them attended. Mr. Woodbridge spoke in the morning from Isaiah lv. 2: "Wherefore do ye spend money," &c.—Mr. Curry lectured in the afternoon from Matthew xi. 19.

4th Sabbath—Dr. Jennings preached in the morning from Hebrews vi. 19: The anchor of hope—well applied. Mr. Casner in the afternoon, from Isaiah lv. first 3 verses.

July, 3d Sabbath—I was at Reading, spoke in Dr. Greir's church, and addressed the Sunday schools who collected in the church in the afternoon.

4th Sabbath—I supplied for Mr. Nassau at Providence in the morning, and at Norristown in the evening, and had several prayer meetings in the week: also attended a publick meeting with the Rev. Mr. Clay, in his church. The Lord kindly supported me, and brought me home in safety, and this week had a meeting on board the Ship Algonquin; many attended; very orderly.

5th Sabbath—Attended the Mariners' church in the morning; not well.

September, 3d Sabbath—The seamen of the Ship Benjamin Rush presented a small ship to the Mariners' church, and desired to fix it there, which was allowed. The captain named it Beulah, from the 62d chapter of Isaiah, 4th verse. I therefore read the whole chapter, made some remarks on it, and then proceeded to improve the different parts of a ship, and the blessing of navigation in discovering our land of liberty. Mr. Malcolm spoke in the afternoon from the 10th Psalm, 13th verse.

4th Sabbath—I lectured on the 3d chapter of Jonah; was unwell; did not go back in the afternoon.

October, 3d Sabbath—Being our anniversary, seven years since we began Mariner's church. I spoke in the morning from Haggai ii. 9: "The glory of the latter house," &c. Mr. Eustace in the afternoon from Hebrews x. 30: "Vengeance belongeth," &c.

Nov. 3d Sabbath—I was at Baltimore at the opening of the Mariners' meeting. I spoke in the morning from Haggai ii. 9. Rev. Mr. Henshaw in the afternoon from

Romans vi. 23: "The wages of sin is death." We had meetings every evening while I was there in different places.

4th Sabbath—I spoke in our Mariners' church from the 14th chapter of Mark. Mr. Eustace in the afternoon from Romans viii. 28: "All things work together for good," &c.

1827. January, 1st Sabbath—I spoke from Matthew vi. 33: "But seek ye first the kingdom," &c. Rev. Mr. Shed, Preacher to Mariners in New Orleans, spoke upon repentance, from several passages.

3d Sabbath—I spoke from Numbers xxiii. 10: "Let me die the death of the righteous," &c. Not being well, and the weather cold, I did not go in the afternoon. Mr. Mitchelmore engaged to attend.

4th Sabbath—Mr. Shed spoke in the morning from 2 Corinthians v. 17. Mr. Fowler in the afternoon from 2 Timothy iv. 6, 7, 8. I addressed the children, and took part morning and afternoon.

April, 2d Sabbath—Mr. Dashiel spoke from Numbers xxiii. 10: "Let me die," &c. Mr. Mead in the afternoon from John v. 39: "Search the Scriptures," &c. I took part each time, and attended a funeral of a sailor.

3d Sabbath—I spoke from Romans iv. 25: "Who was delivered for our offences," &c. Mr. Mitchelmore from Acts xxiv. 16: "A conscience void of offence," &c.

Made my report to Presbytery last week.

4th Sabbath—I lectured on the 6th of Hebrews, particularly the 19th verse: The anchor of hope—this has been blessed heretofore. Mr. Mitchelmore spoke in the afternoon from Isaiah liii. 1: "Who hath believed our report," and gave a farewell address.

5th Sabbath—I spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. Mr. Livingston from Matthew v. 20: "Except your righteousness shall exceed," &c.

May, 1st Sabbath—I lectured on the 3d of Acts. Dr. Janeway spoke from 2 Corinthians iv. 18.

2d Sabbath—I lectured on the 6th of Daniel, particularly on prayer. Mr. Kennedy spoke from 2 Thessalonians.

3d Sabbath—Mr. Williams, from Baltimore, spoke from Matthew xi. 28: "Come unto me all ye that labour and are heavy laden," &c. Mr. Nevins, of Baltimore, in the afternoon.

4th Sabbath—Mr. Baker spoke on standing idle all the day. Mr. Kirkpatrick from 2d Psalm: "Kiss the son," &c.

June, 1st Sabbath—I lectured on the 2d chapter of Acts. Many ministers being in the city, several came and assisted; some from the General Synod of the Low Dutch church—They spoke well on different subjects. This week I was very unwell, and applied for help in the Mariners' church, which I now expect.

3d Sabbath—I spoke from the 33d of Ezekiel: The warning of the watchman; and endeavoured to be faithful, not expecting to be able to attend there much longer. It was a very solemn time.

4th Sabbath—Mr. Dasheil supplied for me morning and afternoon.

Mr. Eastburn's journal terminates with the last date mentioned above. It appears that he apprehended the speedy close of his ministerial labours; nor was his apprehension unfounded. On a loose piece of paper found in the little book in which he kept his journal, he wrote as follows:—

For the Mariners' Church, June 24, 1827.

To lecture from the 25th verse of the 6th chapter 2d Kings, and the following chapter, as the Lord may direct.—Sing 79th hymn, 1st book, beginning with the 3d verse—25th Psalm, 2d part, S. M. "Where shall the man be found"—98th Psalm, 2d part, "Joy to the world, the Lord is come." I was not able to attend on the above day, but was confined at home.

Thus it appears that this faithful servant of the Lord Jesus made a preparation for addressing his charge, which he was never able to use—a preparation, neither longer nor shorter than those which he usually made. Once after this, as we shall have occasion elsewhere to mention, and once only, he appeared before the interesting people to whom his heart and his prayers were ardently devoted, and by whom, in return, he was beloved with truly filial and fervent affection. But on that occasion he was able to take but a small part in the publick service.

It seems proper that the effect of Mr. Eastburn's labours among seamen should here be more distinctly and connectedly stated than is done in his journal. For this purpose, the writer, before proceeding with his narrative, will avail himself of

the report which was made and published the year preceding that in the beginning of which Mr. E. died.

"By the first publication relative to the religious instruction of Mariners in the port of Philadelphia, it will be seen, that the attention to this object commenced on the third Sabbath of October, 1819; and under favour of Providence, it has continued to the present time, now seven years, with uninterrupted encouragement and success—manifesting that the Divine blessing has attended this labour of love.

The building which has been erected as a Mariners' Church, being situated near to the Delaware river, in the very centre of the shipping business of the city, not only affords accommodation to about twelve hundred persons, but also furnishes warehouses, producing a rent of $872 per annum.

The edifice is constructed in such a manner as to afford three avenues to the Church, and six openings to the stores; and thus these objects are prevented from interfering with one another.

From the opening of the church to the present time, the worshipping assemblies have been generally very numerous, and in some instances so large that many persons, who could not be accommodated, were obliged to depart. In no instance has the Church been closed on the Sabbath throughout the year: and on but one occasion has the venerable Pastor been prevented, by indisposition, from officiating in his place. On two other Sabbaths, in the height of the warm season, he made a preaching excursion into the interior of the state, for the benefit of a change of air, calculated to invigorate both the body and the mind. Here then is there cause to erect an Ebenezer of praise to the Great Head of the Church, who has been pleased so graciously to prosper an institution established to promote the best interests of Mariners, and who has, in mercy, crowned the means used with such abundant and visible success.

The language of one and another of the Mariners is, "Come, and I will tell you what the Lord has done for my soul," believing that, "except a man be born again, he cannot enter into the kingdom of God." The master of a vessel stated, that this passage of holy writ struck him like a flash of lightning, and produced a shock from which he never rested, till he obtained a hope that he knew what that change was which the passage describes: and he exhorted all within the hearing of his voice, to seek the pearl of great price. He died in the full assurance of seeing the kingdom of God.

Females (for it is common for the families of the Mariners to be punctual in their attendance) are not less awake than those of the other sex, to the care of the soul as the one thing needful: and in the opinion of their spiritual guide, there is reason to hope that many of them are truly pious. One of their number remarked to the Preacher, that her name was *Lydia*, and that it was upon an occasion of speaking on the text, contained in the 16th chapter of the Acts, and the 14th verse, that the Lord was pleased to open her heart, so that she attended unto the things which were spoken.

The work of reformation is evident in many other respects.—The present highly respectable and indefatigable Chief Magistrate of the city, has recently stated, that the Police Office is no longer a Seat of Justice, as it formerly was, for pronouncing judgment on Mariners, brought there in a state of inebriation. A like testimony is borne by the distinguished officer placed over the Customs of the district—it being a rare occurrence for a Mariner *now* to appear on the floor of the Custom-house under the influence of intoxicating liquors. But above all, the trading part of the community, connected with vessels, are free to testify to the sobriety and orderly conduct of Mariners at the commencement of a voyage, (exhibiting a most striking contrast to former days) and also of the reports made to them by their Captains, of the subordination and unexceptionable conduct of sailors whilst they are at sea.

Well may it be said, "What things hath God wrought among the Mariners!" "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep; these cry unto the Lord in their trouble, and he bringeth them out of their distresses." "He maketh the storm a calm, so that the waves are still: then they are glad, and cry, Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Is there not much encouragement to hope from such facts, that the set time to favour Mariners is come, and that the abundance of the sea shall be converted unto God? Many days do not now pass without Mariners being seen who are awake to a general and particular Providence, while they behold the works of the Lord, and his wonders in the deep.

To the devoted and patriarchal Preacher on whom devolves the interesting charge of ministering statedly to the Seamen, nothing could afford more joy and rejoicing to his heart, than he experiences

in seeing the bread, he has cast upon the waters, thus returning after many days, according to the Divine promise—and in contemplating still brighter prospects in future. The sum and substance of his preaching is, repent, or perish—believe in the Lord Jesus Christ, and be saved. Gospel simplicity is well suited to his audience; and his practice, very frequently is, to lecture on the substance of a chapter, dwelling most on the parts particularly adapted to existing circumstances. This mode, it is believed, the Mariners are best pleased with; and it has the effect of producing a habit of thinking on what they hear and read.

Passing occurrences are also very happily improved by the Preacher, as will appear in the use made of the following incident. The ship's company of the Benjamin Rush, presented to the Mariners' Church, a miniature ship prepared for the purpose, in a late voyage to Canton, rigged in the most perfect style, and now moored over the pulpit in the Mariner's Church. The day after it was placed there, being the Sabbath, the speaker observed that the hull of the ship composed of many pieces, bound round with plank, was like our bodies composed of many parts, covered with flesh and skin. If the ship leaked, he observed, it caused hard labour at the pumps: so sin indulged would cause great sorrow both here and hereafter. If a plank gave way, the ship would sink; and if the thread of life should break, the soul would depart immediately into the eternal world. The masts and rigging being intended for the purpose of spreading sails, that the ship might be speedily conveyed from port to port, might show the need of using the means of grace, which the Lord has appointed, and in the proper use of which we may hope to obtain the influence of the Holy Spirit, as a heavenly wind to take us to the haven of eternal rest.

The captain of the ship in which this model was made had given it the name of "Beulah," taken from Isaiah lxii. 4, "No more forsaken," and this text was inscribed on the Burgee at the fore royal mast head. It was observed from this that sailors had formerly said no one cared for their souls, but now it was remarked they were earnestly invited to come to the blessed Saviour, and all who should comply with the invitation might call their Maker their Father. On the main royal mast head was the flag with *Bethel* written on it. That, said the preacher, should always remind us of Jacob's vision at Bethel, where he saw the ladder set up from Earth to Heaven, and the Lord at the head of it. Seamen when mounting the shroud should think of being prepared to be wrapped in a shroud. The American flag at the stern shows the importance of navigation, without which Columbus would never have discovered this happy land. This ship has anchors at her bows, but if they were cast out where there were no soundings, it would do them no good; so if they should be trusting in the general mercy of God, without having their hope fixed on the foundation he has laid in Jesus Christ, they must certainly perish; but if fixed on him within the vail, they would at last be safely brought up into eternal rest and happiness. The compass being absolutely necessary for the helmsman to know how to steer the ship, should remind us that the Scriptures alone can direct us to the port of eternal glory." After the address some account was given of the experience of Seamen; and the whole service was attended to with deep solemnity. The church was crowded, and a liberal deposit was made in the boxes. * * * * *

The Sunday School is composed of a President and nineteen Teachers, and two hundred and twenty-five scholars. The Teachers are of the Methodist, Episcopal and Presbyterian persuasions; seven of them profess religion publicly, the others are seriously inclined. The pupils are the children of Mariners, or of those who worship in the Church. The number generally attending at one time does not exceed one hundred and fifty, and with which the gallery is filled.

Although the desirable circumstance cannot be stated of any of those pupils having made a publick profession of religion, yet the death bed of some, who have been called into the eternal world, has given evidence that they have made a happy exchange.

The children sing a hymn on every occasion of meeting and receive an address from the Preacher before publick worship. They appear to be benefited, and many of them evidently are seriously impressed. Some of the old scholars who now frequent the sea, whenever they return home manifest their attachment to the school in which they have been taught; and often display a New Testament bearing evident marks that it has been in much use.

The fiscal concerns of the School are in a measure easy. It is supported by the contributions of its members, and sixty annual subscribers at one dollar each.

Whilst the Mariners' Church has so much reason to sing of mercy, an event has nevertheless taken place in the past year, of a very afflictive and mournful kind. We refer to the lamented death of one of its earliest, and most efficient friends; the late estimable and excellent Christian mariner, Commodore Dale. His

is a name distinguished in the naval history of America, and it is here recorded with all the sweet recollections, attending the memory of the just: He was an Israelite indeed, in whom there was no guile. By the Preacher as well as by all concerned in the establishment, he was a friend most highly valued; a supporter, a counsellor, a pillar of the Institution. His Christian meekness and gospel simplicity; his uniformity of character and devotedness to every good word and work; his evangelical principles; his holy zeal, to build up the Redeemer's kingdom on earth; and especially the importance of his services to the cause of the Mariner, procured for him an elevated station in the community in which he lived, and inspires the firm belief that the public loss is his own eternal gain.

The Church of Christ is one, and all the friends of Zion will feel a strong desire to promote her interests in every part of the world; those however who are more immediately concerned in efforts for the religious improvement of Seamen, will feel a peculiar obligation and desire to attend to this particular duty: such has been the motive which has actuated the aged and zealous Preacher of this Church to undertake visits to New-York and Baltimore. In the former city great things have been done for the promotion of the Mariners' cause in general, particularly in the recent establishment of an "American Seamen's Friend Society," the object of which, in addition to the public administration of the gospel, is specified in the following particulars.

To establish "reputable and orderly boarding houses in the several seaport towns of our country, where special attention will be paid as well to the morals as to the protection of the property and civil rights of Seamen, each of which houses, when practicable, is to be furnished with a reading room and a small library of suitable books."

"Register or Intelligence Offices, where Seamen of good character may have their names entered and lodgings designated, for application by ship owners and masters."

"A Saving Bank for the deposit on interest of such portion of the Seamen's earnings as they may deem expedient."

"The employment of Agents or Missionaries to traverse the coast, visit vessels and distribute Bibles and Tracts, and to co-operate with the local committees appointed for that purpose, to induce Seamen to resort to the boarding houses under the patronage of the society, and to attend places of worship."

"The establishment of schools for the instruction as well of adults as the children of Seamen."

"To afford such aid as the means of the Institution will allow to Marine preaching establishments and all kindred Institutions."

The most entire approbation is given by us to the objects expressed in the foregoing articles, and the hope is entertained that in process of time the benevolent views of the "American Seamen's Friend Society," will be carried into effect "in the several seaport towns of our country."

In Baltimore it appears there is in great forwardness, and very near to completion, a new building designed for a Mariners' Church—the consecration of which is in contemplation very shortly; to attend which the venerable Preacher here is invited and expects to officiate.*

At Boston, Charleston, South Carolina, Norfolk and New Orleans, similar establishments have been made; much activity is known to prevail in the two first, and it is hoped, that there is no want of a holy zeal in the others. For the New Orleans establishment a Reverend gentleman has been deputed by a society formed at that place, to travel and solicit funds in aid of erecting a Mariners' Church. That port being the resort of numerous vessels from different parts of the world, affords a large field for benevolent exertions, and has a peculiar claim on other places for aid, from the circumstance that very few of the Seamen are other than strangers.

The communications from London, embracing a correspondence with the Rev. G. C. Smith, the distinguished Preacher of the Mariners' Church in that city, and Thomas Philips, Esq. Secretary of the British and Foreign Seamen's Friend Society and Bethel Union, have afforded the most ample and satisfactory information of the blessed work prevailing among Seamen in England, and also of the deep concern which appears to be implanted in the hearts of British Christians to promote this glorious cause, not only in their own land, but throughout the world.

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In concluding this statement, it is felt to be incumbent, that we should be deeply sensible of the goodness of God, in condescending so remarkably to smile on the effort which has here been made, to extend the blessings of the gospel to our seafaring brethren; that we should humbly and fervently implore his gracious benediction on all the endeavours we shall use, for the same purpose, in time to come; and that while we earnestly solicit our fel-

* It appears from Mr. Eastburn's journal, that he did attend and officiate on the occasion here referred to.

low Christians to unite their supplications with ours in this behalf, we should express our gratitude to those who have already favoured our undertaking with their patronage and their prayers."

The foregoing report is the last which has been published, in relation to the Mariners' church in Philadelphia. Mr. Eastburn was present when it was read, and participated largely in the pleasure which all the friends of the establishment experienced, in contemplating its prosperity and its prospects. Previously, however, as appears from his journal, his health had, for some time, been less firm than usual; and his unabated exertions, when he was verging on the age of fourscore, had doubtless some effect in increasing his infirmities, and hastening the period when he was to exchange them all for immortal bliss, activity and vigour. His decline was gradual, and he continued to preach occasionally, even after his worthy successor, the Rev. Alfred H. Dashiel, stood ready to supply his place, whenever his feebleness might demand aid or relief. It appears from the journal, that Mr. Dashiel performed the last service for which Mr. E. made preparation, but which he found himself unable to attempt.

On the 26th of June, 1827, the writer of this memoir paid a visit to his aged friend, drawing near in appearance to the eternal world; but not in much pain at the time, and in perfect possession of all his powers of intellect and speech. The conversation, which lasted for perhaps an hour, turned on scenes past, present, and to come; and terminated in a distinct agreement to pray daily for each other, till one or the other should become silent in death. For the two immediately succeeding months the writer was, the most of the time, absent from the city, and at a considerable distance from it. On one occasion, a rumour where he was, announced the death of Mr. Eastburn, with such circumstances of probability as to leave no doubt in the mind of the writer, that he was no longer in a situation to be the proper subject of prayer; and in place of petitions for him, thanksgiving for his edifying example, and supplications to be prepared to join him in a better world, seemed to be the incumbent duty of the survivor. On returning to the city however, he was agreeably surprised to find that his old friend was still in life; and that, on hearing of the rumour which had consigned him to the grave, he had said—"as yet, there is no such good news." He even revived so much after this, that in the month of September he was once carried to his beloved Mariners' church, where he made a short address to the Sabbath school children, and one still shorter to the mariners themselves. This was his farewell interview with them, and was so regarded by all the parties concerned—It is almost needless to say, that tears in abundance were shed on the occasion.

The organic disease of Mr. E. which terminated in death, was of the stomach and bowels, unaccompanied by fever till near its fatal issue. He had but little ease, except when it was procured by the use of anodynes; and at times his pain was extreme. Mortification was much apprehended, but it never took place. His appetite, in the progress of his complaint, entirely failed, and the powers of nature sunk by degrees, till the lamp of life went out by a gradual extinction.

To all who are acquainted with the influence which the bodily organization has on the mind, it will be obvious to remark, that the circumstances in which Mr. E. approached his dissolution, were exactly those which are least favourable to clear perceptions, and vigorous mental exercises. The mind which is not clouded, or debilitated, by the relaxation of all the springs of life, and the constant use of opiates, must be sustained and invigor-

ated in no ordinary manner; and that examples of this description have sometimes been seen, the writer is not disposed to deny. The subject of this memoir, however, did not furnish such an example. The usual influence of disease, and the usual effects of remedies, were, in his case, fully apparent. His mind, indeed, suffered no alienation, till very near the close of his mortal career, and then it was only fitful and partial. But in perspicacity, sensibility, vigour and animation, he was manifestly different from what he had been immediately before his confinement. It was therefore not wonderful, that on spiritual subjects, as on all others, he was less excitable than he was wont to be in health. He expressed no rapturous views of divine things. He used none of that language of ecstatick delight in God, and animated triumph over death and the grave, which is sometimes witnessed in holy men, as they draw near to the eternal world; and which he would have been the last man on earth to censure or undervalue. But what he exhibited —and it was most edifying and delightful to see it—was the blessed effects of long habits of piety— an humble, steadfast assurance of an interest in the unchanging covenant of grace. If his hope of heaven was ever shaded, it was but a passing cloud, a momentary eclipse. For more than seven months, during which he laboured under the disease that terminated in death, the habitual state of his mind was that of unreserved submission to the will of God, thankfulness for his mercies, a placid, tranquil, unwavering trust in the divine promises, and an unshaken expectation of a speedy and eternal vision and fruition of his covenant God and Saviour. The writer finds on consulting his diary, that on the 12th of January, a little more than a fortnight before Mr. Eastburn's death, the following memorandum is entered—"I found ——— at my house, on returning from paying what I expect will be my last visit to father Eastburn. I conversed with him, *and he told me that he had not a doubt, or a fear, in regard to his future happiness.* He thanked me for what I had done for him, in bringing him into publick usefulness. I prayed with him, and was a good deal affected:"— Such is a short-hand memorandum, made when no thought was entertained of penning this memoir, or that the record would be intelligible to any human eye but the writer's own—It is now published, as exhibiting the general state of the mind of this man of God, in the near view of eternity. He languished till the morning of the 30th of January, 1828, when, without a struggle, he fell asleep in Jesus, and went to be forever with the Lord.

(*To be concluded in our next.*)

Reviews.

The following review of a recently published biography of that most extraordinary youth John Urquhart, is extracted from the London Congregational Magazine for November last—We hope the work here reviewed will be republished in our country.

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MEMOIRS, INCLUDING LETTERS AND SELECT REMAINS, OF JOHN URQUHART, *late of the University of St. Andrew's. By Wm. Orme. 2 vols. 12mo. 10s. Holdsworth.*

The sensibilities of nature, as well as the benignant anticipations of grace, constrain us to drop the tear of unfeigned sorrow over the tomb of early and consecrated genius. The sight of the scathed sapling, or withered rosebud awakens

a displacent sympathy. But when a whole harvest is ravished from us by blasting mildew, just when the ear was bursting from its hood—it is not a bare frustration, it is a mockery of hope, that sharpens regret, and augments the sense of desolation. Yet such visitations are ordained to come upon an apostate race, to subserve the high purposes of a retributive and corrective dispensation. We are apt to call these displays of divine sovereignty *mysterious*, while their obvious tendency is not merely to impress the lesson of the universal reign of sin and death, but to teach the renovated part of human intelligences, that the God of grace is independent of the selectest agency, and that what he condescends to use, be it illustrious or mean, owes its efficiency to his own blessing. If the sympathies of nature seem to be all violated when youthful bloom and vigour are given as a prey to the destroyer, how much sharper does the pang become where there had been promise of eminent talent and rare endowment! Add still to the bitterness of the visitation—the disappointment of benevolent desires, the frustration of gracious hopes, the sudden extinction of a burning and a shining light in a benighted world—and the sadness both of natural feeling and of gracious sympathy, can rise no higher. Genius—the rarest of human endowments, and piety—the choicest of divine benedictions, fading like a nipt blossom or an unripe fruit, and dropping into the portion of weeds and withered leaves; this is a stroke that rankles, while it pierces to the holiest sanctuary, both of natural and devout sensibility. Science and Religion both deck themselves in weeds, and bend over such a tomb. The loss is not private; the stroke and the pang are not personal: it is the world that has lost a benefactor; the church that is bereft of an ornament.

Yet if it be true, that human life should be less estimated by years than by deeds and acquisitions, and if none have lived in vain who have lived to God, then the poignancy of our regrets may be softened, and our sense of loss mitigated. The premature fall of one man has been more useful than the long life of another. God has granted some of his servants more success after they were dead than while they lived; and made their graves more eloquent than their tongues. The good we design, and the promise we give in life, may yet be fulfilled, when we live only in the memories and regrets of mankind. Our very dust, at God's bidding, shall put forth a virtue, which living we could not command, and the bones of a dead prophet produce effects surpassing all that accompanied his life. Great, as we might fairly calculate, would have been the usefulness of a Spencer, and a Kirk White, and a Martyn, had their age been lengthened only to the ordinary lot of man, yet there is satisfactory evidence, in the excitement their deaths occasioned, in the impulse their characters gave—an impulse not yet subsided—and in the fragrancy of grace which their memories still diffuse, that the promise of their youth has not failed—they still bloom, still preach, still write. An honour has been accorded them not granted to many of our race, of having their youth immortalized, and all their fair colours and brightest hues perpetuated in the dewy freshness of the morning, before age had dimmed their lustre; just as we have seen flowers and fruits enshrined with all their loveliest tints in a bed of amber. And now another name must be added, and Urquhart be entwined with this flowery wreath of Zion's choicest blossoms.

In performing our duty, which we can hardly persuade ourselves ought to be that of critics, we are too much wrapt in admiration of *the extraordinary youth*, to allow any

feelings to predominate but those of regret, for so much excellence torn from us before we knew that we possessed it; and of ardent hope that the burning love, and matured piety, and manly wisdom of young Urquhart may yet display a seminating virtue, and rise again multiplied a hundred fold from his ashes, through the memorial by which those high qualities will now come in contact with more minds, than they could ever have influenced while living.

John Urquhart was a young man of only eighteen at his death, who had made a most distinguished figure in every department of learning, and far outstripped all his compeers; and of them it may be said, the fame of Dr. Chalmers had drawn some of the choicest youths of the North, and several from the South, to the University of St. Andrew's, at the time that young Urquhart made his appearance. It is not necessary for us to follow the narrative of his rapid and briliant transit. We shall first give our readers the opportunity of perusing the brief but expressive outline of his character from the pen of Dr. Chalmers, which is contained in the preface to the Memoir. It is addressed in a letter to Mr. Orme.

"He is altogether worthy of the biographical notice which you purpose. My first knowledge of him was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subjects of his various essays; but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation: a station which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative and respective merits, without any knowledge of their authors.

"For several months I only recognised him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boyhood, gave the indication, and the promise of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, and I felt myself far outrun by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain etherial hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness, and the harmony of his powers.

"I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy,—to you it belongs, to speak of the sublimer attainments of his faith.

"Had I needed aught to reconcile me to the transition which I have made, from the state of a pastor, to that of a professor, it would justly be the successive presentation, year after year, of such students as John Urquhart, nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land."—pp. xvi.—xx.

Mr. Orme was his friend and pastor, Dr. Chalmers was one of his tutors at the University, and it may be deemed probable, that the one has been swayed by personal friend-

ship, and the other by an innocent kind of favouritism not unusual in teachers who entertain a lively interest in the improvement and eminence of their pupils. But so far as our judgment extends, though there should be a little over-estimating in some branches of his character, which we by no means profess to have detected, yet there is none in the total amount; and we are convinced that, after all, some of his great excellencies, and those the most astonishing in a lad of his age, considerably surpass all that his biographer and his literary friends have stated. It is abundantly evident, from the specimens contained in these interesting volumes, that however splendid were his literary acquirements, his gracious endowments were still more so. He might have found elsewhere many compeers in every department of science and letters, in which, at St. Andrew's at least, he stood without a rival; but we very much doubt if there existed his equal among the churches of Great Britain, either in theological science or practical piety; and certainly, for the extraordinary assemblage of genius, learning, theology, and holy zeal, it may be long before we shall hear of such another. His college career was short, but from the very first, splendid in a high degree. He entered the University by gaining the first *bursary*, or exhibition, from thirty-three competitors, in the year 1822. In every subsequent session he outstripped, by a lengthening distance, all his fellows; and successively attained the highest distinction in every stage of his *curriculum*. But Mr. Orme has wisely forborne to enter into details of his literary and scientifick eminence—he had a higher object in view than to hold forth his young friend as a favourite son of genius, or a rising light of science. The youthful Urquhart had felt the promptings of a nobler ambition; he had consecrated all to the service of his Saviour; and his short, yet happy career of *spiritual usefulness* was begun at St. Andrew's. There the Missionary standard was erected, and this youthful leader, who stood unrivalled amidst the venerable Halls of that ancient University, and bore off its highest honours, was not ashamed to stand at its gate, and cry, "Who is on the Lord's side? let him come unto me." A band of choice young spirits caught the flame; and there did he assemble them, from time to time, to fire their breasts with a purer ardour, than that which urged them up the hill of science. He had, with some others of his youthful associates, resolutely devoted himself to the Missionary work; was endeavouring to spread the holy leaven; concerting measures for uniting the pious youth in all the Universities of Scotland, England, and America, in one Missionary Association, and was labouring to induce affectionate and reluctant relatives to resign him for ever to the Lord's work among the heathen, when, like a too early flower, that had untimely discovered its beauty, he faded, and sank almost without warning before the astonished and admiring gaze of his friends.

There is, if not a *melancholy*, (for we would not seem to use a *murmuring* word in reference to his fall,) yet a *plaintive* satisfaction now in the perusal of those *remains* which particularly exhibit his attainments in divine knowledge and personal religion. Mr. Orme has dedicated his work to the *London Missionary Society*, who were to have had the living youth, as soon as his affairs and the feelings of his relatives, and *his age*, would have justified them in accepting his services. They have his *memory*; they have the *picture*, of a missionary student, such an one as may yet do them and their cause much more essential service than could have been rendered by his personal labours, had they been extended to hoary hairs.

We shall now present our readers with one or two specimens of his religious attainments. These, in the style and grace of their execution, will enable every qualified person to judge of the general superiority of his faculties, as well as show, in its results, the amount of his various attainments. The first is only a fragment, and is entitled

"ON THE LOVE OF FAME.

"And seekest thou great things for thyself?" &c. Jeremiah.

"I have often thought it peculiarly interesting to compare that morality which is to be found in the systems of ancient philosophy, with the morality which is contained in the Bible;—to see the heart of man still reflecting, though dimly and imperfectly that image which was stamped upon it at first;—to observe the harmonious accordance which obtains between the law that is written in the heart, and the law which has been revealed to us by the Spirit of God, and thus to identify that God who hath formed the heart of man, with that God, who, in times past, spake unto the fathers by the prophets; and who hath in these last days spoken unto us by his Son.

"Some of these theories of the ancients are so beautiful, and so perfect, that we are apt to feel disappointed that their practical influence was not extensively and powerfully felt. But we shall not wonder at this, if we consider how difficult it is to arrest the attention by abstract truths;—and how little of practical efficacy there is in such truths, even when most fully apprehended. To cultivate any feeling, we must not look to the feeling itself; but to the object which naturally excites it. And in this point of view we may behold the vast superiority of the Christian religion, to every other, as a system of practical morality.

"Here the abstract principles of natural religion are embodied in facts; and all that we have to do is to direct the attention to these facts, and the proper state of feeling is the invariable and immediate result.

"But not only are the systems of the ancient philosophers deficient in practical efficacy; they are even imperfect as theories of morality. Pure and elevated as they appear, when viewed abstractly, and in themselves, they cannot stand a comparison with that purer system which has been given us by revelation.

"To most of the precepts which are given us in the Bible, we can find some counterpart in the writings of heathen philosophers; but there is one virtue which we hesitate not to say, is more frequently inculcated in the Bible than any other;—for a counterpart to which you may search the whole writings of ancient philosophy, and find nothing that bears to it the most distant resemblance. Never did there come from the pen of a heathen, sentiments like those contained in our motto:—"Seekest thou great things for thyself? Seek them not." It is a very striking fact, that, in the language of Greece and Rome, there is not a word to express humility as a virtue:—those words which are generally used signify rather meanness, and that crouching to power, which is the feeling not of a humble, but of a dastardly spirit. On the other hand, pride and haughtiness were considered as the concomitants of prowess and bravery; and hence the heroes of ancient poetry are generally furnished with an abundant portion of both.

"Yes; that vice which we inherit from the author of our misery, lurks too successfully in the recesses of the human bosom, to be discovered by the light of reason alone;—it requires a more searching scrutiny to drag it from that place, while it has taken up its abode in the inmost penetralia of our souls. In the present depraved state of the human heart, it is difficult to distinguish between those desires and propensities which may have once been pure, but which, at the fall, were perverted, and those which are radically evil, and which could not have existed in the heart of man, in his state of original purity. Without hesitation, we would class pride in the latter division, as a feeling altogether of demoniacal origin; and which could not exist in the mind of a pure and holy being.

"But though we can thus give a most unhesitating deliverance with regard to this vice itself, there are some of its modifications about which we cannot pronounce so decidedly. The desire of fame, and the desire of power, and all that is described in our text by the seeking after great things, have so often been declared by our theological writers to be innocent, if not laudable propensities, that we almost feel as if it were presumption for us to give it as our opinion that they are inimical to the spirit of true religion.

"It may be true, that such feelings existed in the bosom of our first parents, before their expulsion from the blissful abodes of Eden; and that they vied with each other to gain the favour and applause perhaps of their God. And it may be true, that there is among the angels as generous emulation, to provoke each other to good works;—but still we think

it true, that in our present condition, it is extremely dangerous, if not sinful, to give way to this propensity.

"It may be argued, indeed, that the love of praise operates as a very powerful principle in restraining many of the fiercer passions, and that without it the moral world would soon become a scene of wi d confusion and disorder; but in the same manner might we plead for anger and selfishness, and even avarice itself. These are all very powerful checks in restraining many of our grosser propensities, and to them we are indebted for many of the decencies which adorn civilized society; but who would make this a plea for their virtuousness?

"There is one circumstance which makes the love of fame a very dangerous propensity;—it is the very low standard of virtue which generally prevails in the world. Were the standard a perfect one, then would the case be different. He only would be praised, who was truly virtuous, and the love of fame would be identical with the love of virtue. But this, alas, is not the case. The men of the world have fixed on a standard of virtue convenient for themselves; and whoever by his actions goes beyond this standard, tacitly pronounces condemnation upon them, and most assuredly will meet with their hatred and disapprobation. It is thus that the most virtuous in all ages have been met with ignominy and contempt. And it is thus that this deference to the opinion of the world has diverted many from the conscientious performance of what they knew to be right.

"Thus, even in a worldly point of view, and considered merely as an abstract question in morals, would we consider the opinions of our fellow-men a most improper standard whereby to regulate our actions. But when we add yet another element, and consider the subject as it bears upon our religious character,—when we consider it not only as it affects our duty to our fellow-men, but as it affects our duty to God, we shall feel that to make the praise of men the standard of our conduct is still more dangerous.

"The love of praise is, perhaps, an original principle of our constitution; and if it be, then it were vain to attempt its annihilation. Nor is this required of us. All that we are bid do in the Bible, is to give it a new direction. And the condemnation of the Pharisees of old, was not that they loved praise, but that they loved the praise of men more than the praise of God.

"We know of no feeling in our constitution which is stronger, which is more difficult to overcome than the love of fame, or the love of praise, for we hold them to be very nearly the same. So strong is it, that it is capable of carrying us through the greatest difficulties and dangers, of enabling us to persevere in the most unwearied exertion, and urging us onward even to death itself."—pp. 190—195.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

In making selections for this department of our work, we take those which we think will be most useful or interesting to our readers; and if they are the production of our own countrymen we like them the better. But science is not exclusively of any country; and foreign articles often contain information more important than those of a domestick character, for a monthly periodical—The newspapers contain domestick intelligence of every kind. The whole of the subsequent articles are taken from the Christian Observer for the months of June and July last.

Mr. Bakewell, in his introduction to geology, states, that the coal of England will be exhausted in 350 years, but that South Wales will supply our posterity for 2000 years longer.

IRELAND.

The Eighth Report of the Commissioners on Education in Ireland states, that, among one hundred and sixty divinity students in the Roman Catholick College of Maynooth, there are not above half a dozen or a dozen copies of the Old or New Testament, and that very few students ever refer to the original text.

FRANCE.

Mr. Balbi has made the following calculation of the number of newspapers, magazines, and other periodical publications throughout the world.

	Population in Millions.	Number of Journals.
United States	11	800
British Dominions	142	578
Total of States having English origin	153	1378
Total of all other States	583	1790
Europe	227	2142
America	39	978
Asia	390	27
Africa	60	12
Islands	20	9
Total for the globe	737	3168

GERMANY.

At Altoting, near Landshut, Salzburg, is a celebrated shrine called the shrine of "Our Black Lady." The devotees, who are numerous on festival days, and include many pilgrims from a great distance, believe that the Virgin Mary was an African. Black images of her are seen in every direction in the town. Some of the thick bars of the iron railing round the shrine have been worn to half their dimensions by the pressure and friction of crowds of worshippers during probably two centuries.

The last Report of the Royal Society of Literature, presents a syllabus of an elaborate memoir on the Book of Job, read before the society, by the Rev. E. Davies. The author dissents from the opinion that it was composed or translated by Moses, to console the Israelites under their bondage; but thinks it probable, that Moses introduced it to his countrymen as sacred and canonical. He further maintains, that it is not an allegory, but an historical relation; and replies to the arguments of Warburton and Orton, who considered it a dramatic poem, composed by one of the prophets during the captivity. He argues that Uz was in Idumea, near the southern border of Judea; that the patriarch's residence was Bozrah; and that Job was the Jobab mentioned as one of the kings of that country, Genesis xxxvi. The date of Job's afflictions he makes to be 1923 B. C.; and the cause of them the expedition of the four kings, Genesis xiv. From these coincidences he concludes, that Job was that "righteous king," and "priest of the true God," to whom Abraham paid tithes. He considers the narrative as chiefly the composition of Job himself, and as a splendid record of the manners, genius, and religion of the primitive ages of antiquity.

At a meeting convened to aid the completion of the tunnel under the Thames, the Duke of Wellington stated, that £170,000 have been expended upon the object, and that £200,000 would be necessary to complete it. This sum is being raised by subscriptions and debentures.

Mr. Frost, in his ingenious essay on the Mustard Tree mentioned in the New Testament, considers that it is not the plant Sinapis Nigra, but probably the Phytolacca Dodecandra, which is intended. His reasons are, that the seed of the former is not the smallest of seeds; and that it does not produce a tree; whereas the latter does produce one of the largest of the indigenous trees of Judea, and is the smallest of any tree producing seed in that country. It is also used like mustard, both as a condiment and a medicinal stimulant.

Dublin has begun to rival the magnificent spectacle of the charity children at St. Paul's, by an annual meeting of 5000 children at the cathedral of St. Patrick. Deeply interesting and affecting as is such a scene, if asked whether it is desirable to introduce it where it has not hitherto been customary, we should say, that we doubt whether it compensates for the many inconveniences which attend it; among which the enormous expense, at least in London, and including the local expenses of the several schools, is not an inconsiderable item. We have ourselves a strong opinion upon the general impropriety of making publick exhibitions of schools, even with the most kind and charitable intention. The injury done to the minds of many children by the publicity and display, even at charity sermons for their benefit, has been incalculable. But we forbear proceeding with the topic; which, however, some of our able correspondents may think worth their notice.

FRANCE.

M. Cuvier has issued a circular, in which he states, that the government are anxious to promote the elementary instruction of the people, and wish to know every particular relative to the schools in connexion with the Protestant church, with a view to favour their object.

M. Fontenelle has established a manufactory for paper from refuse liquorice root after the juice is extracted. The paper is stated to be of good quality, and very cheap.

NETHERLANDS.

A prize has been adjudged to M. Hensmans, for proving that the spirit obtained from different substances,—as fruits, grain, roots, or sugar,—is substantially the same in all cases, the apparent differences arising only from the presence of some extraneous matters, which are not easily removed in rectifying.

TURKEY.

Mr. Leeves states, that the Turks will not allow any new Christian church to be built in their dominions; and even the repairs of any old one are not permitted, without the payment of large fines. The Greeks do indeed make small repairs by stealth, but with great risk in case of discovery. He mentions a poor priest who was fined several hundred piastres for whitewashing his little apartment, which happened to be within the precincts of a church.

There has been for some time established at a town called Kirk Killesi a Greek school, on the system of mutual instruction. It contains forty or fifty scholars, who make great progress. There appears to be but one other school of the kind in all Turkey.

EGYPT.

Mr. Landseer has offered a conjecture, that the remarkable fact of the pyramids being the only edifices in Egypt which are destitute of hieroglyphick inscriptions, may be accounted for upon the statement of Herodotus, that they were built by the Cheops family, since both Cheops and his brother Cephrenes are spoken of by that historian as having shown contempt for the religion of their country, and shutting up the temples; whence Mr. Landseer infers, that they were not likely to permit the sacred hieroglyphick language to be employed on the costly edifices which they founded as memorials of themselves. The popular conjecture is, that these structures were created by the labours of the children of Israel in bondage, who would not consent to record idolatrous inscriptions.

SANDWICH ISLANDS.

Mr. Ellis, in his preface to Mr. Stewart's interesting Journal of his Residence in the Sandwich Islands, states, that the instruction of the inhabitants has proceeded so rapidly as to be quite astonishing. In 1826, there were 8,000 scholars in the schools of one island; in another sixty-nine schools attended a publick examination; in one year, 78,000 spelling-books and tracts had been printed; and the translation of the Gospel of St. Matthew had been forwarded to America to be printed. As a proof of the amended morals which have resulted from the labours of the missionaries, an officer states that when the Cornwallis visited Hawaii, a few years since, not fewer than 400 women came immediately on board, whereas not one visited the Blonde.

JAPAN.

Mr. Medhurst, a missionary at Batavia, has met with a number of Japan books, including eight dictionaries, which he has caused to be translated into English, as important auxiliaries, not merely to literary but to Christian missionary purposes.

Religious Intelligence.

We last month published the letters addressed by the Executive Committee of the Board of Missions of the Presbyterian Church, to the American Board of Commissioners for Foreign Missions, and to the Home Missionary Society. To these letters the Executive Committee have received the following answers.

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LETTER

From Jeremiah Evarts, Esq. Cor. Sec. of the A. B. F. M.

Missionary Rooms, Boston, Aug. 5, 1828.

Rev. Ezra Stiles Ely, D. D. Cor. Sec. of the Board of Missions of the Gen. Ass. of the Presbyterian Church in the U. States.

My dear Sir,

Your letter addressed to the Prudential Committee of the Am. Board of Com. for For. Missions dated July 4th, came to the Missionary Rooms on the 9th. I was then absent on a journey for the purpose of attending the meetings of Auxiliary Societies.

At the first meeting of the Committee after my return, your letter was read, and the following resolution was passed, with reference to it—namely:

"*Resolved*, That the Committee cordially approve of the truly Catholick and Christian spirit, which pervades that letter; and that the Corresponding Secretary be directed to reciprocate the sentiments of Christian friendship and union, which are there so affectionately expressed."

You perceive, by the phraseology of the resolution, that a preamble had made a part of the record; in which preamble the letter was described.

You may be assured, dear Sir, that we cherish a disposition to co-operate in evangelical labours, with all who love the Lord Jesus Christ in sincerity. Our missionaries are in the habit of cultivating the same disposition; and we have already seen the advantage of this course, in the enlarged views and the comprehensive plans, which are entertained on missionary ground, and in the cordial attachment to each other, felt by missionaries of different denominations, who are yet united in the great essential truths of Christianity.

While all intelligent Christians in our land are united in the decision, that it becomes the American churches to make

the most vigorous and persevering exertions for sending the Gospel to the heathen, there may be diversities of opinion as to the number of Missionary Societies, which should be organized and sustained as the regular channels of conveying the streams of Christian beneficence to the pagan world, and as to the exact sphere of operation which may be most advantageously assigned to each Society. In regard to such diversities of opinion, it would not become us, as functionaries of one of these Societies, to decide. The Providence of God may be expected to make questions of this kind so clear, that the pious and benevolent will not be seriously embarrassed as to the course of their duty. Of one thing we are confident, which is, that all Christians should rejoice in the success of every evangelical labourer, wherever his lot may be cast, and by whomsoever he may be directed and supported: and it is our habitual prayer, that God would so guide his children, in the formation and management of all plans of combined operation, as to bring forward the very best agencies, and cause them to be directed in the manner most for his glory. We are thankful to Him for any measure of confidence, which has been reposed, by the Christian community, in the Board for which we act; and we have reason for unfeigned humility before Him, because we have not been more unreservedly devoted to his service, and more strenuously employed in promoting it.

We cannot be apprehensive that our Board will be thought deficient in respect and affection for the Presbyterian Church by any who consider, that nearly half our members belong to that church; that these members, with our associates of the Dutch Church, are a majority of the whole number; that we have gladly appointed missionaries belonging to the Presbyterian Church whenever we could obtain them; that most of our ordained missionaries among the Indians, with their churches of converted heathens, now belong to Presbyteries; and that those who do not now sustain this relation, are desirous of doing so as soon as possible.

With affectionate salutations to the members of your Board of Missions, I am, dear Sir, very sincerely, your friend and brother in the Gospel,

Jerh. Evarts, Cor. Sec.

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LETTER

From the Rev. A. Peters, Cor. Sec. of the A. H. M. S.

Office of the A. H M. S. 144 *Nassau st. New York, Aug.* 13, 1828.

To the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church.

Brethren,

Your letter of the 4th ult. was duly received. That part of it relating to the statistics of the Presbyterian Church, for which we thank you, we have published, accompanied with some remarks, in the "Home Missionary" for the present month, which has been forwarded to the hand of your Secretary.

The doctrinal part of your communication appears to us, in the main, to agree with the "Confession of Faith," and to coincide with the views of the Presbyterian Church generally, and of the three other principal denominations already represented in the American Home Missionary Society, whose servants we are.

We also cordially unite with the Board of Missions, in the "fervent desire that the gospel of the blessed God may, as speedily as possible, be preached to every human being under heaven." But we have the unhappiness, as you already know, to differ with a portion of that Board, in opinion, as to the means which God will bless to the accomplishment of this very desirable result. It is our settled belief, in which we are confident the great majority of our Presbyterian brethren agree with us, that the most effectually and happily to promote the interests of the Redeemer's kingdom, in this country, we ought not to deny ourselves the co-operation of other denominations, who agree with us in essential doctrines, and the entire spirit of whose prayers and efforts is in accordance with our own. We therefore rejoiced and rendered thanks to God, when such co-operation was mutually pledged in the formation of a national society for Home Missions. Very many of our brethren, in all parts of the country, but especially in the Presbyterian Church rejoiced with us, as appears from the numerous congratulatory letters now on our files.

It was the object of the Society, and has been the earnest endeavour of the Committee, to combine and concentrate, and thus increase the action of such denominations as should be pleased to unite with us in the great work of furnishing the gospel to all the destitute in the United States. But as the formation of the National Society was recommended by a large representation from the Presbyterian, Congregational, Reformed Dutch, and Associate Reformed Churches, so it has hitherto principally depended, for its efficiency and usefulness, upon the co-operation of the Friends of Missions connected with these several bodies. This has been to a large extent, and with

great cordiality, already afforded. The contributions of the Presbyterian Church especially have been large, amounting to more than four-fifths of the whole income of the Society, while the appropriations of the Committee in aid of Presbyterian Congregations have been in full proportion to the amount derived from that denomination. In these appropriations the Committee are not aware that they have in a single instance interfered with Presbyterial order. Indeed the uniform condition of their grants of aid has rendered such interference impossible. As this is a society to aid feeble congregations and destitute regions in maintaining and supporting ministers, rather than to assist candidates in finding places, the great majority of its missionaries have first been elected by the congregations as Pastors or Stated Supplies, and then, on application from the people, aid has been granted. Nor have the Committee interfered with the peculiar doctrinal views of the churches aided. Such churches have been left as free to exercise their choice, as if they had been in no degree dependent on the Society for assistance; while the Committee has thus possessed all the security for the orthodoxy of its Missionaries which the constitution of the Presbyterian Church furnishes to its congregations in the choice of their pastors; and greater security than this we could not require. The same liberal and unoffending plan has been pursued in congregations connected with the other denominations before named, leaving it to the ecclesiastical bodies to which they belong, to guard the purity of the ministerial character within their own bounds, and to direct as far as they deem it expedient, the choice of their churches.

In the prosecution of this plan, the Society has been prospered beyond the most sanguine expectations of its friends. God has given it favour in the eyes of the Christian publick. Societies and Associations auxiliary to it have been formed in almost every portion of the United States, to the number of more than *two hundred*. The patronage of the churches has been liberal, and the Committee can no longer entertain a doubt, that this Society, living as it does, in the confidence and affections of God's people, is able to furnish all needed aid in the support of as many ministers in the feeble congregations and frontier settlements of our country, as can be furnished by all the denominations above named. This we stated on the floor of the last General Assembly, and this, in reliance on the blessing of God, we have repeatedly pledged ourselves to see accomplished.

This Society has also fully answered the expectations of its founders in the influence which it has exerted on the character and spirit of the Domestic Missionary efforts of this country. It has formed a medium of communication between the destitute in our new settlements, and those who have the ability to supply them. It has brought the cry of the needy to the door of the American Churches; and opened a channel through which the charities of the older States may be conveyed to the new and comparatively destitute communities of the West and South. The natural result of such a provision has been to make the office of this Society an office of general intelligence on the subject of Home Missions. Holding correspondence with all parts of the country, this Committee possess the means of estimating, more justly than the Board of any smaller Society, the comparative claims of different districts of the destitute; and is thus able to afford the most valuable information, both to ministers wishing to be directed to the most useful fields of labour, and to applicant congregations and destitute regions who desire to obtain ministers.

One such general Board, in the opinion of the founders of the Home Missionary Society, was necessary to prevent the interference and cross action of a large number of local Societies, occupying portions of the same field without concert and without agreement; and the happy influence of the Society in this respect, so far as it has received the co-operation of smaller missionary associations, has evinced the wisdom of this opinion. Let each of the missionary societies connected with the denominations named in the former part of this letter become auxiliaries or Branches of the Home Missionary Society, on the terms recommended in the appendix to our last Report, and republished in the "Home Missionary" for July, [No. 3,] and we have the fullest confidence that they would all be greatly strengthened and stimulated in their work, while we can conceive of no embarrassment which could grow out of such connexion.

But the existence of *two general Boards* acting independently of each other, seeking to extend their efforts over the whole, or any large part of this country, and asking the co-operation of all the churches within certain bounds, must, we think, increase rather than diminish the evils which rendered one such society necessary. To those who are unacquainted with the details of the missionary work, as it has hitherto been conducted in this country, the force of this remark may not be, at once, apparent. But it is one of the plainest and fairest deductions from the experience of this committee, that two such so-

cieties, acting on the same field, and deriving their income from the same sources, will necessarily interfere with each other, both in the business of collections, and appropriations; and by thus interfering, they will divide, and by dividing they will diminish, the contributions of the benevolent to this work of love.

In this age of benevolent action, when so many great and, in some respects, distinct objects are claiming the charities of the churches, it has seemed to us important, that our appeal on behalf of each, be reduced to the most simple and undivided form. In this you will doubtless agree with us; every pastor, whose mind has been long awake to the great Christian enterprises of the day, and who has watched the effect of such appeals upon his own congregation, will agree with us, that it is *not wise to multiply unnecessarily* the calls of Christian charity. Let every great and good object be presented. Let the churches be informed of the claims of each, and solicited to contribute to its promotion, and the more they are enlightened as to the great things to be done by them, and the more they experience the blessedness of giving, the more they will be willing to do. This is a principle every where recognised—a principle too which leads to the most happy results, where it is wisely and candidly addressed. But it may be abused, and the advantages of it worse than lost to the cause of Christ, by an unnecessary multiplication of demands. If, for example, within the bounds of the Presbyterian church, there were two general societies formed for Foreign Missions, two Bible, two Education, two Tract, two Sabbath School, two Colonization, and two Sabbath Union Societies, each seeking the patronage of all the Churches, and each acting independently, sending their agents in rapid succession, and without agreement as to times and seasons, through all the congregations, would not even Christians have reason to complain? They would be perplexed and displeased by such an unnecessary division of labour and multiplication of appeals.

Besides, the expense of such a system of action would greatly exceed what would be necessary to carry on the same work, with far greater energy, by means of one general Society for each distinct object. But if division of effort in every other great object of Christian charity, would be attended with evils, such as we have here described, how can we be divided and still avoid these evils in the work of Domestick Missions, whose success depends, perhaps equally with that of any other enterprise, upon the union of its friends?

We might add to these considerations many others, in view of which we are constrained to differ from those members of the Board of Missions of the General Assembly who have deemed it wise to revive the action of that Board, by appointing its Agents to travel over much of the ground already occupied by the A. H. M. S. and to solicit the increased patronage of churches which have pledged themselves to the extent of their ability, to contribute to the same object, through this Society. We have regarded with deep regret, this measure of the Committee of the Board, because we fear it will produce divisions in the Presbyterian church, while it mars the beauty of that system of co-operation, which has been so happily begun, between it and the other denominations, whose prayers and alms have helped to sustain the national Society. We do most earnestly desire that the churches connected with the General Assembly, and their brethren of the same faith, may be induced to act in concert, in the great work of supplying all the destitute of this growing nation with the stated administration of the word and ordinances of the gospel. Looking to God to direct both us and you to such means as he will approve and bless to the advancement of his own glory, and the spiritual salvation of our common country, we are, with high respect, brethren, your fellow servants.

By order of the Executive Committee,

Absalom Peters,
Cor. Sec. of the A. H. M. S.

EXTRACT FROM THE MINUTES OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

"The Executive Committee of the Board of Missions having maturely considered the subject of publishing the proceedings of the Board, and such information and communications as they may think of use to the Christian publick, have determined, with the leave of their respective editors, to employ simultaneously, as far as is practicable, *The Christian Advocate*, a monthly publication conducted by the Rev. Dr. Green; and *The Philadelphian*, a weekly religious newspaper issued by its proprietor, Mr. S. B. Ludlow. These brethren have offered the Committee the use, without charge, of a reasonable proportion of their pages; and through them, the patrons of the missionary operations of the General Assembly may derive more frequently, recent, detailed, and comprehensive information than they could through any one periodical work issued at the expense of the Board. The most important papers of the Committee will be published at large by both the *Advocate* and the *Philadelphian;* while the former

will give a monthly summary of the weekly details which will appear in the latter.

In consideration of these premises, and from regard to the intrinsic merits of these periodical publications, the Committee recommend the same to their Christian friends throughout the country; and desire the missionaries and agents of this Board, to receive subscriptions for, and promote the circulation of, these two publications, without using their influence to give the preference to one above the other. Our Christian friends will, of course, withhold, or confer their patronage on one or both, or neither, as they shall deem it their duty; but the Committee would be gratified if both should obtain equal and extensive circulation. Should either in the judgment of the Committee cease to deserve encouragement from the members of the Presbyterian church, they will not fail to recall this commendation."

On publishing this extract in our pages we think it proper to say, that the editor of this Miscellany, although a member of the Executive Committee, had no concern, as all his fellow members will bear witness, in originating, or in any wise promoting, the adoption of the measure which is the subject of the foregoing extract; while, at the same time, he admits that he is gratified by the recommendation which the extract contains, and will be thankful for any patronage which it may obtain for his work. But the truth is, that without this recommendation, he would have inserted in his pages nearly as much, perhaps quite as much, as they will now and hereafter be found to contain, of the proceedings of the Board of Missions of the Presbyterian church, and of its Executive Committee. He has no wish to conceal or disguise the fact, that he has done all in his power to obtain the organizing of that Board on its present plan, and that his heart is warmly engaged in promoting its present designs and operations—not, he can truly say, from any known sentiment of sectarian zeal, or the least unfriendliness to other missionary associations of an evangelical character, or to their plans and efforts. On the contrary, his best wishes and prayers are offered for their success, and his cordial co-operation—if it be worth mentioning—has been, and shall be, given, to their exertions to evangelize the world. But in perfect consistency with this, as he believes, he does earnestly wish to see the Presbyterian church, in its distinctive character, take an active and efficient part, a part proportioned to all its means moral and physical, in the great and glorious enterprise of "preaching the gospel to every creature." His reasons for this may be seen in the overture presented on the subject to the last General Assembly, and inserted in the Christian Advocate for June last. He will only add, that he is more and more convinced that the Presbyterian church, can be brought to co-operate in the great missionary cause far more extensively and efficiently through its own Board of Missions than in any other way. Many, very many of its members, were utterly, and he believes unchangeably, dissatisfied with every other mode of conducting this most momentous concern.

As the more liberal diffusion of the printed Minutes of the General Assembly renders their insertion in this Magazine less important than it has heretofore been, they will be omitted, at least for the present year; and the space which they have heretofore occupied will be filled with other religious intelligence. All the proceedings of the Assembly's Board of Missions, and of the Executive Committee of that Board, shall be carefully inserted—Nor is it foreseen that much abridgment will be necessary. All that is important shall be given in full detail. A historical epitome, (which we commence in this number and propose to continue,) will, we apprehend, be more agreeable to our readers, than an insertion of the minutes at large.

The names of the members of the existing Board of Missions may be seen in our June number, page 263.

The first meeting of the Board was on the 2d of June, when the Rev. Dr. Green was chosen president, and the Rev. Mr. Engles secretary, for the ensuing year.

It was ordered that the Minutes of the General Assembly appointing the Board form the first entry on their records.

Dr. Green and Messrs. Blight and Allen were appointed a committee, to prepare the outline of a plan to secure greater efficiency to the operations of this Board—to be submitted at the next meeting: And also to prepare circular lettors to be transmitted to the distant members of the Board, requesting, if possible, their attendance at the next meeting, or such counsel and advice as may be useful to the Board in its contemplated operations.

The second meeting of the Board was on the 12th of June—Fifteen members were present—among whom were Rev. Drs. Rice of Virginia, and Rowan of New York—Rev. Drs. Alexander and Miller of Princeton transmitted letters, excusing their absence, and containing suggestions in relation to the future operations of the Board.

The committee to whom was entrusted the appropriation of two hundred dollars for Mr. Torrey of Buenos Ayres, reported that they had, with that sum, purchased the articles which Mr. Torrey had requested, and shipped them to Buenos Ayres.

The Committee appointed at the last meeting, to prepare a plan for the more efficient operations of this Board, reported; and their report being read by paragraphs and amended, was adopted, and is as follows, viz: "The Committee of the Board appointed on the 5th instant, to devise and recommend the measures which it may be proper to adopt, in order to carry into effect the design for which the Board received its appointment, report—That after attentively considering the subject committed to them, they respectfully recommend:—

1. That there be a regular monthly meeting of the Board, until experience shall show that less frequent meetings will be sufficient, and that extra meetings be called whenever two members shall request a meeting, or when in the opinion of the President, an extra meeting may be expedient. That the Secretary send notices of every meeting, regular or extraordinary, to each member of the Board, resident in the city or liberties of Philadelphia, and in its vicinity. By a resolution of the General Assembly, three members having met, after notice given to all, shall be a quorum to transact business. The Committee do not think it necessary to specify the rules to be observed in conducting business in meetings of the Board—they will of course be such as are usually observed in deliberative bodies.

2. That the officers of the Board be, a President, a Recording Secretary, and a Corresponding Secretary, who shall also be the general agent.

3. That an Executive Committee of the Board be appointed at the present meeting.

4. That the Executive Committee consist of seven members of the Board, to be elected annually.

5. That the Executive Committee meet weekly, and oftener if found necessary, either on their own adjournments, or on the call of their chairman. That no notices be sent of the regular weekly meetings, but that notice be given of all extra meetings, and that three members of the committee, when met at the time and place appointed, be a quorum.

6. That it be the duty of the Executive Committee to obey any instructions given to them, and to carry into effect any measures resolved on, by the Board.—But that with these limitations the powers of this Committee to manage all the Missionary operations of the Board, be the same as those of the Board when in session. That the Committee appoint their own officers, keep minutes of all their proceedings, and lay the same before the Board at every meeting. That it be the privilege of the Committee to ask and receive the opinion and advice of the Board, on any important measure which they may contemplate.

7. That every member of the Board be considered pledged to promote the Missionary operations conducted by this Board, not only by a careful attendance on the meetings and business of the Board, but by his personal influence in private and publick.

The Rev. Dr. Rowan, and Messrs. Allen and Blight, were appointed a Committee to nominate the members of the Executive Committee, and a suitable person for Corresponding Secretary and general agent.

The above Committee having retired for a few minutes, presented the following nomination, which, being approved by the Board, the following persons were duly elected, viz:

Executive Committee.—Rev. Ashbel Green, D. D.; Rev. Ezra Stiles Ely, D.D.; Rev. Archibald Alexander, D. D.; Mr. Solomon Allen; Mr. George W. Blight; Mr. James Moore; Mr. Robert Ralston.

Corresponding Secretary and General Agent.—Rev. Ezra Stiles Ely, D. D.

Resolved, That the Executive Committee be instructed to enter into a friendly correspondence with the "American Board of Commissioners for Foreign Missions," and with the "American Home Missionary Society."

The third meeting of the Board of Mis-

sions was on the 10th of July. At this meeting the Minutes of the Executive Committee were read throughout, and their proceedings considered and approved—No other business was done.

The fourth meeting of the Board was on the 21st of August. The Minutes of the Executive Committee, up to this date, were read and approved. Letters in reply to communications sent by the Executive Committee were received from Jeremiah Evarts, Esq., corresponding secretary of "The American Board of Commissioners for Foreign Missions," and from Rev. Absalom Peters, corresponding secretary of "The American Home Missionary Society," which were referred to the Executive Committee.

A communication was received and read from the Board of Managers of the Missionary Society of the Reformed Dutch Church—as follows, viz.:

"At a meeting of the Board of Managers of the Missionary Society of the Reformed Dutch Church, convened according to notice in extra session, July 31, 1828.

The Committee appointed to correspond with the Committee of Missions of the General Assembly of the Presbyterian Church, beg leave to present the following resolutions as their report:—

1. Resolved, that this Board will co-operate with the Board of Missions of the General Assembly in the work of foreign missions to *Papal*, heathen, and other dominions; and will support no missionaries who shall not, *ex animo*, declare their assent to the *Westminster Confession of Faith*, as adopted by the Presbyterian Church in the United States of America, or the *articles of Faith* agreed upon by the Synod of Dort.

2. Resolved, that missionaries, when proposed by either Board, shall be considered equally eligible to appointment for foreign missions, if not excepted to by one of the contracting parties.

3. Resolved, that each Board shall have equal right to project and propose missions, and the foreign missionary funds of both Boards shall be jointly and severally pledged for the support of such missions and missionaries as shall be mutually agreed upon.

4. Resolved, that each Board shall retain its right to establish and support separate missions, for which its own funds alone shall be applicable and responsible. Nevertheless, it shall be deemed unfriendly for either Board hereafter to establish any foreign mission, without consulting the other.

(Signed) W. C. Brownlee, *Chairman.*

Which said report was adopted.

Extract from the minutes.

J. A. Van Hook, *Clerk.*"

The foregoing overture being duly considered, it was resolved that the Rec. Sec. of this Board transmit to the Chairman of the Dutch Reformed Missionary Society, a copy of the following answer, viz.—

"The Board of Missions of the General Assembly having heard the propositions from the Board of Managers of the Missionary Society of the Reformed Dutch Church in New York, for a union of the two bodies in missionary operations, and maturely deliberated on the same, came to the following resolutions, viz.

1. Resolved, that this Board desire to cherish toward their brethren of the Reformed Dutch Church, and toward the Managers of their Missionary Society, the most cordial and fraternal Christian feelings and confidence.

2. That being no more than the agents of the General Assembly of the Presbyterian Church, and not invested with powers to form any such union of operations in missionary concerns as is contemplated in the propositions submitted by the Board of Managers of the Missionary Society of the Reformed Dutch Church, this Board consider themselves incompetent to form the union to which they are invited.

3. That it is competent to this Board to give or to receive aid in missionary operations, when a particular mission is instituted and organized, which receives the mutual approbation of this Board, and of any other with which it may be proposed that a co-operation should take place: and therefore,

4. That if this Board shall institute at any future time a foreign mission of which their brethren of the Reformed Dutch Church, or the Managers of their Missionary Society, shall entirely approve, this Board will cheerfully receive from them propositions for co-operation, and treat such propositions in the most respectful manner; and that in like manner if the Reformed Dutch Church shall institute a foreign mission entirely approved by this Board, and aid can be conveniently extended to the same, this Board will be ready to tender and furnish it, if it shall be acceptable."

The fifth meeting of the Board of Missions was on the 26th of September. At this meeting no business of importance was transacted, except hearing and approving the Minutes of the Executive Committee.

If our space would permit, we should now proceed to give, in the same manner, a general view of the proceedings of the Executive Committee, and the reports, at length, of the corresponding secretary and general agent—These shall appear in our next number. In the mean time, it may

be gratifying to our readers to know, that the Board has already commissioned forty missionaries, and three agents, beside the general agent and corresponding secretary; that twenty-three churches have agreed to take up the 50 cent contribution; and that a large part of the last class of pupils graduated at the Theological Seminary at Princeton, have taken missionary appointments from the Board.

THEOLOGICAL SEMINARY AT PRINCETON.

The semi-annual examination of this Seminary, commenced on Thursday the 18th of September, in the presence of the Committee of the Board of Directors appointed for the purpose; and continued till the following Monday at one o'clock—the Sabbath excepted. The several classes were strictly examined on the prescribed course of studies, and gave good evidence of their own diligence, and of the able instruction which they had received from their professors—On Monday, at half after 4 o'clock, the whole of the students were assembled in the oratory, in the presence of the Board of Directors, and of a number of respectable strangers and inhabitants of the village; when the chairman of the Examining Committee, the Rev. Dr. Green, agreeably to a standing order, made an address to the pupils, and in the name and on behalf of the Directors delivered certificates of their having satisfactorily completed the whole course of study prescribed in the plan of the Seminary, to fifteen students, viz.: William P. Alrick, Isaac N. Conder, John F. Cowan, William Cox, John K. Cunningham, Chauncey E. Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvain, James D. Pickards, David R. Preston, George Printz, David R. Riddle, Moses Williamson (a man of colour), and Theodore R. Wright. The exercises were then closed with prayer, singing and the apostolical benediction. The whole service was solemn, and deeply interesting. In the evening, the semi-annual sermon before the Board of Directors, the pupils of the Seminary, and a large audience, was delivered in the church in Princeton, by the Rev. Dr. M'Auley of New York—after which a collection was taken up for the use of the Seminary.

On one of the evenings during the examination, "The Society of Inquiry on the subject of Christian Missions," held their annual meeting in the oratory, when two impressive addresses were delivered, the one by Mr. William Harvey, and the other by C. E. Goodrich—the former a member of the second class in the Seminary, the latter one of the fifteen who have completed their course.

A few days before the examination, Professor Hodge, after an absence of two years in Europe, for his improvement in the branches of study belonging to his department of instruction in the Seminary, returned in safety, and with an improved state of health, to his family and charge—This occurrence added sensibly to the gratification of the friends of the Seminary, at this anniversary.

It ought to be mentioned, that three pupils of the Seminary, viz. Messrs. Aaron W. Long, John Montgomery and Samuel B. Smith, passed an examination, satisfactory to the Professors and the Examining Committee, on the whole course of study in the Seminary; but having been absent on account of ill health and other causes, for a considerable part of the prescribed period of three years, they could not receive the honorary certificates of the Institution.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Board convened, agreeably to adjournment, in Philadelphia, on Wednesday the 1st of October. Twenty-three members were present; besides several denominated honorary, who have the privilege of deliberating but not of voting. The meeting was opened at 10 o'clock A. M. with prayer, by the Rev. Dr. Green of Philadelphia, in the lecture room of the First Presbyterian Church. On the evening of this day, the Rev. Dr. Rice of Virginia delivered, in the Second Presbyterian Church, the annual missionary sermon, before the Board, and a large, attentive and solemn audience—After which, a collection was taken up to aid the funds of the Board—Dr. Rice's eloquent sermon will appear in the National Preacher. As the corresponding secretary of this Board has informed the editor that the Minutes of this meeting will appear in the Missionary Herald, we shall wait for their publication in that periodical, before we attempt to give any detail—The publick exercises were in a high degree interesting, and we hope edifying. Agreeably to a standing rule of this Board, that the sacrament of the Lord's Supper be administered during each of its annual meetings, arrangements were made for that solemnity; and the members of the Synod of Philadelphia, then in session, received a fraternal invitation, which they readily and cordially accepted, to join with their brethren in the contemplated celebration—This took place, on the afternoon of Friday, in the First Presbyterian Church of the city; when the members of the Board, the members of the Synod, and a considerable number of communicants, male and female, from several Presbyterian churches, united in the so-

lemnly delightful service of commemorating the dying love of their dear and common Lord; and fellowship with their Redeemer and with each other warmed the hearts, we doubt not, of many who participated in this holy ordinance. At 7 o'clock in the evening of the same day, a series of publick exercises was commenced in the same church, in the presence of a large, attentive, and deeply interested audience. The Rev. Dr. Porter of the state of New York began with a prayer, and giving out a psalm. The corresponding secretary of the Board, Jeremiah Evarts, Esq. of Boston, then read a number of very interesting extracts from the annual report. Then followed addresses, in no ordinary degree eloquent and impressive, from the Rev. Dr. Alexander of the Princeton Theological Seminary, the Rev. Mr. Brewer, a missionary lately from Constantinople and Greece, and the Rev. Dr. Beecher of Boston. The closing prayer was offered by the Rev. Dr. Green.

A collection was taken up in aid of the funds of the Board; and after the service, a subscription was opened for the same purpose, the amount of which was about two thousand dollars.—Three individuals subscribed each five hundred dollars.

The members of the Board then returned to the lecture room of the church, where, after reading the minutes, the annual meeting was closed with prayer, by the Rev. Dr. Miller of the Princeton Seminary.

THE SYNOD OF PHILADELPHIA.

The Synod held its annual meeting this year in Philadelphia, and at an earlier period than usual, with a view to witness the proceedings of the A. B. C. F. M. In the absence of the Moderator of last year, the Synod was opened with a sermon by the Rev. David M'Conaughy, from Gen. i. 3. "And God said, let there be light, and there was light." The number of members that attended was sixty-five. The Rev. T. J. Briggs was chosen Moderator, and the Rev. George Duffield and Rev. Robert Steel, were appointed Clerks. Very little more than the ordinary routine of business came before the Synod. There was not a single case to refer to the Judicial Committee. A communication was held between the Synod and the A. B. C. F. M., and an arrangement was made for the accommodation of those bodies severally, in regard to the publick exercises which were to take place during their sessions, so that the members of each might attend on the exercises of the other. Agreeably to this arrangement, on the evening of Thursday, the Missionary Sermon of the Synod was delivered to a respectable and interested audience, in the Third Presbyterian Church, by the Rev. George Duffield, of Carlisle; after which a collection was taken up, in aid of the funds of the General Assembly's Board of Missions. The whole of the minutes of the Synod were directed to be published in *The Philadelphian*, and a copy to be sent to each member. No narrative was prepared of the state of religion in the bounds of the Synod. The only minutes of much general interest were the following:

The subject of co-operation with the Bible Society of Philadelphia, in supplying the whole population of Pennsylvania with the Scriptures, was taken up, and inquiry made as to what had been done in compliance with the recommendation of the Synod last year on this subject. Whereupon, resolved, that while the Synod approve the zeal and support which have been called forth in many parts of our bounds in this matter, yet as it appears the good work is far from being executed, and a great deficiency of funds for its accomplishment exists, Synod press upon all the people under their care in the state of Pennsylvania, to give the subject all the attention which its vast importance calls for, and they warmly enjoin it upon each individual belonging to their communion to be stirred up to execute the part which duty calls upon him to take in this good work. Resolved, that each minister belonging to the Synod in the state of Pennsylvania be, and he is hereby requested, to read the above minutes in his congregation; remind them of the collection recommended by Synod to have been taken up for the last year, and of the one for this year, and to accompany the reading with such explanations and exhortations as may seem necessary to press the subject more forcibly on the minds of his people.

Resolved, that the Synod have heard with pleasure of the formation of a Branch Association in this city, for the promotion of the observance of the Sabbath, and of efforts that are making by the national society for the more extensive sanctification of that holy day.

The Synod have learned with pleasure that the Pennsylvania Branch of the American Tract Society have adopted the following important resolution, viz.

"With reliance on Divine aid, we will have formed in every inhabited township, and in every congregation that will grant permission, in the states of Pennsylvania and Delaware, a Tract Society previous to the 1st of January, 1830." And the Synod cannot but express their desire, that all the Churches under their care should zealously co-operate with said Branch, in the execution of their benevolent purpose."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of Rev. Joshua T. Russell, his collections in the city of New York, for the Professorship to be endowed by the Synods of New York and New Jersey, to be credited to the Synod of New York		$1060 00
He has also received for the Board of Missions, viz.		
Of Rev. Dr. E. S. Ely, General Agent of the Board, his own subscription		$100 00
and his collections		202 28
Of do. additional collections, viz.		
The donation of Samuel Bayard, Esq., of Princeton, N. J.	$30 00	
From Shippensburg Congregation, Pa. under the pastoral care of Rev. Henry R. Wilson	10 00	
From Captain James Robinson	1 00	
And from Mrs. Ann Ray	50	41 50
Amount		$343 78

View of Publick Affairs.

We have chosen for the present month to give a large portion of our space to Religious Intelligence, and to reserve but a small part for a review of the general state of the world—We have done this, not only because we wished to enlarge our religious communications, but because no secular news of great importance has reached us in the past month. The world indeed is almost agonized with interest and expectation, while it waits for something decisive in the tremendous conflict which is pending between the Russian and Turkish empires. But nothing which can be considered as at all decisive, or even indicative of what the event will be, has yet occurred. In the year 1810, the Russians had advanced triumphantly into Turkey, as far as they had reached in the present campaign, at the last accounts—and more than a month earlier than in the present season. Yet they were repulsed, and had to retrace their steps. It was the same Shumla (a town and fortress the name of which is spelled and written in ever so many different ways) that now stops their progress, which then arrested it effectually. It seems to be agreed on all hands, that before this place, as well as at Varna, the Russians have met with some reverses. The accounts differ widely, but we believe there is no doubt that the Russians have lost a great number of men, and yet that the loss makes but little impression on their immense numbers. The main conflict is yet to be heard of—it has probably taken place ere this—and a horrible carnage and waste of human life must be the issue—to which side soever He who rules in the armies both of heaven and earth may award the victory. If the Russians gain it, there is little doubt that Constantinople will be in their power: if they lose it, they must retreat. We had supposed that the decisive battle would be fought in the neighbourhood of Adrianople, and some of the last accounts state, that the Russian armies were marching toward Constantinople, along the coast of the Black sea, and beyond Shumla and Varna. But if these places have been reinforced to the amount of 120,000 men, or any thing like that number, as is affirmed to be the fact, the Russians cannot leave them in their rear unsubdued.

The last intelligence from both Britain and France is to the first week in September. The British parliament was prorogued on the 28th of August to the 30th of October, when it is expected to be again prorogued to some day between the 18th and 26th of November, then to assemble for the despatch of business—The French expedition to Greece, consisting of about 15,000 men, has sailed from Toulon. We have seen the proclamation of the commander of the expedition, General Maison, issued at Toulon on the 15th of August, when the expedition left that place. "Your king (said he) charges you with a great and noble mission, and you are called on to put an end to the oppression of a celebrated people." It appears doubtful whether Ibrahim Pacha will endeavour to retain what he holds in Greece, or leave the country—In Portugal Don Miguel is triumphant, and he and his party order every thing as they please. The Constitutionalists are rigorously persecuted and punished, and as many of them as can get away are leaving the country—In Spain, the last accounts state that new disturbances and new embarrassments have arisen.

The South American republicks remain much as they were. It is said that the unhappy controversy is renewed in Central America, between the two great parties which have so long and so unhappily agitated that republick. We are however glad to see it stated that war is not likely to take place between Colombia and Peru—Every thing seems to be at the disposal of Bolivar—The last advices from Buenos Ayres represent that state as now aided efficiently by the adjoining provinces, and about to prosecute the war with Brazil, both by land and sea, with more vigour than heretofore.

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

After speaking, in the last lecture, of the nature and design of the moral law, it may be proper to make a few remarks on the ceremonial and judicial law of the Jews; for which no other so proper an occasion will be presented in lecturing on the catechism—We cannot pretend, however, to enter far, or with any minuteness, into this subject.

The ceremonial law was a system of positive precepts, relating to the external worship of God, in the Old Testament church. These were all given by particular revelation to Moses, and by him delivered to the children of Israel, sanctioned by the authority of Jehovah. During the ancient dispensation, therefore, they were as obligatory on the Israelites, as the moral law of God itself—Or rather, during that dispensation, they were, in a certain sense, part of the moral law, inasmuch as that law enjoins a perfect obedience, or conformity, to all that God commands; and these ceremonial observances were, for the time being, commanded by Him.

Almost all the ceremonial institutions were of a typical nature—They were designed chiefly to typify Christ, as then to come, and to lead the Israelites to the knowledge of the way of salvation by him. "The passover, the priesthood, the temple, the altar, the sacrifices, the cities of refuge, the ark of the covenant, and the mercy seat, all were emblems of the Saviour, his offices, and the work of salvation which he accomplished. They were, as the apostle declares, 'the shadow of good things to come, but the body is of Christ.' When, therefore, Christ, who was the substance, actually appeared, all these shadows, or figurative representations of him, needed no longer to be preserved and repeated. The record of them is, indeed, preserved, that we may see how he was predicted and made known to the ancient church; and that we may also see a beautiful illustration of many parts of his offices, character and work; but the ceremonial observances themselves, having answered their full design, are abolished by the Head of the church, who appointed them."*

The judicial law of the ancient Israelites was that system of statutes which was given by God, for the temporal government of the Jews. It chiefly respected them as they were a nation distinct from all others,—a Theocracy, in which Je-

* M'Ewen.

hovah sustained to them, not only the relation of Creator and sovereign Lord, but that of a national head, or political chief. Some of these judicial laws, however, did not relate to the Jews as a peculiar people, but had their foundation clearly in the law of nature itself—This is, by no means, of small importance to be observed: Because, although the judicial law, given by Moses, is completely abrogated, so far as it respected the peculiar constitution of the Jewish nation, yet, so far as it contains any statute founded in the law of nature, common to all nations, it is still of binding force.

Let us now proceed to consider the next question and answer of the catechism. "Q. Wherein is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments."

It is the nature of a summary to reduce a subject to its essence. Such is the nature of the decalogue, or ten commandments. It is surprising to see that all the moral laws can, as to their essence, be brought within the compass of ten short precepts. And we shall, presently, see that when our Saviour gave a summary of this summary, (which he did by reducing all the moral laws to their *principle*) he shortened it still more. These laws, however, when they are dilated, ramified and explained, make the subject of a considerable part of Holy Scripture; and it is of great importance to consider them in all their expansion, and to see, in detail, the duties which they enjoin, and the sins which they forbid. Hence the propriety and importance of those questions and answers of our catechism, which show what is required, and what is forbidden, in each of these short precepts, and the reasons on which they are grounded, when such reasons are specified.

The moral law, contained in the ten commandments, was given at mount Sinai, or Horeb, and was written by the finger of God, in the first instance, on two tables of stone. The record of this transaction is very remarkable. It is said that "The tables were written on both their sides; on the one side and on the other, were they written." In this particular and repeated declaration, that the tables were written on *both sides*, the intimation is plainly given, that nothing was to be added to the words of the law, nor taken away from them. No room was left for addition, and who should dare to erase what the finger of God had inscribed! In the early ages of the world, the materials used at present for the making of records were not generally employed; yet the writing of these laws on *stone*, was probably intended to denote their perpetuity, and everlasting obligation.

Two tables were employed for writing or inscribing the decalogue, both at the first, and afterwards, when Moses had destroyed the original tables for the idolatry of the people, and prepared others in their place.

On one of these tables our duty to God was inscribed, and on the other our duty to man. The first four precepts, or commands, contain our duty to God, and the six following, our duty to our fellow creatures. Our duty to God is first prescribed, as first in importance; and then our duty to each other, as inseparably connected with it, and flowing from it. We are, let us remember, never to divide what God, in this manner, has joined together. They who would make the whole of religion to consist in the exemplary discharge of social and relative duties, while they render no immediate worship and service to God, ought to know and consider, that they neglect the first and most important part of duty—their duty to Him who made them. And

on the other hand, they who profess and appear to be punctilious in the worship and service of God, and yet are grossly negligent of social and relative duties, ought to be made sensible, that their Maker never will accept professed homage to himself, by those who treat a part of his laws with disregard and contempt. The apostle James is explicit on this topick—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—That is, as the apostle immediately shows, he rebels against the authority of him by whom the whole law is enacted and sanctioned, and thus virtually sets the whole aside. Remember this, I repeat it, my dear youth:—Never suppose that you can lawfully separate what God has intended to be inseparable. Never attempt to divide the duties which you owe to God and man. Never expect to be accepted of him in either, unless you conscientiously endeavour to perform both.

In attending to the decalogue, or ten commandments, it is obvious to remark, that some of the precepts are delivered in an affirmative, and some in a negative form. Between precepts thus delivered, casuists and expositors make this distinction—Affirmative precepts, they remark, lay down what is *always* our duty, but yet what we are not *at all times* to be engaged in the performance of. Thus it is *always* our duty to worship God; but we cannot, at *all times*, be engaged in his worship. On the other hand, precepts delivered in the negative or prohibitory form, are binding, not only *always* but at *all times*. It is, for example, at all times sinful to be profane, or to utter wilful falsehood.

As the moral law of God is (as was shown in the last lecture) perfectly reasonable, holy, just and good, it admits of no infraction or violation, even of the slightest kind—As our larger catechism states—"It binds every one to full conformity in the whole man, unto the righteousness thereof, and to entire obedience, forever; so as to require the utmost perfection in every duty, and to forbid the least degree of every sin."

In considering the nature of this law, we are also to remember that it is *spiritual*, reaching to the thoughts and motions of the heart, as well as to the words and actions of the life. Our Saviour was particular in inculcating this—He taught that causeless anger was a breach of the sixth commandment, and impure desire a violation of the seventh.

"The law of God, (says the Psalmist,) is exceeding broad." Hence, where a duty is commanded, we are to consider the contrary sin as forbidden; and where a sin is forbidden, the contrary duty as commanded. In like manner, when any duty is commanded, all the causes and means of its performance are commanded likewise; and when any sin is forbidden, all occasions of committing it, and all voluntary temptations to it, are also forbidden.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

ON A DOUBLE SENSE IN THE SCRIPTURES.

Essay I.

As the sacred volume contains the portion of divine wisdom, which God has thought proper to communicate to man, it claims the most attentive consideration. Every part bears the impress of its divine origin, and comprises its peculiar portion of heavenly truth. All is important—all is full of meaning. Christian edification and spiritual improvement much depend on ascertaining this meaning, and applying it to its appropriate purposes. If we overlook a single sentiment or hint, we lose so much of divine

truth, rob ourselves, and perhaps others, of so much of this inestimable treasure; and probably leave some related truth in darkness, or less perceptibly apparent. If we attach a meaning to any word or phrase, not intended by the inspiring Spirit, we substitute our own conjecture in the place of God's truth, and thus deceive ourselves and all who adopt our interpretation. The essential facts and principles of revealed truth, it is generally admitted, are so prominent, and so perspicuously expressed, that none, however untaught or unaccustomed to the investigation of this truth, can seriously err, unless perverted by indulged depravity, or blinded by deep rooted prejudice. The sacred volume employs all the modes of instruction best adapted to produce effect on the minds and characters of men. Its histories spread before our eyes "the map of time," and exhibit for our instruction the wisdom and the folly, the piety and the wickedness, the divine leadings and the human wanderings, of ancient ages. Its doctrinal discussions and statements urge upon our attention all the precious truths and facts, which God has revealed for the foundation and establishment of faith. Its exhibitions of the divine attributes and perfections, especially as portrayed in the character of the Lord Jesus Christ, are admirably adapted to produce and perpetuate the most salutary impressions on the human mind; while its animated strains of poetry, its devotional effusions, its numerous prophecies, attested by unquestionable fulfilment, its precepts and promises adapted to all the varying circumstances of life, in every age and country, its admonitions and threatenings, its proverbs and parables and dark sayings, occupy their appropriate places, and, when fully received, in the docility of pious affection, enrich the mind with the illuminations of heaven, and diffuse over the whole character and life an ennobling influence. There is no deficiency—there is no superfluity. To render the man of God perfect, thoroughly furnished unto all good works, every part is important, however obscure its meaning or difficult its application. No part can be neglected without loss—no part can be left in obscurity, without injury to the perfection of Christian faith, and to the symmetry of the Christian character. The unity and consistency of the various parts is not perceived, and the animating spirit of the whole is not fully imbibed, when the attention is confined merely to detached portions, and to the more prominent and perspicuous parts. But in the connected study of the whole, or even of any one entire book, difficulties and obscurities enough will meet the careful inquirer to employ the utmost rigour of thought, the highest literary acquisitions, and the most penetrating reach of critical acumen.

These difficulties arise from various sources. The antiquity of the books themselves—the latest of which was written more than 1700 years ago, and the earliest upwards of 3000—must necessarily throw a deep shade of obscurity over many passages; especially as they were written in languages materially different from ours in style, idiom, character and genius, abounding in bold figures, abrupt transitions, and concise allusions to foreign and unknown objects. They were prepared for the immediate use, and adapted to the peculiar character of a people differing most essentially from us in their customs, manners, habits of thinking, and modes of expression. In almost every book we meet with unexplained references to the history of the Jews, or of the surrounding nations, to the various forms of government and modes of administering justice or oppression, to the idolatrous principles or practices of the heathen,

to the prevailing systems of philosophy, arts, and sciences; and to their games, their festivals, and their domestick and social habits. Almost every page will furnish its peculiar difficulties; and not unfrequently the clearest prediction, or the plainest enunciation of some important truth, will be found set, like the diamond of the rock, in an intricate and obscure connexion, or immediately associated with a different subject, and applied to a different use.

Among these difficulties, few have more deeply embarrassed biblical students, or more seriously divided the opinions of interpreters, "than those arising out of what has been termed by some their *mystical* or *spiritual*, by others, their *secondary* or *mediate sense*." By this is meant a spiritual or prophetical signification, concealed in language primarily and literally applied to other subjects—or in the words of an English writer, who has discussed this subject at large, "*every species of interpretation, which attaches to the words of Scripture any sense whatsoever, beyond that which is strictly literal and historical.* Thus it will include much that is prophetical, and all that is typical."*

This subject will be perceived to possess momentous importance, when we consider what an interesting portion of the revelations of God's truth, and what a vital part of the Christian's edification, are involved in its discussion; and especially when we recollect, that on this point the enemies of truth and vital godliness have laboured, by confounding it with the ambiguity of pagan oracles, to fix an indelible stigma; and that here, more, perhaps, than on any other particular point, the injudicious friends of piety, in every age, have perverted the intention of the Scriptures, and substituted their own fancies in the place of divine truth. When we refer to the number and extent of the passages embraced in this discussion—when we remember how generally the Old Testament abounds in prophecies, types, allegories, parables, sacrificial and other ceremonial rites and emblematical representations, it becomes a matter of deep interest to know what amount, and what character of instruction, we may derive from them; and in what manner, or by what process of interpretation we may elicit the genuine truth, which the Spirit of inspiration has enveloped in these obscure and symbolical forms. If, on the one hand, he has infused into them a double sense—a veiled spiritual meaning, we lose all the benefit of it, and frustrate, so far, at least, as we ourselves are concerned, his benevolent purpose, if we adopt a theory which overlooks it, or fail to apply the proper means for its development: and if, on the other hand, we attach such significations to phrases and sentences into which he has not put them, we shall hardly be able to acquit ourselves of the charge of making additions to the revelations of God, or prevent our feet from wandering into the devious paths of allegorical mysticism. And, further, by adopting unwarrantable principles of interpretation, or by spiritualizing and allegorizing without principles or rules, however we may cherish the sickly sensibilities of a devotional frame, (for a healthy tone of spiritual feeling can never require, and seldom relish, such aliment,) we unquestionably obstruct our real edification, and in some instances, expose ourselves and the cause of truth to the sarcastick sneers of its opposers, and not improbably confirm their opposition to a system requiring or licensing such indulgence of imagination. There can be little doubt, that the cause of evangelical truth has suffered much from this quarter. The

* Conybeare, Bampton Lectures for 1824. Lect. 1.

subject, therefore, demands the careful attention of all, and especially of those who are officially engaged in the interpretation of the sacred records; and it is peculiarly important "to guard those who are entering on the study of theology, on the one hand, from the fanciful and enthusiastick misapplication of scriptural language and imagery; and, on the other, from the yet more dangerous and culpable misapplication of learning and of talent, which would deprive the word of light and life of its spiritual, nay, of its very prophetick and authoritative character."*

The primary inquiry then is, Do the Scriptures contain any such *double sense*, or *secondary meaning?* This is a question of fact, to be decided principally by the records themselves. And if it be decided, that the Scriptures do possess this veiled meaning, in any instances, where the literal construction exhibits other objects, then comes the examination of its extent and limits —Where are we to seek such meanings, and how shall we detect and develope them? How shall we ascertain and fix the principles of interpretation, requisite to guard us against the licentious indulgence of an arbitrary fancy? What is the connexion between the symbol and its meaning—the sign and the thing signified?

In reply to the first inquiry, which alone will occupy our attention at this time, we may remark, that the nature of human language, and the common usage of all nations, so far as they are known, would naturally lead us to expect more or less figurative and symbolical imagery in the revelations of God: for these revelations, to be understood, must be adapted in style and manner, to the existing intellectual habits and modes of communication among mankind. All language is, necessarily, in a greater or less degree, figurative, especially when applied to intellectual and spiritual subjects. The more prominent and important of these figures, as the metaphor, the simile, the allegory, &c., consist in presenting at once before the mind two thoughts, related to each other in various ways, and in different degrees. Sometimes the related idea is exhibited by a single word, which, being immediately interwoven into the train of the principal, or substituted for the proper term, expressing the principal thought, adds life and vigour to the style, by introducing an allusion to some interesting or important object, not necessarily connected with the subject in view.* When various points of resemblance are to be exhibited, the two are placed side by side, in terms expressive of formal comparison: and, again, when the mind, in giving utterance to its conceptions, is aroused to higher emotion, the accessary is strongly seized, and dwelt upon as the more interesting or expressive of the two, and exhibited alone, while the principal is left to be supplied by the mind of the hearer or reader. Hence the allegory, the parable, and the fable. "Allegories, when well chosen," says Mr. Addison, "are like so many tracks of light in a discourse, that make every thing about them clear and beautiful. A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence."† Fables, parables, and allegories were a common and favourite mode of communicating knowledge in ancient days; the same mode has prevailed in a greater or less degree in every age; and still forms a considerable portion of the popular li-

* Conybeare, Lect. 1.

* Quintilian thus describes the effect of the metaphor; Quæ quidem est ita jucunda atque nitida, ut in oratione quamlibet clara, proprio tamen lumine eluceat. Instit. Orat. Lib. viii. Cap. 6.

† Spectator, Vol. vi. No. 421.

terature of every civilized nation. Specimens abound in nearly all the classick writers of antiquity, from Homer and Plato down to Æsop and Phædrus; and Quintilian assures us, that it was very common among the lower classes, and in familiar intercourse.* As we trace the current of language back toward the state of its earlier simplicity, we find a stronger tendency to the use of significant symbols and emblems. Although we cannot adopt the opinion, that mankind, in the earliest periods of human existence—in the golden age, celebrated in the traditions of all nations—was deficient in the use of a language sufficiently copious and refined for all the purposes of social intercourse, and religious worship, and instruction; yet all the documents and traditions of early history, to which we have access, conspire to show, that the habits and modes of thinking and speaking, prevalent in early ages, were founded more on sensation than reflection—on the lively impression of sensible objects and affecting recollections, rather than on profound thought and intellectual refinement. The earlier modes and institutions of religion, such as sacrifices, the visible manifestation of God and of angels, &c., were addressed to the senses rather than the intellect; and, while they, no doubt, conveyed knowledge to the mind, they were adapted to arouse the imagination to the highest tone of fervid excitement. In giving revelations, therefore, to a people of such habits, feelings, and modes of thinking, is it not natural to expect, that Jehovah, who knows the hearts and the habits of all men, and whose special object in giving those revelations was to produce effect on those hearts and habits, would adapt his communications to the existing state of society, and employ such sensible imagery, symbolical emblems, and significant ceremonies, as would convey the lessons to be taught in the most impressive manner? Nor is it improbable, that the Egyptian system of hieroglyphicks, that sacred language of signs and emblems,* which "must have been little else than a tissue of metaphor and allegory addressed to the eye instead of the ear," was in a state of considerable forwardness, if not in full perfection and use, when the Israelites resided in Egypt. If so, they must have been familiarly acquainted with it, and prepared to expect something similar in the revelation of a new religious system; for all their religious ideas, beyond the narrow compass of the traditional recollections of communications made to their patriarchal fathers, must have been derived from the Egyptians, and all their knowledge of sacred rites and ceremonies must have been limited to what they had seen and heard among their imperious masters.

Further, the very nature and object of the principal communications of Jehovah, recorded in the Old Testament, warranted, if they did

* Instit. Orat. Lib. viii. Cap. 6. Cæterum allegoria parvis quoque ingeniis, et quotidiano sermoni frequentissime servit. An additional remark of this distinguished critick will show his estimation of such language. "Illud vero longe speciosissimum genus orationis, in quo trium permista est gratia, similitudinis, allegoriæ, et translationis."

* "One solitary fact has been vouchsafed to ages of restless inquiry upon this subject; namely, that the hieroglyphick characters constituted a *written language*, the signs of an ancient alphabet, expressed, according to the most ancient mode of writing, in *capital letters*; and it is probable that the more compound forms were a series of *monograms*, like the inscriptions upon the precious stones worn by the high priest of the Hebrews, which were ordered to be made after the manner of *the engravings of a signet*," and thus to contain, within a very small compass, "*as stones of memorial*, even upon two *onyx stones*, the names of the children of Israel." E. D. Clarke's Travels, Vol. iii. Ch. 4. See also the Biblical Repertory, Vol. iv. No. 2. Gleanings.

not actually require, more or less of symbolical style, and consequently double sense. The whole train of revelation unfolds one grand plan, extending from the creation through all the revolutions of time into the ocean of eternity, and comprehending in its ample range all the millions of the human family. For as by one man's disobedience many were made sinners, and as sin consequently reigned unto death over the whole family; even so it was decreed by the counsels of unerring wisdom and ineffable goodness, that grace should reign through righteousness unto eternal life by Jesus Christ our Lord. This gracious purpose required the establishment of a spiritual kingdom, which should extend its blessings as far as the intended grace was destined to flow. The revelations of the Bible, being designed to develop the nature, laws, requisitions, and rewards of this kingdom, in language intelligible to the existing generations of men, must condescend to employ imagery and symbols, which would, in some measure, speak to the senses of an illiterate and worldly minded race, and thus arrest their attention and enlist their feelings by every rational means; so as to "draw them with cords of a man," and secure their affections "with bands of love." "Little reaches the understanding of the mass" of men "but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity: the faculty, by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately; and their feelings are awakened by the impression made on their senses."* These remarks apply with peculiar force to the generation of Israelites, born and reared in Egyptian vassalage, to whom the earliest written revelations were given. The distinguished promises and favours vouchsafed to their progenitors, had no doubt been often recounted from father to son, and had long constituted a precious inheritance of family reminiscences; but as the branches extended farther and farther from the parent stock—as posterity multiplied and diverged more and more from the common centre—as ages of hopeless slavery increasingly degraded the intellectual powers, embittered the recollection of better days, and circumscribed the whole compass of their views and intelligence within the limits of a laborious mechanical employment, under the eye of a rigid taskmaster, —the impression made by these recollections would become weaker and weaker; the interest felt in them would gradually decline, less desire would be felt to communicate and transmit them, and consequently the greater part of them would fall into utter oblivion; and while no new revelation would supply their place, the vacant minds of these high-born sons of promise would naturally sink into utter worldliness and carnality. Circumcision alone remained among them, as the significant memorial of the covenant made with their fathers. There was, therefore, an indispensable necessity for means as powerful and impressive as all the miracles, by which their deliverance was effected, the imposing grandeur of the pillar of alternate fire and cloud, the thunderings and terrors of Mount Sinai, and all the affecting rites, ceremonies, and external splendour of the Mosaick dispensation. This system was adapted, and no doubt intended, to make its way to the intelligence and the heart of the untutored Israelite, through the medium of every sense and every feeling, and every affection of his nature. But

* Storr. Opusc. Acad. Vol. i. p. 89, quoted by Horne, Introduction, Vol. ii. p. 611.

what was it designed thus impressively to communicate? Surely not principally or exclusively the mere enactments and forms of an external worship and a temporal polity, which might distinguish the Israelites, and keep them separate from all the surrounding nations. Yet little more is evident on the face of the record. The whole history of the redemption of man by the mediation and sacrifice of the Son of God, goes to prove that Jehovah has, from the beginning, had but one grand plan in view—one spiritual kingdom in progress, through all the various dispensations and revelations, which have distinguished his condescending intercourse with men. All take their place harmoniously in one system, and every individual part appears complete, only in combination with the whole. The Israelitish theocracy, therefore, must be considered as a temporary accommodation of this system—this spiritual kingdom, to the peculiar circumstances and character of a peculiar people, by way of preparation for a more perfect development of its spiritual and universal character. Can we then admit, that little or nothing of this spiritual character, which is indelibly impressed upon the essential principles of this kingdom, was infused into the Jewish polity? "Indeed the notion, that the Israelites saw nothing spiritual in the words and works of the law, that they understood in the lowest and most barely literal sense all that was written for their instruction, and prescribed for their observance, must subject those who would maintain it, to a charge of paradox and inconsistency."* Few, indeed, are the open intimations of spiritual intention found in the Mosaick records themselves†—so few, that if we reject every interpretation, which looks for meaning beyond the mere expression, we may well wonder at the leanness and carnality of the whole system.* Subject it to this proscription, and it dwindles into a naked accumulation of splendid forms, imposing ceremonies, costly sacrifices, and laborious observances—truly "a ministration of condemnation and of death," in the broadest and most unqualified sense, with scarcely a ray of the glory, or a shadow of the blessedness, or a spark of the spirit of the grand kingdom with which it stood connected, and of which it then constituted the only development.

If, now, on the one hand, with the spirit of a cold and literal criticism, we reject all spiritual meaning from the words and institutions of the law, save the few examples unfolded by the lawgiver himself,† giving them all the latitude of signification to which they are legitimately entitled, we can hardly avoid a perception of deplorable deficiency, especially if we attempt to study them for our own edification. We may justly ask, Where are the firm and broad foundations, on which the pious Israelite might

* Conybeare, Lect. i.

† See Horne, Vol. ii. Pt. 2. Ch. 1. Sect. v. where he enumerates them.

* Kant, the celebrated German philosopher, having adopted this theory of literal interpretation, denies "*that the Mosaick religion possesses the real and appropriate character of a system of religion*, because—1. All its commandments refer merely to external transactions, and take no cognizance of the thoughts and intentions—2. It promises and threatens only temporal rewards and punishments, and makes no reference to a future state—3. It excludes all the rest of mankind from the communion of the Jewish church."

Religion innerhalb der grenzen der blossen vernunft, as quoted in Storr's Lehrbuch der Christlichen Dogmatick.

N. B. I am unable to refer to Schmucker's translation, not having the work at hand.

† The most explicit may be found in Ex. xxviii. 38. Leviticus, xxvi. 41. Deut. x. 16 & 30, 6. Ex. xiii. 13. Num. iii. 12, 13, 44–51, and xviii. 14–16.

build his faith? Where the consoling truths and encouragements to soothe the anguish of a wounded spirit, or allay the pangs of an awakened conscience? Where the heavenly aliment to nourish the regenerated soul, sustain it in the day of trial and temptation, perpetuate the spirit of devotion amidst the pressure of daily avocations, and to purify and prepare it for its mansion of holiness? With such a revelation, and such a system of worship, Israelitish piety becomes a paradox, and Israelitish attachment to the law inexplicable or enthusiastick. The glory of Israel is an empty shadow. But if, on the other hand, we consider these illustrations as mere specimens of deep and rich significancy, veiled beneath these external forms, and as furnishing a clue to the full development of this treasure, the whole system assumes a new aspect—an aspect worthy of the God who ordained it, admirably adapted to its appropriate purpose, and fully adequate to supply the wants of the pious Israelite. "Lex vetus, (says the learned Grotius,) dupliciter spectatur; aut carnaliter, aut spiritualiter. Carnaliter, quâ instrumentum fuit πολιτειας, *Reipublicæ judaicæ.* Spiritualiter, quâ σκιαν ειχε των μελλοντων, *umbram habebat futurorum.* Heb. x. 1.*" This view places every thing in its just light and proportions, and exhibits a gradual progress in the development of Jehovah's grand plan—first, the obscure intimations given to Adam; then, the more explicit promises made to the patriarchs; then, the fuller exhibition in the Mosaick dispensation, embracing in its progress the prophetick revelations made to the prophets; and, finally, the full beamings of the Sun of righteousness in the gospel dispensation—while, at the same time, it exhibits the Mosaick economy, as a complete system in itself, adapted to the peculiar circumstances and character of the Jewish people, yet a preordained counterpart—a typical adumbration of the perfect spiritual kingdom afterwards to be unfolded. "The entire system, being but preparatory for another by which it was to be superseded, was constituted in all its essential parts, in such a manner as to be emblematical of that, which it was intended to introduce: and the several parts of the one consequently adjusted by the same proportions, which were to obtain in the other. The wisdom of the divine contrivance, in this, as in other branches of providential arrangement, rendering that which was complete and effectual for its own immediate purpose, at the same time introductory and subservient to other and more important objects."* The Jewish system thus becomes a subject of deep interest and profitable investigation, to every Christian who studies the Scriptures merely for his own edification, but especially to the preacher, whose official engagements require the interpretation and application, as far as possible, of the whole series of God's revelations. The law, set before us in this light, instead of being a dry detail of antiquated facts and enactments, or an assemblage of obsolete ceremonies and observances, contains a treasure of impressive moral lessons and spiritual instructions; presenting at every step some glimpse of covenant blessings and grace—some impressive type or symbol of the divine Redeemer, his great atoning sacrifice, and the varied and abundant blessings thus procured for fallen man. No wonder, therefore, that faith and love, and every Christian grace, could flourish in the Jewish church, like the palm tree planted by the streams

* Grotii Opera Theol. tom. iv. p. 331 as quoted by Magee on Atonement and Sacrifice. No. 68. Vol. ii. p. 40.

* Magee, vol. ii. p. 44.

of water; for here, even before any subsequent revelations were published, were means and provisions spread out before the spiritual mind, fully adequate to supply all its wants. No wonder that the "man after God's own heart," could utter such an exclamation as this, "O, how I love thy law! it is my meditation all the day:" thus attesting by his own experience the characteristick description given of the righteous by an inspired writer, probably of a later date. "His delight is in the law of the Lord; and in his law doth he meditate day and night." No wonder that the Jews, in every period of their history, manifested such ardent attachment to their own records, as to be ever ready, as Josephus testifies, to lay down, cheerfully, their lives, if necessary, in their defence.* No wonder the apostle could furnish, for the edification of his Hebrew brethren, from their own annals, such a catalogue of saints, of whom the world was not worthy; and who, for the most part, enjoyed only the revelations recorded in the books of Moses.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

IGNORANCE, A SOURCE OF SCEPTICISM.

That many of the objections brought against the authenticity and credibility of the Holy Scriptures, are founded upon an ignorance of ancient things, becomes daily more evident, as the diligence and sagacity of the learned detect the reliques of antiquity, and employ the data which they present, in the investigation and establishment of the truth. This fact is vividly illustrated by the following statements, translated from an article in the *Archives du Christianisme* on CELLELIER's recent work on "the Authentick and Divine Origin of the Old Testament."

"From the time that F. A. Wolf had endeavoured to establish his hypothesis concerning the successive formation of the books of the Iliad, and upon the insufficiency of the materials for writing in the remote period in which Homer is placed, similar doubts arose respecting the possibility that writings so considerable as those of Moses, should have been executed in the age to which they are attributed.

"M. Coquerel, pastor of the Walloon church in Amsterdam, in an interesting 'Letter on the Hieroglyphical System of M. Champollion, considered in its reference to the Holy Scriptures,' observes, that it can no longer be asked, on what could Moses write the Pentateuch, since we now possess writings on papyrus, which are as ancient as the age of Sesostris, a contemporary of Moses; and that it will no longer be demanded, how the high priest, Hilkiah, in the reign of Josiah (2 Kings xxii. 2 Chron. xxxiv.) could find, in the temple, the autograph of Moses, after a period of about a thousand years: since specimens of the papyrus of that age, still exist, and are still legible. Another remarkable application of the discoveries of M. Champollion to sacred criticism, explains the silence of the Bible in regard to Sesostris, a silence of which incredulity has taken advantage. "All antiquity, (says the sceptic,) affirms that Ramses or Sesostris carried his conquests into the three quarters of the world known to the ancients. To enter into Asia, he followed the Isthmus of Suez; Palestine lay in his way—he behoved to traverse it, even to subdue it, before he could go farther; yet in Scripture there is not a single word about him. What, meanwhile, had become of the Hebrews?" The answer, says M. Coquerel, is very simple, now that the labours

* Contra Apion. Και ὑπερ αὐτων, ει δεοι, θνησκειν ηδεως.

of M. Champollion have fixed the age of Sesostris. His accession to the throne falls in the year 1473, before Christ; and, according to the best chronologists, the departure from Egypt occurs in the year A. C. 1475. Thus the Hebrews were in the deserts of Arabia, during the first eighteen years of the reign of Sesostris; and, as we conceive, could have no connexion with him, or relation to him whatsoever.

"This solution of the alleged difficulty is the more remarkable, that it offers an indirect proof of the authenticity of the Pentateuch. If these books were a compilation of posterior times, as Vater,* De Wette,† Augusti,‡ Gesenius,§ have persisted in maintaining, against the reasons advanced by Michaelis, Eichhorn, Eckermann, and Jahn, for their Mosaick origin; if the Pentateuch were a theocratical epopee, or *Mosiad*, composed a little before, or even during the captivity, (which latter assumption M. de Wette labours to establish) how should the author, or principal compiler of a work so extended, and containing so great a number of episodes, of a nature the most varied—how should he have avoided all allusion to the name and history of so famous a contemporary of his hero? No demonstration is more convincing than these indirect indications, which multiply under our eyes in proportion as monuments newly explored, or better understood, revive ancient transactions, or as travellers extend and rectify our conceptions concerning the scene where the wonders, salutary to fallen man, were wrought."

* Commentary on the Pentateuch, vol. iii. p. 613—681. Halle, 1805.

† Critique on the History of the Israelites, Halle, 1807, and Introd. to the O. T. Berlin, 1817, p. 187, &c.

‡ Introd. to the O. T. 1806, p. 128, et seq.

§ Hist. of the Hebraic Language, Leipzig, 1815, p. 18, et seq.; and in his Dissertation *de Pentateuchi Samaritani origine, indole, et auctoritate*, Halle, 1815.

EDITORIAL REMARKS.

We have long thought and frequently in conversation remarked, that it is among the most unequivocal evidences of the Divine origin and perfect truth of our sacred Scriptures, that every attack which they receive from men eminent for science and literary research, always, in the end, turns to their advantage, and serves greatly to confirm their authenticity, and the truth of their statements—The objections made, excite the friends of revelation to new researches, and the result *invariably*, as in the preceding article, serves to confound scepticism and infidelity, and to fortify the faith of the Christian believer. No system of falsehood could pass such an ordeal, and come out uninjured—It would, indeed, be destroyed immediately. Subject the Mahomedan imposture, for example, to the test of learned opposers, and the attacks of a free press—It would not endure, longer than the opposing criticism would require to be generally known. Geology is, at present, the favourite weapon which infidels use, to attack the statements of Moses. But this will soon share the fate of all that has preceded it. We intend, as soon as we can find space, to transfer to our pages an excellent paper on this subject, from the Christian Observer.

The following Hymns, written for the occasion, were sung at the late agricultural exhibition in Hartford, Connecticut.

HYMN I.

This is the season, God of grace,
When man's full heart doth turn to Thee,
For now his eye can clearest trace
Thy hand on vale and field and tree.

With hope he casts to earth the grain,
When Spring awakes the snow-drop cold,
With joy beholds bright Summer's rain
And genial sun the germ unfold;

Yet fear will oft his breast pervade,
Even while he views the fertile soil,
Lest storms destroy the tender blade,
And crush the promise of his toil:—

But when blest Autumn's care displays
His garners with their stores replete,
Then hope is lost in strains of praise,
And fear in gratulations sweet.

Oh, may we ne'er by Famine dread
Be taught these annual gifts to prize,
But be to grateful duty led,
By all the bounty of the skies.

HYMN II.

God of the year!—With songs of praise,
And hearts of love, we come to bless
Thy bounteous hand, for thou hast shed
Thy manna o'er our wilderness;—
In early spring-time thou didst fling
O'er Earth its robe of blossoming—
And its sweet treasures, day by day,
Rose quickening in thy blessed ray.

And now they whiten hill and vale,
And hang from every vine and tree,
Whose pensile branches, bending low,
Seem bowed in thankfulness to Thee;
The earth, with all its purple isles,
Is answering to thy genial smiles,
And gales of perfume breathe along,
And lift to Thee their voiceless song.

God of the Seasons! Thou hast blest
The land with sunlight and with showers,
And plenty o'er its bosom smiles,
To crown the sweet Autumnal hours;
Praise, praise to thee!—Our hearts expand
To view these blessings of thy hand,
And, on the incense-breath of love,
Go off to their bright home above.

Miscellaneous.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 464.)

Miscellaneous Particulars and Remarks.

Of the excellent man who is the subject of these memoirs, it may be gratifying to the reader to know somewhat more than is contained in the foregoing narrative. It may also be proper for the writer to make some additional remarks.

The person of Mr. Eastburn was in no respect peculiar. His stature was a little below the middle size, and his frame was such as to favour the activity for which he was always remarkable. A better likeness of his face, in the last ten years of his life, could scarcely be given in an engraving, than is exhibited in that which accompanies these memoirs.—His aspect in younger life was considerably different. In publick speaking, his countenance and eyes often expressed much animation; and he used a good deal of unstudied, yet not ungraceful gesticulation. When much engaged, as was often the case, his whole body seemed to be agitated by the fervours of his mind. Still there was nothing of that boisterous, loud and enthusiastick rant, in which extemporaneous speakers in the pulpit too often indulge. His voice was strong and his speech articulate; and there was seldom any hesitation, or appearance of difficulty to get forward, in his publick addresses. They were generally fluent, and always characterized by great solemnity.

He was singularly neat in his dress, and in all his habits; and he could scarcely refrain from showing his disapprobation, when he saw the want of an attention to decency of appearance in others. His mechanical business had not rendered him uncouth or awkward in his behaviour. His address and manners, although destitute of polish, were agreeable and even prepossessing. The genuine influence of Christian meekness and courtesy seemed to throw a charm around him, wherever he went, or whatever he did or said.

His natural temper seems to have been hasty; but it was so softened, subdued, and regulated by divine grace and habitual watchfulness, that it rarely discovered itself. On the contrary, he was a bright example of forbearance, caution, prudence, and the endurance, of injury and even of insult, without anger or resentment. One instance is recollected of his using an expression which he afterwards thought harsh and unwarranted, and he could not be at peace with himself, till he had expressed to the offended party his sorrow for the offence. He never indulged in levity, but was remarkably social and cheerful; and kindness, sympathy, and a desire to relieve distress, whether of a temporal or a spiritual kind, were prominent features of his character.

The best men are not without their imperfections, and that which the writer thought the most visible in Mr. E., was precisely that which Kippis has noticed in the character of Dr. Doddridge—"that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it." Yet it is but justice to add, that this foible diminished as his usefulness increased, till toward the close of life, when both usefulness and applause were most abundant, his love of praise seemed to be nearly extinct. He grew in humility and in a disregard of all but the approbation and glory of God, as he drew nearer to the end of his course, and the rest and reward of heaven.

It was observed, in the commencement of these memoirs, that Mr. E. had "no pretensions to genius, no eminence of intellectual powers or attainments." Such certainly was the fact, taking the terms used in the assertion in their customary acceptation; and yet, if there be such a thing as *a genius for religion*, he possessed it; and it is beyond a question that piety elevated his intellectual powers, in regard to every thing in which piety was concerned. Without piety, he would probably never have been remarkable for any thing but his mechanical industry, and good common sense. He does not appear to have been formed for literary improvement, if he was even capable of it. He has mentioned, in his account of the former part of his life, that his assiduous application to study, while at the grammar school of Dr. Robert Smith, of Pequea, produced a pain in his breast, which compelled him to return to his mechanical employment. This was undoubtedly true; but the late Rev. Dr. John Smith, who was then a student or a teacher in his father's grammar school, told the writer that Mr. E. was not able to master the Latin grammar, and it is certain he never did master it—Probably the efforts he made, by night and by day, to effect what, to him, was peculiarly difficult, produced the complaint of his breast, which drove him from the school. He wrote a plain legible hand, but was far from correct in the grammar of his own language. His reading was much more scanty than that of hundreds of mechanicks, in situations less favourable than his own to the possession and perusal of books. Among his papers, the bookseller's receipt for Scott's Commentary was found, dated January 19th, 1809. This, there is little doubt, was the first commentary, and the only one, that he ever owned. The writer remembers lending him a single volume of Henry's Commentary, several years before this, but he did not retain it long. He was much accustomed to compare Scripture with Scripture, and thus to be his own commentator. His memory, although not tenacious of the Latin or any other grammar, seemed to be formed to receive and retain the words of Holy Scripture, and to be a receptacle for devotional psalms and hymns, almost without number. He knew a large part of the Bible by heart, and could repeat the devotional poetry of Watts, and of some other writers, to a wonderful ex-

tent, and with great accuracy. This, too, was the man who, in his publick prayers and discourses, used his mother tongue with a readiness and propriety seldom exceeded, by those who speak what they have not precomposed, or studiously prepared. The truth was, that he threw his whole soul into what he delivered in publick; and this so carried his hearers along with him, as left them little leisure or inclination to notice any slight inaccuracies of expression in what they heard; and hence his publick addresses were acceptable, and often delightful, even to nice and fastidious ears. On the subjects of religion he likewise seemed to possess no inconsiderable share of imagination; as well as a capacity for promptly adapting scriptural truth, both historical and doctrinal, to particular subjects and occasions, which few educated preachers ever excel, and many never equal. At concerts for prayer, and all incidental religious services, at which special addresses were to be delivered, father Eastburn was looked to, as one whose presence and services were peculiarly desirable. Shortly after the writing of these memoirs was announced, the following unsolicited note was received from the respectable citizen whose name it bears—

Dear Sir,—A circumstance respecting the Rev. Mr. Eastburn, which fell within my knowledge, may, perhaps, deserve a passing notice, in your intended Memoir.

Two of my apprentices were drowned, in one of the ponds in the suburbs of this city, some years ago. Mr. Eastburn happened to be in the grave-yard, and seeing that no person was prepared to address the assembled crowd, he undertook that office, and delivered an extemporaneous address, perfectly suited to the occasion—one of the most affecting I ever heard in my life.

Yours, very respectfully,

MATHEW CAREY.

Feb. 9th.

The following extracts from a letter which had been solicited from the Rev. William S. Plumer, of North Carolina, will illustrate several traits in the character of Mr. E., as well as give the reader a good idea of his preaching powers.

Warrenton, N. C. July 7th, 1828.

Rev. and Dear Father,—When in the city, I promised you some little sketches of the life of Mr. Eastburn.

* * * * *

In October, 1825, I visited Philadelphia, and called on father Eastburn. When I first called, he was not at home. I was told that he was visiting the sick, in a part of the city rather destitute of pastoral labours; but that he would be at home in half an hour. I accordingly waited until his return. At the appointed time he came. After Christian salutation, he said he had been visiting—had seen many very distressed people—and especially one. "She is a young lady," said he, "whose mother is dead, and whose father and only brother are infidels, and very bold in wickedness. The young lady is under soul-concern (a very common expression with Mr. E.); I got to her room, when her father and brother were from home, and I talked to her much about the plan of salvation. Poor thing, she was very ignorant, and she is very much distressed. While I was talking, I heard some person coming in—I was told it was her father, and that he would be very angry. Presently the door was opened noisily, and a man forty or fifty years old entered the room, in a very blustering and angry manner. He first accosted me by saying, 'And who are you?' (he knew who I was.) I told him my name was Eastburn. 'And what are you doing here? We want none of your religion here. We have sorrow enough already.' 'My friend,' said I, 'I heard that your daughter was sick, and that her mind was troubled about her sins, and I knew that Christ Jesus came to save the chief of sinners; and I thought I would come and tell her.' Here a conversation ensued—The father became less irritated, and at last, before I came away, he was willing that I should pray with and for his daughter. Now," continued the old gentleman, "we can bring almost any body over, if we will be mild, and calm, and affectionate."

Before I left him, I said, "Father Eastburn, you have been long in the service of Christ—What advice would you give, in few words, to one who, like myself, was about to enter the ministry." His answer was—"When I was a young man, I asked Dr. John Mason, the father of Dr. John M. Mason, nearly the same ques-

tion. I asked him what advice he would give to a young Christian—I will give you his answer—it was this:—When you are about to engage in prayer, remember what the object of prayer is. When some people pray, they seem to be paying their compliments to God, as to some great man. God wants no compliments. Learn to converse with the Lord, to talk with him. *The secret of the Lord is with them that fear him.* If I may add any thing to this," continued Mr. E., "I would say, when you read the Scriptures, do not read too fast. If, in reading, the mind strikes a rich vein of thought, do not call it back—let it go on for a while. This is the way to have profitable thoughts, and to be filled with the knowledge of God. My best and happiest frames are brought on in this way." This advice shows clearly that Mr. E. was a *growing* Christian; that he "*increased* in the knowledge of God, and in spiritual understanding."

It is possible that some may have supposed Mr. E.'s talents far below what they really were. He was not learned; he was not methodical; nor had he any of that *sophomorical* eloquence, which produces pleasant sound. "Words ought surely to be laboured," says Dr. Johnson, "when they are intended to stand for things;" and *only* then is there need of labouring them. Although there was nothing of this kind, yet there was a deep interest kept up in his publick services. No man could look at him, and be disposed to criticise. Every man felt that Mr. E. was an honest man; and therefore the hearer very much resigned himself to the speaker.

I heard him in February, 1826, lecturing on the first fourteen verses of Gen. 22d chapter. The first part of the sermon was descriptive of the age, appearance, family, feelings, and conduct, of Abraham. He often personated Abraham, in the course of his remarks. Having followed this course some distance, he at length represented Abraham as having arrived on the mount with his son —"Here came the conflict," said Mr. E. He then briefly summed up the feelings of Abraham, while "he built an altar, and laid the wood in order there." The interest he now threw into the description was worthy of the subject; and would have done credit to any man. When he described Abraham "binding his son, laying him on the altar upon the wood, and stretching forth his hand and taking the knife to slay his son," it seemed almost as if the scene described was one we could all see. The audience was still, and hung upon his lips. "At this critical moment," said the old gentleman, "a voice was heard, saying, Abraham, Abraham." These last words he pronounced very rapidly, and as we might suppose one would do who saw another in great danger! The effect was as great as any I have ever seen produced by description. I am persuaded that *one-half* of the congregation involuntarily moved forward, rather raising themselves from their seats, as if to seize the father's hand, and save the life of Isaac. All this was done in perfect simplicity. A little child never spoke with more artlessness, or remoteness from affectation.

Institution of worship among mariners.—Mr. E. gave the following account of the first meeting for mariners in Philadelphia. "In the year ——, we determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. On the Sabbath, we hung out a flag. As they came by, they hailed us—'Ship ahoy!' We answered them. They asked us 'where we were bound?' We told them, to the port of New Jerusalem; that we sailed under Admiral Jesus, a good commander; that we wanted men; that we had several ships—that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian, &c.; that they might have choice of ships and of under officers, but that they would do well to go in the fleet. 'Well,' said they, 'we will come in and hear your terms.' Here," said Mr. E., "was the beginning of our Mariners' Church—and now, when any of them expresses a desire to join a church, I ask them what church they would wish to join, and I go with them, and introduce them to the pastor of the church, and tell him what I know about them."

Thus I have imperfectly fulfilled my promise. I have given you the most striking sketches that I remember. * * * I have given you only the substance. I think that what I have stated is strictly true—certainly not beyond the truth—You can make what use you please of it.

* * * * *

In these memoirs Mr. Eastburn is frequently mentioned as the *Pastor* of the Mariners' Church, and is also styled *Reverend*. To prevent misapprehension, and, indeed, to correct that which has, to a certain extent, already taken place, it may be proper to remark that, according to the technical use of the terms pastor and reverend, Mr. E. was entitled to neither; although, in their general import, it is believed that he had a good claim to both. Neither *Pastor* nor *Reverend* is

technically or customarily applied to any man who is not an ordained minister of the gospel, which Mr. E. never was; and the former term is used to designate one who is not only ordained, but who also has the stated charge of a particular church and congregation, in which he both preaches and administers the sacraments, and in Mr. E.'s licensure it was expressly stipulated that he should not consider himself as a candidate for the pastoral office."* The Mariners' church, moreover, was established by a joint effort of several religious denominations, and it could not, without some new arrangement, be placed under what is usually denominated *the pastoral care* of a minister belonging to any one of these denominations.

But the word *pastor*, or *shepherd*, in its general application to the duties of a minister of the gospel, refers, chiefly, to his obligation to feed a flock of Christ, of which he has the oversight, with spiritual food; to watch over them, and in every way to promote their spiritual welfare: and never did a minister of the gospel labour more assiduously than did Mr. Eastburn, to give to the people of his charge—his "dear mariners"—a full, and the most suitable supply, of *the bread and the waters of life*, to watch for their souls; to visit them in sickness; to warn them of dangers; and to guide their feet into the way of peace.—To them, therefore, he was truly and emphatically *a pastor*.

* In this stipulation, which was agreed to without any reluctance on the part of Mr. Eastburn, regard was had by the presbytery, not only to the defects of his education, but also, and chiefly, to the state of his mind in regard to the sacrament of baptism. It is believed by the writer that his sentiments on this subject were somewhat different before his death, from what they were at the time of his licensure. But at that time he could not, if he had been a pastor, have baptized infants at all, nor adults in any form but by immersion —He could not, of course, be a pastor in a Presbyterian church.

Johnson's definition of the word *Reverend*, in its general import, is "Venerable; deserving reverence, enforcing respect by his appearance." And to whom was all this more applicable, than to the truly *venerable* man who is the subject of these memoirs? The word, says the great Lexicographer, is "an honorary epithet of the clergy"—And the epithet was courteously given to Mr. Eastburn, by such a voluntary, general and cordial suffrage of the religious publick, as but few could command.

If any should be disposed to make the case of Mr. E. a plea for the introduction of men into the gospel ministry, without more education than he possessed, they ought to be informed that they could not have obtained his sanction, or countenance, to such a plea. He never thought himself qualified for *the pastoral office*, as the phrase is usually understood; and it is believed he would not have consented to accept it, if it had been offered, and even urged upon him. He always lamented that he was not better furnished than he was for the limited duties of an exhorter and preacher. He had the good sense to know, that he had not the "treasure" of theological knowledge, out of which he could "bring things new and old" in a stated charge. Let those, therefore, who aspire to be what he was, have some good evidence that their qualifications are equal or similar to those which he possessed. The writer has always considered the case of Mr. Eastburn as nearly *unique*—as standing by itself. He has never regretted, and thinks he shall never regret, the instrumentality he had in giving to this extraordinary man, the qualified licensure which was granted him. He would vote to give it to another of like qualifications, if another could be found. But another such he never expects to see. A man like Mr. Eastburn does not often ap-

pear.—A man who had such a force of piety, as far more than counterbalanced the wants and defects which must forever and completely disqualify ordinary Christians for the sphere in which he moved.

[We find ourselves so pressed for space, that we cannot, as announced last month, close the Memoir of Mr. Eastburn in our present number.]

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XV.

(*Concluded from page 455.*)

Our benevolent affections include, necessarily, a desire of the welfare and happiness of their objects. From this they derive their name; and by this criterion they are distinguished from every other principle of our constitution. This desire will prompt us to do good to those whom we love; to remove or alleviate their distresses; to rejoice in their prosperity; to sympathize with their misfortunes; and to give them our best wishes, when our beneficence cannot extend to them.

The benevolent affections are an amiable and excellent part of our constitution; they furnish an innocent and refined enjoyment to those by whom they are duly cultivated and regulated; and to the preservation and general welfare of society, they are of indispensable necessity. There is, perhaps, no natural principle, which is regarded with greater approbation and delight than kind and generous affection. Scarcely any spectacle is more pleasing than that of a peaceful and affectionate family. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity!" So pleasing and delightful is kind affection, that even its excess is commonly viewed with indulgence, and never censured with severity. On the other hand, nothing appears more detestable than a settled malignity of disposition: even the mere want of natural affection appears monstrous and shocking.

Kind affections are in their own nature pleasant and agreeable. Our Maker has so framed our minds, that the exercise of tender and generous sentiments is naturally delightful. It is favourable to health of body, and indispensable to the comfort of the mind. The angry and turbulent passions are hostile to the health of both mind and body. "Mutual kind affections," says Dr. Reid, "are undoubtedly the balm of life, and of all the enjoyments common to good and bad men, are the chief. If a man had no person whom he loved or esteemed, no person who loved or esteemed him, how wretched must his condition be?—We may therefore lay it down as a principle, that all benevolent affections are, in their nature, agreeable; and that, next to a good conscience, to which they are always friendly, and never can be adverse, they make the capital part of human happiness."

The social and benevolent affections are evidently indispensable to the preservation of the human race. What would become of the helpless infant, without the mother's tender and watchful care? How could families, those nurseries of the human kind, be formed, or kept together, without mutual attachment between their members? How could any society exist among mankind, if no one had any regard to the welfare of others? Were all benevolent affections eradicated from the mind of man, the human race would become extinct with the present generation.

These considerations will show us the absurdity of the scheme which some have advanced, that the kind affections of human nature spring from self-love, or are mere modifications of this quality. These unworthy notions, I apprehend, are not likely to be entertained by

any person who has not adopted a system which requires him to degrade and vilify the natural principles of the human constitution. This some aim to accomplish by asserting that our natural benevolent affections are nothing more than self-love, diffused upon our family, our country, our race. But attempts of this sort must inevitably fail of success. The common judgment of men will always pronounce our benevolent affections to be excellent, lovely, and useful, whatever be their origin. But in reality, there is no reason whatever for resolving them into self-love. The regard which I have for my own welfare, is one thing; and the regard which I have for the welfare of others, is another thing. To my consciousness they seem very different affections of mind. There does not exist, so far as I can see, the slightest reason for supposing that one is a modification of the other. Those principles of action which are comprehended under the general term self-love, are necessary to induce each individual to provide for his own welfare; the benevolent affections are necessary to induce him to provide for the welfare of society; and the wisdom and goodness of God are manifested in bestowing upon man the latter class of principles, as well as in bestowing upon him the former.

The benevolent affections are not in their own nature holy. Holiness includes, essentially, an obedient regard to the will and authority of God. No affection of mind can be holy in which this regard is not included. That kind affections towards our fellow creatures, are often found wholly detached from piety towards God, cannot for a moment be doubted. Many persons are anxiously solicitous about the welfare of their children, their families, their country, who are entirely destitute of love to God; who never in their whole lives performed one action from a reverential and dutiful regard to his supreme authority. Such persons may be kind and generous, but they are not holy.

It is important to remark, that our benevolent regards towards others will be regulated and modified by the opinion which we have formed of what is excellent and desirable. The worldling will be supremely solicitous that those whom he loves may be rich and prosperous in the world. On the contrary, a man of piety will be anxious, above all things, that the objects of his tender affection may please God, and enjoy his favour. These considerations are sufficient to convince us, that benevolence, however good and amiable, according to its peculiar nature, is not essentially holy. It may exist in bad, as well as in good men. In both, it will seek the welfare of the beloved object, according to their settled estimate of what is good and useful. A man who does not esteem holiness as excellent and desirable, will not desire and endeavour to promote the holiness of others, however dear they may be to him.

The phrase, *disinterested benevolence*, although incidentally used by some good writers, includes a great and manifest abuse of language. An external action may be called interested, or disinterested, according as it proceeds from a regard to our own welfare, or to the welfare of others; but the internal principle or motive from which the action proceeds, whether it be self-love or benevolence, cannot, without absurdity, be so denominated. There is a propriety in speaking of *disinterested beneficence*, because beneficence may proceed from a regard to our own interest, as well as from a regard to the interest of others. But *benevolence* essentially includes a desire of the good and happiness of others; and, so far as it exists, it necessarily excludes all

considerations of personal advantage. Interested benevolence is, therefore, a contradiction in terms. Disinterested benevolence is an absurd and incongruous pleonasm.

The benevolent affections, although amiable and useful parts of our constitution, are, notwithstanding, liable to abuse; and when irregular, or excessive, they often become the positive source of vicious and criminal conduct. Strong attachment towards one individual or class of persons, very frequently leads to injustice towards others.

This truth admits of ample illustration and proof. At present it will be sufficient to refer to one well known example. Publick spirit is a noble and generous sentiment, and when duly directed and regulated, it leads to the happiest results. It is undeniable, however, that this principle, so excellent and useful when properly regulated, not unfrequently produces the greatest injustice towards other communities, and even towards individuals of the same community. Patriotism, the theme of so much admiration and applause, and deservedly so, has, notwithstanding, in instances without number, led to acts of the most atrocious villany towards other nations; and examples have not been wanting of gross violations of the rights of individuals, proceeding from a zealous regard for the general welfare. It is our duty to regulate all our desires and affections, of every kind, in conformity with the law of God. If in any instance they be permitted to lead us to a course of conduct which the divine precept forbids, they then become the sources from which disobedience and sin proceed. That this is often the case with the social and benevolent affections, cannot be questioned by any person who has observed, with attention, the present state of human nature, and the ordinary course of human events. Who has not read the affecting story of the husband and the father, whose compassionate regard for his starving family induced him to commit robbery on the high-way, to obtain the means of relieving their distress?

These facts will hardly admit of a plausible reconciliation with a favourite notion of some theologians, which is, that all sin consists in selfishness. To determine whether this statement be correct or not, it is necessary to ascertain the precise import of the term selfishness. This will not be a difficult undertaking, as there is scarcely any word in the language more free from ambiguity than this. In common usage, the word marks the quality of a person who discovers the want of a due regard to the interest and welfare of others. However strong, or even irregular those desires and propensities may be, which have an exclusive reference to his own interest, he is not branded with the odious character of selfishness, unless his conduct indicates a deficiency in kindness and generosity towards his fellow creatures. If a person were separated from all intercourse with society, and consequently deprived of every opportunity of affording happiness, he could not, whatever might be his conduct, be called a selfish man. In addition, therefore, to the irregular exercises of our social and benevolent affections, every criminal perversion of those desires and propensities, which, for the sake of distinction, may be called personal, and which do not essentially imply a defect of good will to others, may be stated as so many facts in contradiction to this representation. Indeed it is abundantly manifest, that this notion cannot be stated with any appearance of plausibility, without giving an extension and latitude to the meaning of the word selfishness, which is unknown in common and correct usage.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from p.* 446.)

8. The faith of the gospel, the remedy we consider, facilitates recovery from acute diseases, especially those of a spasmodick nature; and is essentially serviceable in all cases, where a sudden shock of the mind or body, would be injurious, and perhaps prove fatal to the patient.

(1.) In the year 1816, I attended a gentleman who was reduced to the lowest possible state of existence by the typhus fever. For three days and nights he was speechless. His extremities were cold, his pulse imperceptible at the wrist, and he was for many hours apparently dying. From this situation however he happily recovered; and he has since told me that he was unable to describe the consolation and support of religion which he then enjoyed, and that this *apparently* distressing period, was the happiest of his life.

(2.) Analogous to what has just been stated, was the case of the late Mr. Shrubsole, who was reduced very low, and whose case was apparently hopeless—he being for some hours sorely afflicted by convulsions. During this time he laboured under great darkness and distress of mind; but when the light of divine truth broke in upon him, and he experienced the support of true faith, his convulsions left him and he rapidly recovered.*

(3.) Some years ago I attended a lady who laboured a long time under a very painful and distressing disease of the heart, resembling angina pectoris. She oftentimes, on the least bodily exertion, such as walking about the room or going up stairs, was suddenly seized with paroxysms, in which she had the appearance of a dying person. I have been frequently called to visit her, when I looked for her to expire before I left the house—A near relation had actually died in a paroxysm of a similar disease. She informed me that when these paroxysms came on, she was not alarmed; that she hoped she knew in whom she had believed; that the goodness and mercy which had followed her during life, would support her in the trying hour of death; that she expected to die suddenly in one of these spells; that when they came on, she endeavoured to keep her mind and body as tranquil as possible, to place all her confidence and hope in God through Christ Jesus, and wait on him in faith, patience, and submission to his will. This tranquillity of mind and body did more for her recovery than all the materia medica beside. Indeed without it, I think she could not have recovered. She united the principle of faith with the diligent and persevering use of the remedies suitable to her case, and she is now living and in good health.

9. It is almost unnecessary for me to adduce cases wherein the faith of the gospel gave support and comfort in the hour of death—they are familiar to every Christian observer. But as a case occurs this day, August 1st, 1828, in which the power of faith is strikingly exemplified at the approach of death, I will relate it, especially as it occurred where I did not expect it, and as it illustrates that portion of Scripture which says—"God hath chosen the weak things of the world to confound those that are mighty—that no flesh should glory in his presence." A young woman of colour, aged fourteen years, who had been an attentive scholar in the African Sabbath School in this city; but in whom there appeared nothing remarkable, save that she was very anxious to attend the school, and was orderly,

* See Shrubsole's Christian Memoirs.

quiet, and attentive in it. This person is now dying in consumption. A few weeks ago, I gently intimated to herself and her mother my views of the nature of her case. To-day, when I asked her how she did? she told me "she believed she was dying; but that she was not afraid to die, having made her peace with God through Christ Jesus, and that she was willing to die when God should please to take her, or to live as long as God saw best; and that she had no will, but only wished that God's will should be done. She said she would like to talk more with me, but that the cough and difficulty of breathing prevented her.*

10. The faith of the gospel tends to promote longevity. As most of the diseases to which we are subject, arise from, or are aggravated by, the irregular or extravagant passions of the mind, and the inordinate or unlawful indulgence of the appetites of the body, the faith of the gospel regulating, controlling, and governing these, will unquestionably promote health and longevity; and the good health and regular lives of parents (other things being equal) will essentially contribute to further the health of their offspring. Thus these causes, operating progressively, will surely tend to promote, to a great degree, the duration of human life. This accords with the sacred Scriptures —For "the fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil:"—"for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." While, on the other hand, we are informed by the same high authority, "that the wicked do not live out half their days." Since, then, the faith of the gospel tends to prevent curable diseases from becoming incurable; to support under and promote recovery after severe surgical operations; to protract life, and make patients comfortable when labouring under incurable diseases; since it facilitates recovery from acute diseases, especially those of a spasmodick nature; since it is essentially serviceable in all cases where a sudden shock of the mind or body would be injurious, and perhaps prove fatal to the patient; and since it tends to promote longevity and support and cheer in the hour of death itself—is it not the unquestioned duty of the physician to endeavour to avail himself of this divine remedy? And as the remedy will be as necessary and useful to the physician as to his patients, is it not important that he should try its operation on himself? He will then know the better how to apply and recommend it to others, according to the maxim "experientia docet scientiam"—experience teaches knowledge.

O! if I possessed an eloquence more than Ciceronian—if I could extend my voice from one extremity of the globe to the other—I would earnestly address and urge every member of the human family, by every powerful consideration and motive that could be adduced, diligently and perseveringly to seek to obtain this *divine remedy*. I should tell them that they have the word of God for their encouragement, that if they seek it aright they shall assuredly find it, and that it will support, guide, and comfort them through life and at death, and introduce them to the enjoyment of God to all eternity—

* August 5th, 1828. To-day, at 6 o'clock, P. M. this child entered into her heavenly rest; her bodily sufferings were great, but her mind was wonderfully supported by the faith of the gospel in this trying period. Her christian patience, resignation, and humble submission to the divine will, were truly remarkable. Her hopes in the mercy of God, manifested in Christ Jesus, were very cheering, encouraging, and comfortable.

"Redemption! O, thou beauteous mystic plan,
Thou salutary source of life to man!
What tongue can speak thy comprehensive grace?
What thought thy depth, unfathomable, trace!
O! blest Redeemer, from thy sacred throne,
Where saints and angels sing thy triumphs won!
From that exalted scene of bliss supreme
Look down on those who bear thy sacred name;
Restore their ways, inspire them by thy grace,
Thy laws to follow, and thy steps to trace;
Thy bright example to thy doctrine join,
And by their morals prove their faith divine."

BOYSE.

(*To be continued.*)

Reviews.

MEMOIRS OF JOHN URQUHART.

(*Concluded from page* 469.)

Our second extract shall consist of part of an essay, or sermon, which we fully agree with Mr. Orme is entitled to be denominated an *extraordinary* effort of so young a mind. We should, indeed, be glad to make room for the whole of it, but it is too long to be inserted entire. We take only a few of the first pages; the latter part is superior even to the beginning.

"2 CORINTHIANS, iv. 13.

"We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak."

"There is a common proverb, that 'the truth should not be always told.' In other words, that it is not always a good reason for speaking that we believe. Although apparently at first sight a little paradoxical, this saying will be found, like most other proverbs, to embody the wisdom of very extensive experience.

"There are some truths which concern only a few individuals, and in which the rest of mankind have no interest whatever. If there be nothing absolutely wrong, there is at least something very trifling, in publishing such matters. And you cannot, perhaps, pitch upon a character more universally despised, than that of the busy-body or the tell-tale. Yet each of these deservedly detested characters, could, perhaps, allege in excuse for all his silly conversation, that he spoke because he believed.

"There are other truths which it would be not only idle and improper, but which it might be cruel, or even criminal, to promulgate. That man could have but little tenderness or humanity in his disposition, who should assiduously relate the disgraces, or the crimes of a departed parent, to the surviving children; and we would not hesitate to pronounce it a breach of the second great commandment of the law, to expose to publick view the defects in the private character of our neighbour. You are aware, indeed, that the latter action not only is a palpable transgression of the law of God, but comes under the cognizance even of human jurisprudence. Truth is a libel; and it would be no excuse in a court of justice, for the defamer of his neighbour's good name to affirm, that he had published only what he had good ground to believe.

"You perceive then, that the quality of the motive which Paul affirms to have actuated him in his publick speaking, and in his writings, must depend upon the character of those truths, which he so assiduously proclaimed. If they were truths which concerned only a few individuals, or which, if they had a reference to all, were of comparatively insignificant importance, then it was folly in Paul to labour so hard, and to suffer so much to proclaim them; and, notwithstanding all the cogency of his reasoning, and the sublimity of his eloquence, we should, in such a case, be tempted to concur in the opinion of the eastern king, that after all he was but a learned madman.

"If again, the truths which Paul preached tended only to harrow up the feelings of mankind, and to destroy what might be but early prejudices; but yet were prejudices with which those whom they influenced had associated all that they held dear as patriots, and all that they thought sacred in religion:—if these truths tended only to bring to light evils that had long been hidden, and which had even by the common consent of mankind been carefully concealed:—if, finally, they tended only to demonstrate to mankind that their wisdom was folly, and that their boasted virtue which they had hoped

would open for them the gates of heaven, not only was altogether unable to expiate their crimes, but was itself too much tainted with impurity to find acceptance before God:—if this alone was the tendency of the truths which Paul preached, it was more than folly,—it was cruelty to proclaim them. Better far for the world, they had never been promulgated.

"But I need not tell you that the doctrines which Paul preached were of a far different character.

"It is true that they directly tended to produce all the seeming evils I have been describing; but God be thanked, this was not their only tendency. True, the feelings of the decent and the virtuous among mankind would be harrowed up, when they were classed with the vilest of their species, and told that they had been wearing but the mask of virtue;—that the hidden man of the heart was utterly polluted; that God had concluded all under sin, and that therefore, all are under condemnation. True, the prejudices of the Jews with all their associations of patriotism and sacredness, must have been shocked at being told that the descendants of Abraham were no longer God's chosen nation, but that the Gentiles were become fellow-heirs with them of the promises. True, the Apostle's preaching was, to the Jews a stumbling block, and to the Greeks foolishness; but this was not all, or I repeat it, the apostle was guilty of the greatest cruelty. But unto them who believe, both Jews and Greeks, it was the power of God, and the wisdom of God.

"In order then to show that the simple belief of the truths of the gospel is sufficient reason for preaching them,—and preaching them, too, with all the unwearied diligence and fervent zeal which characterized the preaching of the Apostle Paul; and at the risk too, of all the losses and persecutions to which his ministry subjected him,—we shall attempt to show,—

"1. The perfection and excellency of the New Testament dispensation.

"II. We shall also attempt to show, that the belief of the gospel is not only a sufficient reason for preaching it, but that it is the *only* right motive which can lead an individual to the choice of the ministry as his occupation.

"The perfection and excellency of the New Testament dispensation may perhaps be most strikingly illustrated by contrasting it with less perfect discoveries.

"We remark, then, that the doctrines of natural religion, (with a very few exceptions,) are so very dark and confused, as scarcely to warrant, and by no means to encourage its promulgation as a system, on the part of those who embrace it.

"By the light of nature, it is true, we can clearly perceive the existence and some of the attributes of Deity. It is not to the doctrines of natural religion, taken individually, but to natural theology itself, as a system of religion, that the foregoing remark is applicable. Had God never revealed himself to us by his Spirit, or by his Son, still we might have known something of his character, from the works which he has made. And in contrasting the declaration of God's word with the language of his works, we conceive that men of different parties have fallen into opposite extremes. The mere philosopher would wish to convince us that nature speaks so audibly, and so unequivocally of her Sovereign, as to render all supernatural declarations of his will unnecessary; while, on the other hand, it must be confessed, that the advocates of a written testimony from above have sometimes, through a wish to magnify the importance of the communications of God's Spirit, depreciated that testimony which his works undoubtedly bear to the character of their great Creator. It is our wish to steer clear of these extremes; and, in attempting to do so, we cannot follow a safer course than that which the written testimony itself points out.

"'The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.' The invisible things of our Creator, even his eternal power and Godhead, are thus clearly seen from the creation of the world,—'being understood by the things that are made.'

"So far the voice of nature utters a clear and decided declaration; and so far, those who have listened to no higher testimony, are reprehensible if they speak not what they believe, or what they would believe, did they attend as they ought to the evidence around them. But when we attempt from these few isolated, though important truths, to form a system of religion,—something that may satisfy us as to the relation in which we stand to the powerful Being who created the world, how very imperfect does all our knowledge appear,—how unsatisfactory all our conclusions,—how dark and fearful our prospect of futurity!

"The ancient philosophers of Greece and Rome could clearly perceive, that there was one great Author and Governor of all things,—a Being of inconceivable glory, and of infinite power,—and therefore a Being widely different from those contemptible deities which the impure

imagination of their poets had feigned, and which the perverted judgment of a degraded populace had accepted as the objects of their worship. They must thus have perceived that idolatry was not only a folly but a crime, and, in so far, they were guilty for not promulgating the truths they believed; and, in so far, they are liable to that fearful curse which is denounced against those who 'confine the truth by unrighteousness.'

"But it may go far, perhaps, to palliate, though it cannot atone for their crime, that, when they attempted to carry out their own speculations, they were landed in most unsatisfactory conclusions; and if they attempted to guess, when they could no longer determine with certainty, their conjectures of futurity must have been only those of terror and despair. Not only must they have been convinced, from the wondrous objects around them, of the power and glory of God, but from the conscience within them,—that monitor which whispers approbation to all that is good, and so loudly and bitterly condemns what is evil;—they must have been impressed with the belief, that He, who gave them such a constitution, must himself be a lover of righteousness and a hater of iniquity. The voice of that monitor, however, they must have been conscious they had often disobeyed; and the thought cannot fail to have struck them, that, in so doing, they had offended Him who had placed that monitor within them. They must thus have arrived at the conclusion, that they had forfeited the favour of Him whom his works declared so mighty and so glorious. If they risked the thought of another state of being, where they should be brought into the more immediate presence of an offended God, how fearful must have been the prospect! If God were just, they must abide his righteous indignation; and if he were unjust, the prospect was not more pleasing. Here was a very fearful dilemma, and yet this was the legitimate conclusion into which their inquiries must have landed them. We do not say, that all, or any of the ancient philosophers arrived at this conclusion, but if they did not, it was because, dreading the result, they shrunk from the inquiry.

"Now, with such a revelation as this, what encouragement was there to promulgate their opinions? They could not come boldly forward with the great apostle of our faith, and say,—'We speak because we believe.' All with themselves was darkness and doubt; or if their conjectures amounted to probability, it was a probability of the most fearful kind;—they felt that their opinions landed themselves in no satisfactory conclusion; or if they did seem to point to any one conclusion more decidedly, it was one of the most appalling nature,—even that the whole world were exposed to the anger of a justly offended God.

"This view of natural religion may serve to explain to us how the philosophers of ancient times were so enlightened, while the multitude around them were sunk in the most degraded ignorance. They did not think the truths they possessed worth promulgating, far less worth suffering for. Socrates, that prince of heathens, dashed the crown of martyrdom away from him, when it had been as easy for him to have gained it as to have refused it, disclaiming the honourable charge that was laid to him of despising the abominations with which he was surrounded, and even by his latest breath giving the order that the idolatry of his country should be sanctioned by his name.

"They like very well to start objections, or even to throw the most insolent aspersions on the truths of Christianity; but when you ask them what they would substitute in its place, they can give no satisfactory answer. They are, in the true sense of the word, sceptics; they have no settled opinions. Infidels they are, too,—they doubt,—they disbelieve.

"You see, then, that, with such a knowledge of God as his works can give, there is little encouragement to promulgate that knowledge,—to speak, because we believe. We might more strikingly illustrate this, by contrasting the inactivity and easy carelessness of mere worshippers of nature in spreading what they profess to believe with the ardour and the self-denial of the apostles of our faith. Where, among the great and the wise, who have made reason their god, do we find an instance of suffering for conscience sake? Or, if a very few such examples can be adduced,—where do we find a single instance of martyrdom for the cause of truth? But I am almost forgetting that this part of my discourse is only an illustration; and is merely intended, by the darkness of its representation, to mark with a clearer outline, and paint with stronger colouring, that glorious dispensation under which we live.

"But between the twilight darkness of nature, and the full blaze of that light which shines forth in revelation, there is many an intermediate shade of brightness; and, besides that dispensation of mercy under which we live, there is many a supposable way in which a perfect Being might have treated his rebellious dependants. You will excuse me, if, in order to illustrate, still farther, the perfection and excellence of the Christian revelation, I dwell on some of the supposable revela-

tions which the Deity might have made to us."—pp. 196—205.

It is not necessary to multiply our citations. All the Essays are very extraordinary for a youth of eighteen; but the religious compositions surpass, in extent of knowledge, depth of wisdom, and facility of expression, every thing in the class of juvenile productions of which we have any recollection. The letters, which are numerous, are written with great simplicity, affection, and ease. Every thing about the young man wore the character of surprising maturity. We have no doubt the volumes will be generally read, especially by the religious part of the community, and among pious young men we trust they will be extensively useful. Mr. Orme is entitled to our best thanks for his effort to rescue from forgetfulness and oblivion so fair a specimen of what nature and grace, in their happiest combination, can effect. While these consecrated *Reliquiæ* are retained, although we may painfully feel that the frail vessel is wrecked, we can yet exult that a portion of her precious freight has been saved, and is thus rendered imperishable.

A DISSERTATION ON THE SABBATH; *in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated. By the Rev. John Macbeth, A. M. pp.* 250. 12*mo.*

We profess to be firm believers in the truth of the maxim—"No Sabbath, no religion." Religion, whether Pagan, Jewish, or Christian, always relates to invisible things, and to future scenes and retributions; and so prone is the human mind to be engrossed by sensible objects and present worldly engagements, that it is never much influenced by what is unseen and distant, unless there are set seasons and appropriate rites and solemnities, by which it is called to reflection, and, as it were, forced away from the influence of sense, and of present occupations and pursuits. This is matter of constant experience; and the history of the world demonstrates, that the support of religion, whatever may have been its character, has always required that some stated seasons should be set apart for its cultivation, and to impress its duties and demands on the popular mind. It would be easy to show that more time has always been devoted, even in heathen countries, to the rites and worship of idolatry than Christianity requires to be appropriated to the immediate worship of the true God. Under the Mosaick dispensation, both the time and the expense which were demanded for the performance of religious duties and the support of religious institutions, were incomparably greater than is required under the gospel. We are happily released from the burden of the Jewish ceremonial; but we are not released, and never shall be, from the law of our nature; which essentially demands stated seasons of abstraction from the world and all its concerns, if we would cultivate a spiritual frame of mind, communion with God, and the bringing into near and present view the great objects of Christian faith, so that they may have their due influence on our hearts and on our lives. The absolute necessity for this, from the very constitution of our nature, forms, in our view, a powerful presumption that the Father of our spirits and former of our bodies, who knows our frame better than we know it ourselves, has appointed set seasons and appropriate solemnities, calculated to cherish in our minds the dispositions which he requires, and the duties which we owe to him—that, in other words, He has appointed the Sabbath with its peculiar exercises; one day in seven, to be taken from all worldly

pursuits, and exclusively devoted to his worship and service. Without this, if we had been required to cherish a sense of our dependence on God, to worship him in spirit and in truth, to have our conversation in heaven, and to be influenced by hopes and fears derived from the destinies of eternity, we should have been required to do that for which no facilities had been provided, that which would have been incongruous to our nature and present state, in a word, that which would have been unreasonable, because impracticable—We have never known or heard of a man who had any character for real piety, who did not observe stated seasons for the worship of his God, and prize the Sabbath as an important and precious season for withdrawing his mind from the undue influence of the world.

Now, if what we have thus stated be true, as we are very confident that in every material respect it is, what a view does it give of the religious, or rather the irreligious state, of what is denominated *Christendom.* In most of the countries styled *Christian,* the Sabbath is really more a day of dissipation than any other; a day more calculated to turn away the mind from all serious thought and spiritual exercises, than any other day of the week. The formal publick solemnities of the Sabbath morning, even in regard to the comparatively few who attend upon them, are deprived of all their effect, by the sports, and recreations, and worldly occupations, in which the remainder of the day is spent. We are making—and we rejoice in it—considerable exertions to send the gospel to the heathen; but Christendom itself must be evangelized, before the millennial age can commence—Christendom must observe the Sabbath, in a far different manner than is seen at present, before there will be many who worship God "in spirit and in truth." Possibly, Christendom is to learn this lesson from the converted heathen. We are persuaded that the Sabbath is better observed, in some of the lately Christianized islands of the Southern Ocean, than in any part of Europe or America.

Till within a few years past, the United States, when compared with almost any other part of the world, might be called, and was actually called, "a Sabbath keeping country." There existed indeed a great disregard to the duties of this holy day in many places, and in very few, was there such a general and serious regard as the devout Christian would desire. Yet we were comparatively, and when taken in mass, a Sabbath keeping people. Of late, however, we have been rapidly losing this character, and if something effectual be not done to arrest the growing evil, we shall soon be as bad as any nation of the old world. Indeed it is to be feared that we shall be even worse; for in other countries the forms of religion are preserved by legal enactments; of which we have none, and it is to be hoped, never shall have any, in our free republick. In this state of moral and religious declension, one of the worst circumstances is, that the government of the country itself, has taken the lead in the downward career of profane disregard to the ordinances of God. The measure of carrying the mail and of opening the post offices on the Lord's day, a measure utterly unnecessary in itself, has led the way to private profanations without end. Steam-boats and stages are now as unblushingly advertised for excursions by land and water, on the Sabbath, as on any secular day; and are in fact more crowded on that day than on any other. And although all this is done in violation of the laws of the land, as well as of the law of God, no notice whatever is taken of the transgression, by those whose sworn duty it is to execute the law. Now,

who that believes "there is a God that judgeth in the earth," and that he has appointed the seventh part of time, as a season of sacred rest for both man and beast, and for teaching and impressing the obligations which his rational offspring owe to Himself—who that believes this, but must be filled with apprehensions that we are ripening for the marked judgments of heaven. Indeed the proper and natural effect of a general disregard to the Sabbath, will speedily become a sore punishment. That effect will unquestionably be, the prevalence of vice and immorality of all descriptions —proceeding from bad to worse, till civil liberty and all the blessings of a free government can no longer exist among us: for virtue, it is agreed on all hands, is the only preservative, as it is the essential principle, of every such government—and publick virtue without religion, or religion without a Sabbath, is what never has been, and never will be seen.

In these circumstances of gloomy foreboding to the real Christian and the enlightened American patriot, a ray of hope seems to be dawning, from the associations lately formed, and which we hope will become popular and general, for promoting a better regard to the day of sacred rest, by moral means and motives. We are glad that these associations confine themselves to the use of moral means. For although we think it a criminal and shameful dereliction of duty, in those who are set for the execution of municipal laws, to suffer them to be openly and grossly violated, as are the laws which relate to the prohibition of servile labour on the Sabbath, yet, for voluntary associations, clothed with no civil authority, we think the sole appeal should be to the conscience, or moral sense of the people; and to those considerations of true policy, as well as of duty, by which an observance of the Sabbath is powerfully recommended. It is encouraging to observe that these associations are formed by men of great influence and reputation, in various parts of our land, and that "the General Union" has for its president, one whose name and patronage cannot fail greatly to promote its success, as it has that of other institutions, calculated to subserve the best interests of the community—To him, the work which has led us to those lengthened remarks, is very properly inscribed.

We have pretty carefully perused the whole of the little volume, the title of which stands at the head of this article; and without being understood to say that we have seen no imperfection in it, we do say, that take it as a whole, and considering it as a treatise intended to be both compendious and popular, we think it the best work of the kind we ever seen. In the current sections of the treatise, the several subjects of the work are discussed argumentatively, and without regard to those subordinate considerations which would interrupt the course and strength of the reasoning. In the notes, the author has adverted to these considerations, and has gone into some discussions which will be gratifying to the learned reader, but which are not of so popular a cast. We think Mr. Macbeth has solidly replied to Paley's loose ideas, on the nature and obligations of the day of sacred rest.

Mr. M. is master of a handsome style. He writes like a man of taste, as well as of piety. He is chastely ornate, and conducts controversy without severity or acrimony. Few books are better written than the one before us. There are parts of it which are truly eloquent.

We think it right to give the subjects of all the sections, that our readers may distinctly see the scope and nature of the work—They are as follows—

Section I.—Introduction.

Section II.—Origin and Antiquity of the Institution of the Sabbath.

Section III.—The Observance of the Sabbath unconnected with the Performance of Ceremonial Rites.

Section IV.—Examination of the grounds on which the distinction between moral and positive duties is founded; so far as that distinction affects the moral obligation of observing the Sabbath.

Section V.—Moral obligation of the Sabbath, proved from the primary end of its institution.

Section VI.—Review of the objections urged against the Antiquity and moral obligation of the Sabbath.

Section VII.—The Writings of the Old Testament, furnish the clearest and most satisfactory proof, that the observance of the Sabbath had a moral, and not a ceremonial obligation.

Section VIII.—Moral obligation of the Sabbath, under the Christian Dispensation.

Section IX.—Reason of the change of the Sabbath from the Seventh to the First Day of the Week.

Section X.—Manner in which the Sabbath is to be Sanctified.

Section XI.—Examination of some of the Causes and Consequences of the Profanation of the Sabbath.

Section XII.—Advantages which the Sanctification of the Sabbath is calculated to produce.

Notes.

It would require a portion of space which we can by no means afford, to make extracts from the more argumentative parts of the work before us, of sufficient length to do justice to the author. We shall therefore give as a specimen a short quotation or two from the eleventh section, which consists of an "examination of some of the causes and consequences of the profanation of the Sabbath." After speaking of those who never, or very rarely, enter the sanctuary, Mr. M. adverts to the practice of those who content themselves with attending on publick worship once in the day. He thus writes—

"There is still, however, another description of persons, for whom we have a little more respect; and, if we cannot set them right, we should be glad to know their reasons for continuing wrong. With a punctuality which is praiseworthy, so far as it goes, they are pretty regular in their attendance on divine worship, on one part of the Sabbath; but, with a punctuality which is equally censurable, they are as regularly absent from it on the other part of the Sabbath. Now, we are at a loss to understand whence the ideas of such persons, respecting the sanctification of this day, have been formed, and how far they extend. Do they imagine that, by going to the house of God in the morning, they gain a title to go where they please in the evening?—or, that an hour or two spent in formal devotion on one part of the day, will justify them in spending the rest of it in amusement and pleasure? Do they think that there is any virtue belonging to the services of the forenoon, which is not to be found in those of the afternoon?—or is it their belief, that the performance of one part of a duty, will be held by God as an equivalent for the whole? Is it from a full and serious examination of the commandment of God, or from a regard to the opinion of men, that they have adopted the practice of which we complain? We have heard it lamented, by persons who were themselves a melancholy example of the influence of the passion whose effects they deprecated—that the fear of ridicule prevented many from a punctual attendance on divine ordinances, and a regular performance of religious duties! And while we have expressed our surprise at the contrariety of sentiment and practice which was thus evinced, we could discover no other cause than this, that the fashion of the world has associated something weak and feminine with the character of the man who faithfully and devoutly observes the publick duties of the Sabbath. What a fearful perversion of human reason is this, and how ominous of the future perdition of those who indulge it! 'What is a man advantaged,' said our Saviour, 'if he gain the whole world, and lose himself, or be a cast-away! Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in

the glory of his Father, with the holy angels.'"*

Mr. M. then remarks, "that the practice of which we complain is not of native growth. It assorts not at all with the notions which our Bibles and forefathers taught us, of the obligations of the duty which lies upon us to sanctify our hearts upon the Sabbath, that we may keep it holy. It has been imported from abroad, &c." In this connexion he adds, and thus closes the section—

"It is needless for me to describe what the consequences of this opinion, and of this doctrine, have been, after the detail which I have already given in the early part of this section. The same doctrine, and the same consequences, we fear, are rapidly extending among ourselves; and if our feeble exertions shall have no effect in counteracting their spread, we shall, at least, have the satisfaction of having pointed out their cure. Let every one apply the subject to himself, and let him bring to its examination, his own experience and observation. Measure the performance of duty by the standard of the Divine law, and let the wisdom and the utility of every ordinance of religion be determined by its own requirements and effects. Select from among your acquaintance and your neighbours, those by whom the praises of Jehovah are never sung, and by whom his Sabbaths are never sanctified—and tell us, what are their characters and pursuits, and what the hopes and prospects with which they are cheered? Look around the world, and tell us, where do the virtues which most adorn human life, most eminently flourish; and where is the happiness that is most lasting, most fully enjoyed? Is it not by those whose hearts are most uniformly filled with the fear of the Lord, and whose lives are most uniformly spent in the observance of his ordinances, and the study and obedience of his laws? Where does iniquity spread its baneful influence most widely over the theatre of human action—and where does profligacy contaminate most deeply the sources of human virtue, and break down the landmarks of duty, and throw open the flood-gates of pollution? Is it not where the restraints of religion are avowedly despised—where its institutions are openly profaned, and the name and the attributes of its author, are never worshipped or revered? Whom would you select as your most faithful friends, or whom would you trust as your most confidential servants? Those who neither obeyed the appointments of God, nor trembled at the denouncements of his wrath? or those who strove to walk blameless in his statutes, and whose fidelity in your service, and whose attachment to your interest, were the fruits of their veneration for the laws, and of their attendance upon the ordinances of that Almighty Being, who, in six days, made the heavens and the earth, and all the host of them: and rested on the Sabbath, and blessed and hallowed it? Which is the more pleasing spectacle to behold, —a community of men whose hearts are subdued under a sense of their dependence upon the power and goodness of God, and expanded under the influence of a devotional regard to his institutions and his laws, and who assemble together, with a meek and grave deportment, to give utterance to the gratitude with which their affections glow, and to hear and obey the admonitions of those who tell them, that it is not a vain thing to wait upon the Lord, neither is it unprofitable to keep his ordinances,—or that of a community where the fear of God is never acknowledged, and his worship is never witnessed; where their Sabbaths are the Sabbaths of oxen, and their solemn feasts the holidays of Satan, spent in the pleasures of brutes, and devoted to the revelry of sin? Whether is it more pleasing to behold men devoting the morning of the resurrection to the blissful employment of thanksgiving and praise, or to the sordid calculations of avarice, and the sluggish indulgence in debasing apathy—to see them preparing their hearts for solemnizing the rites of heaven, and taking sweet counsel together, as they walk to the house of God in company—or to see them snuffing at the ordinances of the Lord of Hosts, and posting away from the sight and the service of the sanctuary, and strengthening one another in the strong holds of impiety, and encouraging one another in the propagation of profligacy?—'Away from us, O ye wicked, for we will keep the commandments of our God! This is the statute which we will observe; and these are the words of the law which we will obey: "Whatsoever others do, as for us and our house, we will serve the Lord." To his voice will we listen, and his covenant will we keep. For, thus saith the Lord to them who choose the things that please him, and who take hold on his covenant to do it—Blessed is the man that doeth this, and the son of man

* Matth. viii. 38.

that layeth hold on it—that keepeth the Sabbath from polluting it—and that restraineth himself from doing any evil upon it. Them will I bring to my holy mountain, and there will I make them joyful in my house of prayer. Their offerings and their sacrifices shall be accepted upon mine altar, and their souls shall be satisfied with the goodness of my house, even of my holy temple.' "

We, on the whole, consider the publication of this little volume, at the present time, as peculiarly seasonable; and cannot but hope it will be highly useful in aiding the attempts now making to arrest the tide of Sabbath profanation, which threatens to sweep away the religious observances, the moral character, and eventually the peace and liberties of our happy land. The price of the volume is but a dollar; and we think it would be charity well bestowed, if some of our wealthy citizens should purchase a number of copies for gratuitous distribution.

Literary and Philosophical Intelligence, etc.

Interesting to Mariners.—The following information concerning fish frequently used as food by sailors on voyages to the South Seas, is communicated to us by the late commander of the Arab, and will be interesting to Mariners:—"On my outward bound passage to Valparaiso, in November last, during the whole of the eleventh we were surrounded with bonnetta, and in the evening three were struck and brought on board by one of the men. The following morning, Monday, there were several caught with the hook, and all on board partook of them. On Tuesday morning two more were caught, and the men eat them for breakfast. The man that relieved the helm at eight, had eaten some of them, and at half past eight his face and breast were of a very red dark colour; he complained of violent head-ache; I gave him twenty-five grains of ipecacuanha. In a few minutes more another man complained, and within the hour after breakfast I had given seven emetics. There were two more ill, but they could not take a vomit.

In a few hours those who took emetics were all well, but it was late in the evening before the other two got better. The very strange effect the eating of these fish had upon the men, is worthy of remark. They invariably turned of a dark dingy red colour; and were quite unfit for any kind of work from head-ache and a languid sensation, which they could not get over until the vomit had taken effect. I have crossed the line eighteen times, and never at any period saw so many fish. On the 14th three abicore were caught; the men boiled and eat them, taking care to put into the kettle, along with the fish, a piece of silver: if it came out black, the fish were unwholesome, if bright, they were good; in this instance, it was bright."

J. N. S.

Mode of marking Sheep without injury to the Wool.—An English writer gives the following: Mark on either side of the *nose* of the sheep, the initials of the owner's name, and on the opposite side any number by which he may choose to designate the particular sheep, by means of a small iron letter or figure about an inch long; which being dipped in common oil colours, mixed with turpentine to dry them more readily, is placed on the part described, and will continue until the next shearing season.—The process is easy, and will give the animal no pain; the marks cannot be readily obliterated, which is not the case with tattooing or cauterizing.

Salt a cure for Epilepsy.—On Thursday afternoon, a decent looking woman was observed to stagger, to the pavement at the foot of High-street. Immediately afterwards she fell back—her eyes were shut—her arms extended—her mouth open—her lips pale, and to all appearance she was fast stiffening into death. A woman approached with a handful of salt, and a gentleman ordered it to be handed to a police officer, that it might be put into the mouth of the sufferer. The salt had not lain half a minute on her lips till she licked it in with her tongue, and in a minute afterwards she opened her eyes, rose, and went away. The gentleman who ordered the salt to be applied, followed her a few yards, and inquired if she was subject to such fits. "O yes," she replied, "but I never was so soon cured before."—This is the third instance of the kind we have detailed within these few months, because so simple and efficient a remedy for such an afflicting disorder cannot be too generally known.—[*Scotsman.*

A Portable Ice House.—Take an iron bound butt or puncheon, and knock out the head, cutting a very small hole in the

bottom, about the size of a wine cork. Place inside of it a wooden tub, shaped like a churn, resting it upon two pieces of wood, which are to raise it from touching the bottom. Fill the space around the inner tub with charcoal, and fit to the tub a cover, with a convenient handle, having inside one or two small hooks, on which are to be hung the bottles during the operation. Place on the lid a bag of charcoal, about two feet square; if the charcoal in this bag is pounded it will answer better; and over all, place another cover, which must cover the head of the outer casks. When the apparatus is thus prepared, let it be placed in a cold cellar, and buried in the earth above four-fifths of its height; but, though cold, the cellar must be dry, wet ground will not answer, and a sandy soil is the best. Fill the inner tub or nearly so, with pounded ice; or, if prepared in the winter, with snow well pressed down, and the apparatus will be complete. Whenever it is wished to make ice, take off the upper cover, then the sack or bag of pounded charcoal, and suspend the vessel containing the liquid to be frozen to the hooks inside of the inner cover; then close up the whole, as before, for half an hour, when the operation will be complete, provided proper care be taken to exclude external air.

Julia Brace.—The Hartford (Connecticut,) Times contains an account of this young lady, who is an inmate of the Asylum, for the Deaf and Dumb, in that place. Julia Brace was born deaf, dumb and blind, being but the second instance ever recorded, of so great a misfortune. Of a temper docile, she began early to display a degree of sagacity not always to be found in those who are endowed with the senses. Her parents being poor she was removed to the Asylum, where she is treated with great tenderness. Although cut off as it would seem from every source of information, she is very industrious and constantly employed. She makes beautiful counterpanes, and in threading her needle, seems chiefly guided by an application of the tongue. In the summer of 1826, we saw this young lady—she was engaged at work upon a pair of prunella shoes, and specimens were exhibited, that would have done credit to the most skilful and experienced workman. It cannot be supposed that she has any idea of the computation of time, yet she manifests a sacred observance of the Sabbath; on that day lays aside her work, and appears engrossed with the most serious reflection. Many little anecdotes are related in the Times, which show the incredible extent of her intelligence, and appear to settle the long contested point, that ideas are innate.

Curious Discovery.—It is a fact, strange as it may seem, says the Providence American, that a number of manuscript volumes (we believe 18) undoubtedly genuine, containing the journal of the British House of Commons during the Protectorship of Cromwell, has been discovered among a mass of books and manuscripts belonging to a literary society in New York, which for many years had remained undisturbed. This journal has heretofore been lost, and no trace of it discovered by the British historians and antiquarians, who have been compelled to supply this gap in their historical records from other less authentic sources.

The manuscripts were undoubtedly brought to this country by the Regicides, who fled hither on the restoration, with a view to prevent the attainder of their friends, and to conceal the proceedings of the Rump Parliament. From these persons they can be traced with tolerable certainty into the possession of the society, among whose books they have been found by an industrious and intelligent searcher for the curious. The books have not remained so long concealed, but it is their contents which have now for the first time, been discovered. Heretofore they have passed as some old manuscripts, only curious as the specimens of the writing of an early period.—We presume that the literary publick will before long be favoured with a minute account of this discovery, through the society which has the honour of having made it by means of one of its officers.

Singular.—A short time since, a gentleman of Providence, R. I. was out in the suburbs endeavouring to get a shot at a large eagle. Suddenly the eagle sprang upwards, and continued to wing his flight spirally to an immense height, nearly out of sight, when he fell to the earth, nearly on the spot from whence he had flown. On approaching the eagle, a small weazel was observed to run from the body, and on examination it was found the animal had got under the eagle's wing, and commenced feasting upon his blood, until the noble bird fell from exhaustion. The little marauder then made his escape.

Prevention of Colds.—"Perhaps," says Dr. Beddoes, "there would be hardly such a thing as a bad cold, if people, when they find it coming on, were to keep cool, to avoid wine and strong drinks, and to confine themselves for a short time to a simple diet, as potatoes and other vegetables, with toast and water. I have known instances of heat in the nostrils, difficulty of breathing, with a short tickling cough, and other symptoms, threatening a violent cold, go off entirely in consequence of this plan being pursued.

I have found the pulse beat from twelve to twenty strokes in a minute less, after a person at the onset of a cold, had continued quiet three-quarters of an hour in a cold room. It is not only warmth, suddenly applied, that will throw any part of the body, after it has been starved or benumbed, into violent action, and bring on inflammation, strong liquors will do the same."

A letter from one of our subscribers in Alabama gives us some account of a fly which has been very troublesome and injurious in that state and Mississippi, in the course of the past summer. "They attack man and beast indiscriminately, preferring a fresh wound, however slight, for depositing their young, which speedily penetrate deep into the flesh, and if not removed in time, destroy life. I have been told of a number of cases in which they deposited their young in the noses, mouths, ears, eyes, &c. of infants or of grown persons, when they were intoxicated or very sound asleep. As they grow very fast, it is almost impossible to get them out, and if not removed they produce death by working into the head."

[*Georgia Recorder.*

Vegetable Curiosities.—We are informed, that in several instances, on this island, the *Lilac* has put forth new leaves, and bloomed a *second* time. The flowers were as full, as delicate in colour and tints, and as fine scented, as those which shed their fragrance in the Spring. A second growth of peaches has been had in New Jersey: and in various parts of the country, where no second growth has occurred, the character of the peach has been singularly changed in colour, flavour, and time of maturity—the branch that bore late fall peaches last year, producing high flavoured rare ripes this—a month earlier than their regular period. [*N. Y. Statesman.*

Recipe.—Dr. Godman has recommended the following simple and certain remedy for a common and fatal disease among children. He says, "whenever they are threatened with an attack of *cynanche trachealis* (*Croup*), I direct a plaster covered with dry Scotch snuff, varying in size according to the age of the patient, to be applied directly across the top of the throat, and retained there till all the symptoms disappear. The remedy is found to be always effectual when applied in the first and second stages of the malady." The plaster is made by greasing a piece of linen and covering it with snuff.

American Desert.—There is an extensive desert in the Territory of the United States, west of the Mississippi, which is described in Long's Expedition to the Rocky Mountains, 400 miles to the East and is 5000 from north to south. There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand, gravel, pebbles, &c. There are a few plants, but nothing like a tree, to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas, and other rivers, flow through this dreary waste.—[*Pittsburg Spectator.*

The British have sent the sloop of war Chanticleer, Capt. Foster, on a voyage of discovery to New South Shetland, and towards the south Pole. One principal object of the expedition is, however, to mark the vibrations of the pendulum in different places, with a view to ascertain the true figure of the earth, and what variations there are in the law of gravity.

Comets.—The two Comets, which are soon to appear, excite much interest. According to the calculations of M. Dumonseau, of the French Academy, that, the mean revolution of which is 2,460 days, will arrive at perihelion on the 27th of November, 1832, at thirty-two minutes twenty-one seconds after eleven; its perturbations may be nine days fifteen hours, fifty-six minutes, twenty-seven seconds. The comet, the period of which is three years and a third, has a less irregular motion. It will reappear towards the end of the present summer; on the 11th of November it will reach its shortest distance from the earth; and towards the middle of the 10th of Jan. 1829, it will arrive at the perihelion. It is hoped that the observations on this comet will tend to resolve the important question, as to the resistance of the ether to the movements of celestial bodies.

The following custom is said to prevail at Munich:—Every child found begging in the streets, is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned, and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath, to keep it all his life, in order that he may be reminded of the abject condition from which he may have been rescued, of the obligation he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

Natural Curiosity.—A piece of a cedar tree, in a perfect state of preservation, has been left at our office, which is stated to have been found in digging a well in York, Upper Canada, at the distance of 32 feet

feet below the surface. It was embedded in a strata of solid blue clay, and must have been perfectly excluded from the contact of air or water, as the fibre of the wood is solid and perfect, and possesses all the elasticity of a limb fresh from the tree, although it must, in all probability, have remained for ages in the bowels of the earth. The distance of the well from the bay is about 80 rods.—[*N. Y. Com. Adv.*

Lenox, (Mass.) Oct. 16.

Power of Gunpowder.—On Wednesday last, the Messrs. Boyntons, of West Stockbridge, while engaged in uncovering a body of marble, discovered a hole in the rock, which, upon examination proved to be about 15 feet deep, penetrating in nearly a perpendicular direction. Its diameter at top was about 18 inches, narrowing towards the bottom to about 4 inches. This hole they determined to charge with gunpowder, in order to raise up the strata of marble. They accordingly poured into the hole 204 lbs. of powder, and secured in the manner usually practised in blasting. Upon firing it the effect produced was truly astonishing. The earth trembled as though shaken by an earthquake. The trees in the immediate vicinity of the powder seemed to rise several feet in the air, bowing gracefully from side to side, as if tossed upon a billow. The mass of marble which was raised, is about 50 or 60 feet square on the surface, and 8 feet thick, weighing by measurement upwards of 2000 tons.

Shawneetown, (Illinois,) Sept. 27.

Squirrels.—We understand from the farmers that great havoc is every where made and making by these mischievous animals—They were never seen in so great numbers before. A gentleman of veracity informed us, a day or two ago, that he killed upwards of 400 in and about his field in one day, and the next morning they appeared as numerous as ever. They are seen constantly swimming back and forth across the Wabash, Ohio and Mississippi rivers, and are killed by the boys and sportsmen, in great numbers, at their landing. It is a new fact to us, in the natural history of these animals, that they should swim rivers from a mile to a mile and a half in width, but it is every day verified by the eyes of our inhabitants.

LIST OF NEW PUBLICATIONS.

Our Village, by Miss Mitford.

Walsh's Journey from Constantinople to England.

Duke of Saxe-Weimar's Travels in N. America.

Franklin's Second Journey.

The Token, edited by N. P. Willis.

Guide to Strangers in Philadelphia, with a Map, by B. Tanner.

Atlantic Souvenir.

The Pearl, by T. Ash.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

In our last number we gave a general view of the proceedings of the Assembly's Board of Missions, and promised a similar view, in our present number, of the proceedings of the Executive Committee of that Board—This promise we are now to fulfil.

The most important transactions of the Executive Committee are given in communications from the Corresponding Secretary and General Agent. As far as our space will permit, we shall insert in our number for this month, the letters addressed by the Corresponding Secretary to the Committee, and one or two communications made directly to the publick, through the medium of the Philadelphian. After we shall have laid all these communications before our readers, we shall carefully review the minutes of the Executive Committee, and any additional information which they may afford shall also be published.

The first communication of the Corresponding Secretary and General Agent was the following:

Proceedings of the Board of Missions of the Presbyterian Church; communicated by the Rev. Dr. Ely, the Corresponding Secretary and General Agent, June 16th, 1828.

This day a letter was received by the Executive Committee, and read, from the

French Evangelical Church of New Orleans, signed by eight gentlemen who compose the Vestry, of that newly organized religious society.

Last winter some monies were collected and others subscribed in this city, during the visit of the Rev. Mr. De Fernex, to be paid to the Treasurer of the Trustees of the General Assembly, subject to the order of the Board of Missions, in aid of the French Protestant Church to be erected in the city of New Orleans. The letter received relates to this aid; and will best inform the Christian publick on this interesting subject. It is as follows:

"*New Orleans, 15th March,* 1828.

"Gentlemen,—In compliance with the conditions communicated from you to us, through the agency of our pastor, the Rev. Mr. De Fernex, we take great pleasure in announcing to you, that we have just obtained from the legislature of this state, an act of incorporation; that a lot suitable for the erection of a Church, has been purchased, that we have succeeded in obtaining among our friends here, the sum of three thousand dollars; and that we are not without the confident hope of collecting a further sum of fifteen hundred or two thousand dollars, among the Catholics and other persons residing here, when they shall see the work in actual progress, and the church under the blessing of God, rearing itself to Heaven.

Under the influence of unshaken confidence in the Divine love, and surrounded by friends who take a most lively and Christian interest in the sacred cause in which we are engaged, we doubt no more that our fond hopes will be realized and our efforts crowned with success.

The lot purchased and the church to be built, will cost between eight and nine thousand dollars. We have already furnished the half of this sum; the greater part of which is already subscribed: and we will be responsible that the balance shall be obtained without difficulty. We beg you to be assured, gentlemen, that our church will be built free of every description of debt, and that thenceforth our interests cannot be shaken by any earthly power.

From this exposition of our affairs, you will readily understand, gentlemen, that those sums of money which were collected in the cities of the North, are now indispensably necessary to the further prosecution of our purpose, and we solicit them with confidence, pledging ourselves to you that they shall be exclusively and entirely devoted to the erection of the French Evangelical Church in this city.

In your communications on this subject, be pleased to address the treasurer of our church, Mr. Theod. Nicolet, at New Orleans.

We are assiduously engaged in uniting all our efforts in furtherance of the purposes of our church, and in consecrating its service, as recognised in all Christian churches throughout the world, to Jehovah.

Deeply sensible of your kindness to us, we earnestly supplicate our Lord to extend to you and to all his churches among you, the influence of His Divine blessing, and that He unite with firmer bonds and forever, in the true spirit of Christian charity, all the brethren in Christ, throughout our land.

The Vestry of the French Evangelical Church."

In compliance with the foregoing request, the Committee directed the General Agent to take proper measures for remitting without delay, the money subscribed in this city. He therefore requests all those benevolent persons who intend to co-operate in promoting evangelical religion among the French inhabitants of New Orleans, and ultimately in Louisiana, to make payment of their subscriptions immediately to Isaac Snowden, Esq. Treasurer.

The Report of the Rev. John D. Paxton of his missionary services at Phœnixville, Pa. for seven weeks, was received and approved. He found in the place some praying people, and some serious inquirers on the subject of religion; a few of whom, before he left the place, were received to the full communion of the nearest Presbyterian Church. He found in the neighbourhood, a Bible Society actively engaged in supplying every destitute family in the township; and a well conducted Sabbath School. The village presents an interesting field for missionary labour; especially as the people talk much of erecting a church, and of securing the regular ministrations of the word. With a suitable man, and reasonable exertions, it is apprehended that a flourishing congregation might in two years be gathered in Phœnixville. The people contributed $10, towards the support of Mr. Paxton.

The Committee received a letter from Mr. William Sickels, a licentiate, in the employ of the Board, from which it appeared that the congregation at Washington, Pa. had contributed towards his missionary pay of $33.00 per month, the sum of $16.50. Our missionaries have frequently been aided in this manner; and the Committee intend hereafter to make public acknowledgment of such Christian co-operation; whether it be by the donations of individuals, or the contribution of congregations. *The labourer is worthy*

of his hire, and no good man will accuse our missionaries of growing rich on *thirty-three dollars monthly pay*; for if they collect much, or little, they account for the same, and receive nothing over.

The journal of the Rev. Jonathan Leslie was received and read. In two months he travelled 303 miles, preached 38 sermons, visited 163 families, attended one funeral, distributed 4674 pages of religious magazines, tracts and sermons, and baptized 4 children. The scene of his labours was in Ohio, in the three contiguous counties of Stark, Tuscarawas, and Coshocton. The only minister whom he saw in all this tour, was the Rev. Joshua Beer, which shows, he remarks, how scarce ministers are in that region. Coshocton is a county town, situated at the junction of the *White Woman's* river and the *Tuscarawas*, two branches of the Muskingum; and between Coshocton and New Philadelphia, another county, is a rich tract of country, which would furnish a field of enterprise and usefulness to a young man of patience and devotedness to the cause of the Redeemer. Between Wheeling, in Va. and Marietta in Ohio, is a tract of country 75 miles in length, which is wholly destitute of Presbyterian, and all other well qualified ministers. The county of Monroe lies in this region; and they have long solicited supplies in vain.

The Committee have, therefore, appointed Mr. Leslie to act as a missionary for three months after the expiration of his last mission; and to labour at discretion in either or all of the four counties which have been named. It will give some just conception of the spiritual wants even of some parts of Ohio, which is favoured with more ministers of the gospel than any other Western State, to make known the fact, that Mr. Leslie visited one church, which was organized seven years ago, and which has had an opportunity of celebrating the Lord's Supper but twice within that period.

Mr. George W. Blight was appointed Secretary of the Executive Committee; which is to meet every Monday afternoon at 4 o'clock at the study of the President, the Rev. Dr. Green.

It was also agreed that the President should draw on the Treasurer agreeably to the orders of the Committee, as well as of the Board; and as formerly, in connexion with the Rev. William M. Engles, the Recording Secretary of the Board, is to sign all commissions.

SECOND COMMUNICATION.

June, 23, 1828.

At the meeting of the Executive Committee this day, the Rev. Lewis M'Leod was appointed to labour as a missionary for two months within the bounds of the county of St. Lawrence, in the state of New York.

The General Agent reported that in obedience to the order of the Board, he had expended, in aid of the Rev. William Torrey, now labouring as a Protestant Minister of the Gospel in Buenos Ayres, South America, $200. Near half of the money was devoted to the purchase of necessary clothing for this missionary. The largest portion was paid for lamps and oil, for the newly erected Protestant place of worship in that city; and for a pulpit Bible, psalm books and Testaments. It is designed, however, that Mr. Torrey shall dispose of these articles towards his own support, and at the same time for the benefit of his congregation.

By the last accounts Mr. Torrey was devoting himself exclusively to his proper ministerial work, and was deeply engaged in teaching two flourishing Sabbath schools. From his congregation, which is in its infancy, he received no more than sufficient to pay his board; and the blockade had raised the price of a barrel of flour to $90, and of a coat of medium quality to $250. Some prospect of peace encourages us to anticipate more ready intercourse between Philadelphia and the United Provinces of La Plata, in which case the Board will endeavour to send out other faithful labourers to become copresbyters with Messrs. Parvin and Torrey.

THIRD COMMUNICATION.

The committee resolved, that it shall be considered as a duty of the Corresponding Secretary, and General Agent, to seek out and recommend to the Executive Committee and Board, suitable persons to be employed as missionaries;—to select and describe suitable fields for missionary labours;—to fill up and forward commissions signed by the President and Secretary of the Board, to persons duly appointed to be missionaries;—to write all such letters on the subject of missions as may be required by the business of the Board;—to publish frequently in concurrence with the President, missionary communications with a view to excite and promote a suitable spirit;—to travel as extensively as he can, and preach the gospel with special reference to the promotion of the evangelical efforts of the Board;—to persuade negligent congregations to take up the annual collection for the missionary fund, repeatedly recommended and enjoined by the General Assembly;—to form wherever it is practicable auxiliary societies and associations;—to obtain donations; to persuade if possible every communicant to subscribe fifty

cents annually to the Board;—to encourage the practice of putting up mission boxes in families; the sight of which shall induce parents and children weekly to cast their mites into the Lord's Treasury;—to recommend suitable missionary agents to be appointed by the Executive Committee, who shall act under the directions of said Committee;—to visit Theological Seminaries with a view to promote the grand object of the Board, and to engage missionary labourers; and in general, to act as the representative of the Board, and of the Executive Committee in doing their pleasure; and in promoting the missionary interests and efforts of the Presbyterian Church in the United States. Of all his doings he is to make frequent reports; and in all cases to govern himself by such specific instructions as may be given him. In his absence from the city he shall communicate with the Secretary of the Executive Committee, who shall act as his assistant Secretary and Agent under such circumstances.

In the Executive Committee, June 30th, 1828, a letter was read, from the Rev. Septimus Tustun, in which he returned to the Board of Missions $25, which money had been advanced to him, on account of a mission which he was providentially prevented from fulfilling.

The General Agent, proposed Mr. William Annan, a Licentiate of the Presbytery of Baltimore, as a suitable person to be sent as a Missionary to Greensborough, Church Hill, and Chester, in the counties of Caroline, Queen Ann and Kent, in the State of Maryland; and he was accordingly appointed for three months. These counties with that of Talbot lying on the Eastern shore of the Chesapeake Bay, contain no Presbyterian Minister. Near to one of the towns named, a place of worship for a Presbyterian Church has been erected, and it is understood that after defraying the expense of the edifice, the congregation have been so spirited as to collect upwards of $500, which they intend to appropriate towards the support of a preacher, so soon as a suitable one shall visit them. It is expected that through the liberality of the people, this mission will be of no ultimate expense to the Board.

The agent reported that he had received a donation, of $5, from Mrs Elizabeth Workman, of his congregation; and that on the last Sabbath he commenced publicly his effort to persuade the communicants of the Presbyterian Church to contribute *fifty cents* annually to the Board of Missions. After discoursing to his own Church on the subject, he proposed that they should make a beginning in this good business before he went to others; for that he could not think of soliciting other churches without setting an example at home. After the publick services were closed, the old and the young, the rich and the poor, came forward to the pastor and elders, to have their names recorded in a paper of which the following is a copy; viz.

"The persons whose names are underwritten, purpose, by divine assistance, to pay annually, on or before the 25th day of December, the sums respectively subscribed to their names, to the Session of the Third Presbyterian Church, or such collectors as they may appoint; that the same may be paid to the Board of Missions of the General Assembly of the Presbyterian church."

Two hundred and fifty persons gave in their names, whose joint annual subscription amounts to $34.175. The number of communicants in the church is 446; so that *fifty* cents for each communicant is pledged; together with $118.75 over the amount of $223.

The General Agent is expected next to visit the 2d Presbyterian Church in this city; and in process of time the Executive Committee intend to publish a detailed report of their proceedings, which shall contain the names and the particulars of each subscription.

At this meeting the Address of the Executive Committee to the publick was agreed on. This address was inserted in our number for July last.

We shall in our next number proceed regularly with the reports of the Corresponding Secretary and General Agent. In the mean time we wish our readers to be apprized of the information contained in the following article, prepared by him for publication.

The Executive Committee have received from Miss Sarah Hent, 50 cts.; from Miss Sophia Hent, 50 cts.; from the church in Kensington, $6.50; from the church in Bethany, Westmoreland Co. Pennsylvania, under the pastoral care of the Rev. William Jefferies, a contribution of $34.57; and from the church at Middletown, Chester County, Pennsylvania, $65.00.

The Rev. Dr. J. J. Janeway, Professor of the Western Theological Seminary, and Robert Ralston, Esq. of this city, have given their names to the subscription of $100 for ten successive years.

May we not expect others to come forward without personal solicitation in this

good work? Will not many of our congregations authorize their respective pastors to subscribe for them; and thus secure to our Board, in lieu of the annual contribution, the definite sum of one hundred dollars in one year, and one thousand dollars in ten? We implore the aid of those who love the Presbyterian church in the United States, and who take pleasure in the efforts of our Board of Missions. At present we have FORTY-THREE missionaries employed. Shall we want the means of supporting them, at the moderate allowance of *thirty-three dollars* a month? Shall we not rather expect the number of our missionaries to be four-fold, and our funds competent for their maintenance? We will hope, that as the spirit of missions is increasing in our country, so shall our Board be enlivened and supported; and that when this spirit pervades the whole church of Christ in our world in a *reasonable* degree, then the whole world will be converted to God.

In a letter to the Corresponding Secretary, dated Pittsburgh, October 28th, 1828, the Rev. Dr. Janeway remarks—"The Synod of Pittsburgh, at their late meeting, declared their Board of Trust auxiliary to the Board of Missions; retaining in their own hands the management of domestic missions; but paying over to your treasury all monies raised for foreign missions. They have opened the door for any agent you may send out, by declaring your claims *paramount* to the claims of any other society."

WESTERN THEOLOGICAL SEMINARY.

The inauguration of the Rev. Dr. Janeway, as Professor of Didactick and Polemick Theology in this interesting institution, took place in Pittsburgh, on the evening of the 16th of October. On this solemn occasion, the sermon was preached by the Rev. Mr. Swift, the prayers were offered by the Rev. Drs. M'Millan and Herron, and the exhortation was delivered by the Rev. Dr. Brown, President of Jefferson College. On the following evening, Dr. Janeway delivered his inaugural address. The presence of the Synod of Pittsburgh at this solemnity was an auspicious circumstance, calculated to impress the members with the importance of using all their efforts to establish and cherish this infant institution, connected as its prosperity will be with the extension of gospel ordinances, to the numerous destitute portions of our western country. We earnestly hope that both the patronage and the prayers of the whole Presbyterian church will be offered liberally, to aid those on whom the burden of the chief support of this promising Seminary will of necessity rest.

THE SYNOD OF PITTSBURGH, PA.

The Synod of Pittsburgh convened in that city on the 16th inst. The Synod devoted four hours of Monday, the 20th, to special prayer for the effusion of the Holy Spirit upon their members, the congregations under their care, and the Theological Seminary located within their bounds.

The board of the Western Theological Seminary commenced their sessions on the 15th inst. and closed them on the 22d.

A committee of Synod was appointed to inquire what special means may be recommended to promote revivals of religion, who made the following report—

That we are encouraged to expect the blessing of God on the churches, only in the diligent and persevering use of such means as are warranted by the Sacred Scriptures: that although it is God only who can command success, and on his promise and power alone, and not on means, that we must rely; nevertheless, there is abundant encouragement that God will give the blessing, and revive his work, when ministers and people shall be found earnestly engaged in the use of *all* the means of his appointment: that we must not separate what God has joined together: that we need not expect the Divine blessing on any of his appointments, while we allowedly neglect others: that the preaching of the word, prayer, and the ordinances of the sanctuary, must be accompanied with correspondent action and effort in all relative duties: that when sins prevail, unrepented of and unopposed, especially when they pollute the Church of God,

the oblation and increase of prayers will be an abomination to Him: that to remove every ground of controversy with his people, they must repent and reform—"put away the evil of their doings, cease to do evil and learn to do well"—that if ministers would expect to be instrumental in promoting revivals of religion, there must first be a revival in their own souls; they must be full of the Holy Ghost and of faith, if they expect much people to be added to the church.—Therefore, resolved,

1. That it be recommended to every minister of the Gospel to seek with all earnestness a revival of religion in his own soul; and, for this purpose, to set apart a special season for self-examination, humiliation and prayer; to inquire into the state of his own soul; to ascertain every ground of controversy; to confess before God official and personal sins, and with renewed fervency and faith in the blood of atonement, to implore forgiveness of sin and the abundant influence of the Holy Spirit.

2. That every minister be urged to examine with more special attention the condition of his charge, the evils that ought to be remedied, the wants that are to be supplied, and, in view of the surrounding desolation, endeavour to comply with the exhortation of the Prophet Joel, "Let the Priests, the ministers of the Lord, weep between the porch and the altar; and let them say, spare thy people, O Lord, and give not thy heritage to reproach."

3. Inasmuch as the prevalence of any sin must prove a ground of controversy with a people; and as there is reason to fear that the sanctuary has been polluted and God greatly offended by prevailing vices, especially intemperance, Resolved, that Ministers and people are specially called to bear a more decided testimony against this and other vices, to reform themselves, and unite in setting an example of total abstinence.

4. To enforce the foregoing resolution as an indispensable means of averting the judgments of God, and procuring a revival of religion, the first chapter of Isaiah, particularly from the 11th to the 28th verse, is recommended to the prayerful consideration of every minister and congregation.

5. As God is calling us at the present period to active exertions, in promoting various institutions which have for their object the advancement of the Redeemer's kingdom; and as a co-operation in such institutions is calculated to call into action the benevolent affections—to wake up attention to the interests of the church—to expand the soul with enlarged views—to bring into action all the graces of the Spirit, and thereby directly to revive religion, and as it has been observed that God has more especially favoured with the influences of his Spirit those congregations that have been most active and liberal in these respects, while others have been left to wither under the blighting influence of a cold formality; therefore, resolved, that it be earnestly recommended to every minister of the Gospel to call up the attention of his people to these concerns—to lay before them the various claims of charity and benevolence—that they may no longer rob God in tithes and offerings, but bring all the tithes into the store house, and prove him herewith, if he will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.

6. Resolved, That it be recommended to the members of this Synod to go two and two, according to the direction of our Saviour, and visit the congregations in their vicinity; and by preaching, praying, exhortation and personal conversation, to call on Christians, to humble themselves in view of their backsliding, and to return to their forsaken God; and to endeavour to excite them to duty in the cause of Christ, and especially to united and fervent prayer to the Great Head of the Church for the outpouring of the Divine Spirit, and also to warn sinners of their danger and intreat them to be reconciled to God.

7. Resolved, That it be recommended to Presbyteries to take these subjects into consideration, and to endeavour to secure the objects contemplated by the Synod.

SYNOD OF NEW JERSEY.

The Synod of New Jersey at their late session in the city of Trenton, adopted the following resolutions, viz.—

1. Resolved, That in the opinion of the Synod, with very few exceptions, in the churches throughout their bounds, vital religion is in a low and declining state, and there is evidently an unusual and alarming absence of divine influences.

2. Resolved, That ministers are solemnly called upon, most seriously and attentively to look at the state of things in their own congregations and around them, and most seriously to inquire into the cause, and particularly, whether any thing in their own feelings, or conduct, or manner of performing their official duties, has caused the present cloud which hangs over their own individual church and the churches generally;—and by private meditation and prayer, to endeavour to get their own hearts affected with the present deplorable state of things.

3. Resolved, That it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to unite in prayer for the influence of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

4. Resolved, That it be recommended to the sessions to call their respective churches to fasting, humiliation, and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

5. Resolved, That it be recommended to the ministers and elders of each Presbytery, to meet in some central place within their bounds, and spend together a day in fasting, praying, coversation and mutual counsel, in reference to the state of religion.

6. Resolved, That it be recommended to each pastor, to engage as soon as practicable with increased diligence, in pastoral visitation in his congregation; and that in these visits he be accompanied by an elder.

7. Resolved, That it be earnestly recommended to all the communicants in our churches, specially to remember the present state of religion in their secret devotions, and earnestly and perseveringly to pray for the revival of religion; and that associations for prayer for the same object be formed in every neighbourhood in each congregation; and that ministers of the gospel, candidates for the ministry, and theological and literary institutions be particularly remembered.

8. Resolved, That it be recommended to the ministers of each Presbytery, as soon as practicable, by two and two, to visit each other's congregations, for the purpose of uniting with them in publick worship; and it is recommended that in these tours they should be accompanied by ruling elders.

9. Resolved, That the stated clerk of Synod cause these resolutions to be published in such papers, as will be likely to secure their speedy circulation throughout the bounds of the Synod.

A true extract from the minutes of Synod.

PHILIP C. HAY,
Stated Clerk.

UNION THEOLOGICAL SEMINARY.

The proposed 50,000 dollar fund, in aid of the Union Theological Seminary, has received another subscription of $1000,

BRITISH AND FOREIGN BIBLE SOCIETY.

Of all the important institutions by which the religious enterprises of the day are distinguished, we consider Bible Societies as most important: And of all Bible Societies the British is the parent, and the most extensively efficient. We have lately received a copy of the last annual report of this truly wonderful institution. It is accompanied by an abstract prepared by its own officers. A part of this abstract follows, and the remainder shall appear in our next number.

Abstract of the twenty-fourth Report of the British and Foreign Bible Society, 1828.

A VISIT has been paid to various Continental Bible Societies by Dr. Pinkerton, accompanied by the Rev. R. W. Sibthorp. The object of their visit was, on the one hand, to remove misapprehensions, which existed on the part of those Societies; and on the other, to ascertain what more could be done, through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Bible Society, on the subject of circulating Bibles unaccompanied by the Apocrypha.

They met with much to encourage them; and many grants of Bibles, amounting in number to 6000 copies, were made to various Societies and individuals; and much was done to ensure faithful adherence to the regulations of the Society.

Mr. Sibthorp observes; "I trust, that, under the blessing of God, something was effected towards preparing the Continent to receive the Scriptures, as every enlightened Protestant would desire to circulate them. Misapprehensions were removed, misunderstandings cleared up, and fears allayed; the principels of our Society were explained, and not a few approved them. Some ill-will, I hope, was checked; and the cord of charity, which binds together the members of Christ's family, of all churches and nations, strengthened, without any dereliction of principle. A considerable number of copies of the Holy Scriptures, without the Apocrypha, were brought into a medium of circulation. We found the door closed—I may say, in most cases, barred, against the operations of our Society. If we were enabled to be in any degree instrumental in some cases in withdrawing the bars, in others to the

opening of the door, in others to the actual and present entrance of our Society, to our God and our Saviour be all the glory!"

Of the friends and agents of the Society to whom he was introduced, the following gratifying statements are made by Mr. Sibthorp.

"I would briefly advert to the agents of our Society on the Continent, under which general term I include those whose co-operation is free and voluntary. I wish to repeat the testimony already borne in our letters to Professor Kieffer of Paris. His agency is highly valuable, discharged with an industry, fidelity, and accuracy, to which it is but justice that I bear record. At Frankfort, Berlin, Dresden, Leipzig, Nuremberg, Bâsle, Cologne, &c. &c., are men who aid in the circulation of the pure volume of truth, for the love which they bear to it, for the truth's sake, and that they migth be 'fellow helpers to the truth'—men who would adorn Christianity in any country and in any church; and the intercourse which the office I was charged with by the Committee led me to hold with many individuals in various stations, and both among clergy and laity, such as Dr. Heubner, of Wittenberg; Count Einsiedel, of Dresden; Bishop Fabricius, of Herrnhut; Professor Hahn, of Leipzig; Pastor Heim, of St. Gall; the Rev. Mr. Blumhardt, of Bâsle; Professor Schwartz, of Heidelberg, and others, has afforded me peculiar satisfaction. So far as I could judge from the personal communication I had with them, (and this judgment is confirmed by the testimonies of others,) I cannot but conclude, that to whatever extent infidelity, superstition, or error of any kind, may exist on the Continent, there is there also a portion of the true salt of the earth—men with whom it is pleasant to have formed an acquaintance, because such acquaintance shall not be restricted to the church militant, but be renewed and continued for ever in heaven.

"Of Leander Van Ess I saw but little personally. From the state of bodily and mental weakness to which it had pleased God to reduce him, my intercourse with him was limited to what was sufficient to convince me of that state, and his consequent inability at the time to enter upon the transaction of business. All that I heard, and every where, was to the same purport, to confirm the high opinion I had had every reason to hold of his piety, zeal, and disinterestedness."

France.—It was among the earliest transactions of the past year to present to the Committee of the Protestant Bible Society in Paris 1000 copies of the Bible, to which 5000 Testaments have since been added.

From the last printed Report of the Paris Society it appears, that two new Auxiliaries, with forty-five Branch Societies, had been added to those previously existing, together with Associations, of which the number is now so considerable as to render it difficult to speak with accuracy about them. The Report itself abounds with examples of the desire on the part of many to receive the Scriptures, and of the benefit already derived in many instances from their perusal.

The distributions made under Professor Kieffer's superintendance amount to above 56,000 copies, exceeding last year by more than 10,000. The enmity shown by some to the Sacred Volume has awakened a more lively attention to it in others. In one place, opposition was publickly shown, and the result was, a demand created for 300 copies.

The printing of the Turkish Bible is completed. Professor Kieffer has carefully corrected the sheets six times as they passed through the press, and has since read them a seventh. Dr. Henderson has also examined the sheets, and has informed your Committee, that the objections to this work formerly entertained by himself and others are completely removed.

The Breton New Testament has likewise been completed; and, also, the Syriac and Carshun New Testament, and the Carshun.

Netherlands.—At Brussels, the friends who have charge of a small depôt in that city, have continued their labours. In one of their communications, it was delightful to hear of the poor saving their small sums weekly to purchase a copy, and of some coming distances of four and eight leagues to buy. The Rev. Mr. Colany Née, from Lemé, has recently stated, that since the year 1815, he has been instrumental in circulating 50,000 copies of the New Testament, chiefly among Catholics, in France; and that he has been privileged to witness the happiest effects from this extensive circulation of the Sacred Volume.

Germany.—Dr. Leander Van Ess, though materially recovered, is far from being re-established in his health. The letters, however, addressed to him from his correspondents, have been regularly forwarded, and brought under the consideration of the Committee. The applications for New Testaments have been numerous, and deeply affecting. They bear satisfactory evidence of real desire to possess the Sacred Volume, while they depict the deep poverty of many applicants.

The Royal Catholic Ecclesiastical Council in the kingdom of Würtemberg has

made a fresh application for 10,000 Testaments, of Leander Van Ess, for the use of Schools, which have been readily granted.

The Countess of Reden, President of the Buchwald Bible Association, has earnestly entreated 1000 of these Testaments. She says:—

"One of the most encouraging features which has marked our operations during the latter years, is the anxiety which we have discovered among the Catholics of Silesia to read and to possess the Sacred Scriptures—yes, to possess, individually, that treasure which alone yields solace in life and in death. In particular, the religious sensation which has been awakened among our brethren in my immediate neighbourhood, who, till now, have been kept in darkness, is strong and powerful; notwithstanding the severe interdict of the bishop, and the persecution of some of his clergy, who deserve our sincere pity."

The whole number of Bibles and Testaments issued from the depository at Darmstadt within the year has been 37,050; and these have been sent into between sixty and seventy different places. From many of them, returns of the distribution have been received already, with small sums of money which have been paid for the copies.

At Dranfeldt, near Gottingen, a new Bible Society has been formed; and has applied for 250 Bibles and 50 Testaments.

The visit of Dr. Pinkerton, to the Osnaburg Bible Society, in 1825, has produced a beneficial increase of exertion.

The Association at Frankfort has requested 4,300 New Testaments, and 500 Bibles, for distribution among the Roman Catholic pilgrims, among whom they have found a great willingness to receive the New Testament. On this subject they write:—"Since the year 1820, the number of Testaments distributed among the pilgrims has amounted to 7,932 copies; nevertheless, the districts from which they come are so extensive, that, as the poor people themselves assured us, there are several places in which only a few copies are to be met with, and the schoolmasters, in particular, are greatly in want of them. They have also satisfied the most pressing wants of several poor congregations with Lutheran Testaments and whole Bibles."

Through a Lady at Carlsruhe, 4,500 Testaments, and 200 Bibles, have been distributed, and received with gratitude.

Bishop Fabricius, at Herrnhut, has requested 1,000 of Van Ess's Testaments. In one of his latest letters, he says, "Bibles without the Apocrypha begin to be more inquired after."

From Rudolstadt, the general superintendent writes:

"The want of Bibles is exceedingly great indeed; so great that the scanty receipts of the Bible Society in this place are far from being sufficient to satisfy it. I do not think of giving a Bible away, from an apprehension of wholly exhausting our funds; and yet there are many poor who are unable to get together the few groschen which I am under the necessity of requiring for a Bible or New Testament."

Prussia.—Though the Prussian Bible Society has not acceded to the wishes of the British and Foreign Bible Society, it says, when acknowledging a former grant of 5,000 Testaments; "We rejoice that a connexion is thus preserved, which is very encouraging to us, whether we consider the assistance itself which we have received, or whether we consider that our participation in those active proceedings is ensured, by which we remain united with the great chain of Bible Societies spread over the whole earth."

The Cologne Society has asked, at various times, for 1,450 Testaments, and 300 Bibles.

The Neuwied Committee write; "We have hitherto experienced no obstacles in the circulation of Bibles without the Apocrypha." They have a prospect of largely extending the sphere of their exertions; they have commenced active investigations, and obtained such results as to lead to a demand for 1000 Bibles, and 500 Testaments.

To Hanover, Dusseldorf, Lubec, Pyrmont, Dresden, Eisenach, Berg, Kreutznach, Weserland, Leignitz, Buntzlau, Glatz, Detmold, Memel, and Stettin, grants have also been made.

At Warsaw, the Rev. Mr. Becker has distributed 2,177 copies of the Scriptures. In the contemplation of further journeys among the Jews, he requested 400 Hebrew Bibles, and 50 with the Hebrew Testament. Another Missionary among the Jews observes;

"The Romanists begin to manifest a desire to see the Bible; instances are known of individuals among them coming forty English miles for a copy, and who have been obliged to return without it. Many Romanists, and even Jews, where I have lately been, have been converted by simply reading the Scriptures."

A fresh grant has been made of 300 New Testaments in French, to the Society at Nyon. To that at Lausanne, founded entirely on the principles of your own, 300 Testaments and 150 Bibles have been presented. At Geneva, the Committees of the Ladies' Associations have been increased. The Chur (or Coire) Society is willing to receive 500 copies of Martini's Italian Bible.

Denmark.—Through the Sleswig-Hol-

STEIN Society there have been distributed, during 1827, 4,324 Bibles and Testaments. This Society has contributed in aid of printing the Proverbs of Solomon and the Minor Prophets, in the Greenland language, which the poor Christian Greenlanders are anxious to receive.

SWEDEN.—The Swedish Bible Society at STOCKHOLM has circulated, during the past year, 3,447 Bibles, and 17,718 Testaments; and the subscriptions have exceeded those of any preceding year.

GOTHENBURG.—500 Testaments have been presented to this Society.

To meet the demands for the Swedish Bible, an edition has been commenced in this country. And for Norway, it has likewise been resolved to print 5,000 Danish Bibles, from the edition of 1744.

To the Rev. Baron Carlos von Bulow, 3000 Danish Testaments have been granted, also, 1,600 to the Rev. Mr. Lange, and other friends.

RUSSIA.—The Emperor has confirmed the establishment of a Protestant Bible Society, for supplying the Protestants in Russia with the Scriptures. Prince Lieven is appointed the President. There are 20,000 copies of the Scriptures ready for distribution.

Dr. Paterson has communicated to your Committee an affecting detail of the account of the dreadful fire at Abo, by which eleven thousand inhabitants have been left without house or home. 500 Swedish Testaments have been granted; and it has been resolved to print 5,000 Finnish Testaments for the distressed inhabitants of Abo.

Supplies of Bibles and Testaments, in various languages, have been granted for the Missionaries in GEORGIA and ARMENIA.

ICELAND.—Of the Bibles printed by the aid of the Society, there have been distributed 2,771; of the Testaments, 5881: there is reason to believe that not a single family is unprovided with the Sacred Volume.

SPAIN, PORTUGAL and ITALY.—Such opportunities as have presented themselves for introducing the Scriptures into various parts of Spain, Portugal, and Italy, have been gladly embraced, and your Committee rejoice in saying that these opportunities are upon the increase. A supply, also, has been sent to Corsica.

MALTA.—From Malta the Rev. Mr. Jowett has addressed several interesting communications. In the annual statement of the issues at Malta, it appears that there have been distributed 2683 copies; of these, more than one-half have been in the Greek language.

CORFU.—Under the superintendence of the Rev. I. Lowndes, the New Testament in Albanian and Modern Greek has been finished.

CONSTANTINOPLE.—The Rev. H. D. Leeves has been compelled, for the present, to retire from his post at Constantinople. He continued to attend to the concerns of the Society till the latest moment; and when he quitted, made the best arrangements that circumstances admitted for securing the books of the Society, which he was constrained to leave behind.

In leaving Constantinople, Mr. Leeves could not but feel deep regret in parting from the Jews, who, for professing Christianity, had been thrown into prison. Their sufferings have been exceedingly severe, and one of them in consequence wavered and apostatised. The other two have, happily, continued steadfast, and have since been released.

Mr. Leeves has given an interesting report of his proceedings at Constantinople. He states, that 30,000 copies of the Scriptures have been issued from the Magazine in that city, since the year 1821.

The issues at Constantinople during eleven months of 1827, amounted to 5000 copies; and the sum received for the sale of the Scriptures during Mr. Leeves's residence there, may be rated at between £1200, and £1300, sterling. Mr. L. says:

"The result is, a source of much satisfaction and thankfulness; especially when I recollect that on my first arrival at Constantinople I was told, that if I wanted to *give away* copies of the Scriptures, I might, indeed, find persons enough who would take them of me, but that I should be greatly mistaken if I expected to find any who would *buy* them. Were it impossible to present any other evidence that the influence of the Bible Society had been beneficial to these countries, and that the word of God which we have been scattering through them has been heartily welcomed—that it is by numbers at present valued and read, and that it 'will not return void, but prosper unto the thing whereunto it was sent,'—I cannot but consider that this proof would in itself be quite sufficient."

SMYRNA.—Mr. Barker has been able to remain at Smyrna, and has effected much during the past year. When at Smyrna, Mr. Hartley had observed to Mr. Barker, that he had made a point of visiting many native Greek families, and had found that the Scriptures were generally read. Mr. B. says:

"I find that since September, 1824, nearly 12,000 volumes have been issued from Smyrna only; and before that date, how many thousands more I do not know. This number is not an inconsiderable one,

when it is borne in mind that the books have been disseminated in a country like this, where, besides the oppositions and restrictions experienced, learning, in comparison with European countries, is at a very low ebb." "I am daily expecting the arrival here of a young man who has been employed to visit some towns in the neighbourhood. From what he writes to me, he must have sold nearly 300 volumes. Thus, in spite of events and rumours of war, the Word of God continues to find its way among the people of this country."

Syria.—The Missionaries write from Beyrout, speaking of their Schools:—"As yet, we have maintained the caution to admit nothing into the Schools but the Word of God. The eyes of the rising generation will be directed to your Society, therefore, for years to come, supplicating your continued free beneficence." "If you send us a few hundred Arabic Psalters, they will be precious." Copies have been sent.

Calcutta.—Dr. James, who has succeeded to the important See at Calcutta, has become a subscriber to the Society, and has since accepted the office of a Vice-President. His Lordship, previous to his quitting England, assured the Committee, both in person and by letter, "that he will never be inattentive to the great and noble objects to which the Society has so zealously devoted itself."

To the Calcutta auxiliary there have been forwarded, during the past year, 500 reams of paper, and various copies of the Scriptures.

From the Report, it appears that the total number of copies issued during the year had been 3458. It says:—"Every family in the Armenian community of Calcutta is possessed of a copy of the Holy Scriptures."

The Report of the Calcutta Auxiliary shows, in a delightful manner, how the Bible Society is the sincere friend, and willing handmaid of all religious and benevolent, institutions.

In a communication from the Rev. Dr. Marshman, of Serampore, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly pourtrayed. Whole editions have been exhausted in the Bengalee, the Sungskrit, the Hindu, the Mahratta, and the Orissa versions; and the desire for the Scriptures is evidently increasing.

Madras.—The sixth report of the Auxiliary Society at Madras furnishes interesting statements, particularly respecting the Tamul version of the Scriptures. The demand for this and other versions is so considerable, that 750 reams of paper have been forwarded, and further supplies, amounting to 1000 reams in addition, are being prepared to follow. All the English Scriptures having been disposed of to the government for the supply of the troops—2,000 Bibles and Testaments have been forwarded.

Bombay.—There has been a distribution of 8,257 copies, including many copies of the Mahratta and Goojurattee versions.

To the London Missionary Society, for their missionaries in the East Indies, there have been granted 2,150 Bibles and Testaments.

Ceylon.—The demand for the Scriptures great and encouraging.

Malacca and Singapore.—The missionaries are active in circulating the Scriptures, and there is much to encourage the continuance and increase of these labours. To the Rev. Mr. Beighton, at Pinang, 50 Bibles and 200 Testaments have been voted; and for the other missionaries connected with the London Missionary Society, in their Ultra Ganges Missions, have been granted 50 Malay Bibles, and 1,000 New Testaments.

New South Wales.—The tenth and eleventh reports of the Auxiliary Society have been received; it is regularly pursuing its course.

From Paramatta, the Secretary of the Ladies' Association writes:

"I feel much pleasure in informing you, that, during the last year, a great desire has been manifested by the rising generation to become possessed of copies of the Scriptures, and that the greater part of the Bibles distributed by us, since your last annual meeting, have been to the young, who have subscribed for them out of the money allowed them by their parents for other purposes.

Tahaa, in the South Seas.—4,000 copies of the Epistles, from Galatians to Philemon inclusive, have been reprinted. The remaining Epistles, which will complete the New Testament in the Tahitian language, are about to be put to press; and a great part of the Old Testament is ready. The Scriptures are eagerly sought for by the inhabitants of various islands; they are received with delight by the greater part of the people; and whenever any part is nearly finished, hundreds are waiting and wishing to obtain it.

AFRICA.

The London Missionary Society has been supplied with 150 Bibles and 1,000 Testaments in the Dutch language, togeth-

er with the same quantity in English, for the use of their different stations in Southern Africa; and a quantity in French and English for the Mauritius. A Scottish missionary has been provided with 45 Dutch Bibles and 100 Testaments; and the missions of the United Brethren with 50 Bibles and 300 Testaments in the same language.

To the Bâsle Missionary Society, and to Mrs. Hannah Kilham, for Liberia, various copies of the Scriptures have been sent in the Danish, English, Arabic, German, and French languages.

ABYSSINIA.—The four Gospels in the Ethiopic and Amharic languages have already been printed, and copies sent to Malta, and thence to missionaries about to proceed, in connexion with the Church Missionary Society, to Abyssinia.

WEST INDIES.—From several of the islands gratifying communications have been received, and frequent opportunities have presented themselves of usefully introducing the Scriptures, particularly through various Missionary Societies.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund		$87 50
Of Rev. Dr. John M'Dowell, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.—Collected in the Presbytery of Susquehanna, by the Rev. Joseph M. Ogden, in the congregation of		
Wyalusing	$13 00	
Montrose	2 75	15 75
And in the Presbytery of Newark, by the Rev. John Ford, in the congregation of Caldwell	15 25	
Succasunna	25 50	
Hanover	29 50	370 25
First Church Newark	300 00	
Amount received for the Seminary		$473 50

Received also for the Board of Missions, in aid of their greatly extended missionary operations, viz.		
Of Capt. James Moore, from forty-three subscribers in the First Presbyterian Church, Philadelphia		22 75
Of the Rev. Dr. E. S. Ely, General Agent, viz.		
From Mrs. Mary Allison, of Huntingdon	$5 00	
Huntingdon Auxiliary Society	30 00	
Alexandria, Pa. do. do.	50 00	
Mr. Wm. Nassau, sen. a donation	20 00	
The Church in Bridgeton, W. New Jersey	23 00	
The Third Presbyterian Church in Philadelphia, after a sermon before Synod, by the Rev. George Duffield	50 00	
The Lower Tuscarora Church, Pa.	13 00	
Miss Maria Duffield	50	
Monthly Concert in Third Presbyterian Church, Philada.	13 83	
Mrs. Henry Taylor, of Kishacoquillas, Pa.	5 00	
The Fourth Presbyterian Church, Philadelphia	8 00	
The Church in Kensington, Pa.	8 01	
		226 34
Amount received for the Missionary Fund		$249 09

Received the donation of Roswell L. Colt, Esq. per Robert Ralston, Esq. being a note for $2,500, payable in ten years, with interest annually, at five per cent., for the endowment of a scholarship in the Theological Seminary at Princeton, N. J.

View of Publick Affairs.

EUROPE.

The latest London papers received in this country at the time we write, are from London, to the 24th of September, from Liverpool, to the 25th, and Paris dates to the 20th of the same month. They do not however abound in information of any kind, and they contain nothing that is at all decisive in regard to the war between Russia and Turkey—Nothing on which to form a satisfactory opinion, even as to the issue of the present campaign.

Britain.—The British parliament is in recess, and at such a time, when the nation is not engaged in war, but little usually transpires to gratify the lovers of news. It was understood that the Duke of Wellington was using his influence with the king, in favour of the Catholick claims. Lord Heytesbury had been sent on a mission to the emperor Nicholas at Odessa; and it was generally believed that the object of his mission was to proffer the mediation of Britain, to bring about a peace between Russia and Turkey; and that the Russian emperor had utterly refused to accept of any such mediation. This is not improbable; but we believe the real object of Lord Heytesbury's errand is not yet known. That Britain, France, Austria, and Prussia, are jealous of the rapidly increasing power of Russia, there is little doubt; but the measures they will take to limit that power, remain yet to be seen. It is conjectured, and we think not improbably, that the imposing force sent by France into the Morea, is, in part at least, directed to this object—As all the news that we have from the seat of war is through the English papers, we shall here chronicle the events in relation to that war, so far as they have been made known in the last month. We mentioned in our last number, that the Russians had probably met with some reverses in the neighbourhood of Shumla. It now appears that on the 28th of August, the Turks made a sortie from Shumla, and took three redoubts from the Russians; the loss on both sides was considerable. That of the Russians is stated at 3000 men, but this is probably conjectural. The Turks soon retired, or were driven to their fortresses. It also appears that some attempts on Varna had been resisted and repelled, with great vigour, by the Ottomans. It is likewise well ascertained that in Wallachia, far in the rear of the main Russian army, a corps of Turkish troops had gained a considerable advantage over the forces of the Russian General Geismer, and had compelled him to retreat and seek for reinforcements. The extreme heat of the climate, moreover, had caused a considerable degree of sickness among the Russians; yet not so as materially to affect the general movements of their armies. From all these unfavourable indications the prevalent opinion throughout Europe seemed to be, that Shumla and its vicinity would bound the march of the Russian forces for the present campaign—That, probably, a desperate attempt would be made to carry the fortress of Varna, and that having this and the upper coast of the Black Sea under their control, the Russians would wait till the return of spring, before they would attempt new conquests: And if such should be the fact, it was believed that the winter would be spent in negotiations, under the auspices of the great European powers, and that the result would be peace—in consequence of the determination of those powers not to suffer Russia to add Turkey to her already enormous territory and population. All this, however, is speculation; and although to us it seems plausible, yet events may show a result totally different. It seems pretty clear that neither the Russians nor the Turks are at present disposed for peace. It would also appear to have been the fact, that both the Turkish Sultan and the Russian emperor have been deceived and disappointed in their calculations—The Sultan, it seems, was persuaded that the emperor intended nothing more than to try to intimidate him, without really going to war; and the emperor thought that the Sultan would be intimidated, and would crouch to him without a serious resistance. Both parties, it is said, are now wide awake to their real situation. The Sultan finds his throne in danger; and the emperor finds the Turks determined on more desperate resistance, and far more powerful and better prepared, than he had expected. This discovery, it is believed, has determined him not to proceed beyond Shumla and Varna, till large masses of troops, which he has held in reserve, shall have arrived at those places. In the mean time, he made his trip to Odessa, to see the empress, and Count Nesselrode, his prime minister, and to settle some diplomatick affairs. He left Odessa for Varna on the 2d of September, and on his arrival at Varna, and the coming up of his expected reinforcements, it was believed that the desperate attempt on Varna, to which we have adverted, would be made; and that then his troops would go into winter quarters in that region—We repeat that all this is no more than plausible speculation.

France.—A second detachment of French troops has sailed from Toulon for Greece, making the whole French force in that country, if it should arrive safely, about 15,000 men: and as the Egyptian troops are probably withdrawn, all the principal fortresses in Greece will be garrisoned by French soldiers. If this turns out most favourably for the Greeks, it will be a new thing under the sun; although it will certainly be better for them to have French, or English, than Turkish masters: and indeed it seems as if they needed some kind of masters. But the difficulty will be to get rid of them, when they need them no longer. The Jesuits are greatly discomfitted by the late acts of the king and parliament, by which the monopolizing, by them, of the publick instruction has been defeated. But with their usual address, they are endeavouring to establish a college in the island of Guernsey; expecting, if they succeed in this, that their partizans in France will still send all the youth, over whom they have influence, to be educated under Jesuitical influence. If all the Jesuits in the United States should take a fancy to locate themselves in the island of Guernsey, we should not lament their departure.

Spain.—We have nothing to note in regard to Spain, except that the last of the French troops were leaving Cadiz, not long since.

Portugal.—The young queen of Portugal, daughter of Don Pedro, and heiress of the kingdom, had, at the last advices from England, been heard of, as having arrived at Gibraltar, on her way to Britain. It was rumoured that Don Miguel, to whom she has been affianced, but who has determined to reign without her and to deny her claim to the crown, was fitting out ships with a view to intercept her passage to England. He is wretch enough to do any thing, but we hardly think he is fool enough to do this. The following is a paragraph from an English paper received by the last arrival.

"It is intended, we understand, that the young Queen, after her landing at Falmouth, is not to proceed direct to London, but to go next to Plymouth, where the refugees from Portugal, the sufferers by adherence to her cause, are chiefly collected, and from thence will come to London through Exeter:—Some days will elapse, therefore, before her Majesty arrives in town. Orders have been sent to all the outports from the Admiralty, to pay the young Queen all the honours and attentions usually accorded on the visits of Sovereigns, and directions have further been given, we understand, that all her expenses are to be defrayed by the English government. No place has yet been fixed on for the residence of the young Queen in London, but it is by no means improbable that apartments may be offered to her in one of the royal palaces."

Greece.—It is stated in the British papers, that Admiral Codrington had been to Egypt, and negotiated the removal from Greece of all the Arabian troops; that he had returned with transports under convoy for that purpose; and that Ibrahim Pacha with his whole ferocious retinue, was immediately to evacuate the Morea. Admiral De Rigny likewise, it is stated, had reported the departure of 3000 Albanians, who were in the service of Ibrahim. If this be so, Greece is free from these savage hordes. But our countryman, the Rev. Jonas King, who went out in the brig Herald, that carried supplies from New York to the suffering population of Greece, says, in a letter dated August 5th—"Athens is still in the hands of the Turks, and Ibrahim Pacha and the plague are still in the Morea." We have no doubt of the truth of Mr. King's statement, at the time he wrote; but hope that the British accounts, of which we know not the date, are later, and may therefore be true.

Turkey.—It may be recollected that we early remarked, when the war between Russia and the Turk was about to commence, that the overthrow of the Ottoman power would prove a more difficult undertaking than seemed to be expected, either in Europe or in this country. The event, thus far, has even exceeded our anticipations. The Musselman prowess has assumed something like its pristine character. More troops are raised, more discipline is exercised, more courage is displayed, and more skill manifested in conducting the war, than has ever before appeared, since the Ottoman empire began to decline—It is, we think, a most fortunate occurrence for Mahmoud, that he is rid of the Janissaries. Still, if the war is not terminated by the interference of other powers, the eventual success of the Russians we think probable. We have been amused at the manner in which it is said that the Sultan has been reconciled to yield up Greece to the allied powers—It is, by being shown by a Turkish writer, that Greece was not won to the Ottoman empire, by the sword, but obtained in a treaty from the Venitians; and therefore that it may be relinquished, without reproach to the Mahomedan religion, or dishonour to the arms of the Sultan. In how many ways do pride and superstition seek to avoid a wound!

Russia.—We have one item to add to what we have elsewhere said, on the affairs

of this empire. It is, that General Paskewitch has obtained a signal victory over the Musselman forces at Erzerum, in Persia; and that it is not impossible that the Turk may yet be conquered in Asia, rather than in Europe.

From Asia and Africa we have nothing to report for the present month, beside what has already been stated.

AMERICA.

West Indies.—The piracy which for a long time has prevailed in the West Indian seas, has been grievously injurious both to European and American commerce, and in no small degree destructive of human life. Not long since, a British vessel by the name of the Carabobo, or Caraboo, was seized by these sea robbers, and the whole of the crew set adrift in an open boat. The piratical vessel, called Les Damas Argentinas, consisting of a crew of 39 men, that had been concerned in the piracy, was taken by a British ship of war, and carried into St. Christopher's, where, after trial, 28 were executed, 2 turned king's evidence, 1 was acquitted, and 3 were pardoned—Five have not yet been tried. We hope this truly awful example may produce its intended effect.

Brazil and Buenos Ayres.—By the arrival from Rio de Janeiro, of the U. S. ship of war Macedonian, Commodore Biddle, official information has been received that a treaty of peace has been concluded at Rio between the Emperor and the Buenos Ayrean commissioners. The treaty provides that Brazil shall give up the Banda Oriental, and that Buenos Ayres shall pay a sum of money as an indemnity. A vessel had been despatched to Buenos Ayres with a copy, and it is said that no doubts were entertained of the immediate ratification of the treaty—If not ratified, there is to be a truce for five years, under the guaranty of the British government. We rejoice in this news, not only because peace is at all times desirable, but because it will favour that free intercourse of our republick, with those newly formed in the south, which will be favourable to all their interests, political and religious. It is also stated that our commercial agent at Rio has satisfactorily adjusted several claims of indemnity for losses by our citizens, occasioned by the unjust and even hostile measures of the Brazilian Emperor.

Colombia.—A Philadelphia paper of the 30th October contains the following article—"The brig Mary Ann, Rugan, arrived at this port yesterday, in 14 days from La Guayra. Capt. Rugan represents the country as apparently quiet—Bolivar, by his own decree, is to remain supreme chief until 1830, or as much longer as he pleases.—The troops at Caracas took the oath of obedience to the above decree, but the publick at Caracas took very little interest in all the proceedings. An army of 40,000 men is to be kept up. Nothing more is said about the war against Peru."

Mexico.—The most recent information from this republick which we have seen is contained in the following paragraph from the Boston Recorder—

"*Presidential Election in Mexico.*—Don Gomez Pedraza is elected President, by a large majority over General Guerrero. Party spirit ran high before the election. Since that time Gen. Santa Ana has raised a rebellion against the government, and the Guerrero party in Vera Cruz have taken up arms. Every thing is in a state of anarchy and confusion. A Mexican paper accuses the United States minister of being a Spanish agent and fomenting these divisions. The charge is groundless, without doubt."

United States.—The yellow fever has made its appearance at New Orleans: but the season is so far advanced that we have reason to hope that this awful scourge will be much circumscribed, both in its influence and duration. It deserves the gratitude of our citizens generally, and those of our large towns in particular, that they have not, except in the single instance just mentioned, been visited with pestilence, during the season which is now closing. In certain limited regions, autumnal fevers have prevailed, and deaths have been frequent—With the afflicted we sympathize—and they with us are called to be thankful, for the sparing mercy of the great Arbiter of life and death, which has been so generally experienced. The fruits of the earth were perhaps never more abundant in our happy land, than in the year which is drawing to a close—Peace and plenty are still allowed us. The publick mind is indeed agitated greatly, by the pending election of the chief magistrate of our country. May the God of our fathers, who has hitherto so remarkably and mercifully presided over the destinies of these United States, vouchsafe to us a continuance of his paternal care—give us those to rule over us who shall rule in the fear of God, and dispose us all to such wise and pious improvement of his favours, as shall afford the best presage of their continuance.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

(*Continued from page* 483.)

We now proceed to the next Q. and A.—"Q. What is the sum of the ten commandments? A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves." Here you perceive, as I have already intimated, that the summary of the moral law contained in the decalogue, is itself epitomized. This, you will recollect, was done by our Saviour himself; and it is done by reducing the law to its principle, namely, *love.* If we have suitable love to God and man, all that we can need farther is, to be informed in regard to the most acceptable ways of expressing it. On the contrary, if we have not this love, we render no acceptable, no real obedience, whatsover. In regard to God, who searcheth the heart, it must be obvious at once, that any external conformity to his laws which is not *cordially* rendered—which is yielded from the servile principle of fear, or from any motive which leaves the heart really alienated from God and his law, is no obedience at all. In all such cases, the external conformity itself would be withheld, but from some selfish regard. This is perfectly known to God, and he would sanction falsehood, which he can never do, if he should accept as done out of regard to him, what is really done only out of regard to self. Love, therefore, is manifestly essential to the *existence* of any thing that can be called obedience to God—There can be none without it. The truth is, God's first demand is on our *hearts*—"My son give me thy heart," is his indispensable requisition: And till we comply with this, we can never obey him at all—He requires the obedience, not of slaves, but of affectionate children.

In like manner, even in regard to man, there is no real duty performed without love. Man cannot always discern the motives or springs of action, in his fellow man: and what purports to be done from right motives, he ought so to accept. But let a man know,—as he sometimes may know,—that another is showing him much *apparent respect,* without the least real regard: and what is his estimate of this apparent respect? Is he pleased with it? No,—he regards him who renders it only as a hollow hearted hypocrite, who seeks to serve himself by appearing to show respect which

he does not feel. Now, this too, in all cases in which it takes place, is perfectly known to the heart-searching and rein-trying God: and, of course, he knows that we never truly perform a duty to our fellow men, till we love them as his law requires.

I have been thus particular in showing that *love* is absolutely essential to all real obedience, because men are extremely apt to satisfy themselves with some fair outward appearances, when they know nothing of real love to God—and it is infinitely important to take away from them this deceitful opiate of their consciences, and to show them that they have never yet rendered one single act of obedience to God; and because also it is *love* which is distinctly and precisely meant, in the answer before us, by the *sum* of the ten commandments. He that possesses genuine love to God, possesses a principle which includes in its bosom all other duties—Hence, said the apostle—"Love is the fulfilling of the law."

Having seen the necessity and importance of the principle, let us now consider the rule or measure of its operation, both toward God and toward man. Toward God, this principle is to operate in such manner and degree that we may truly be said—"to love him with all the heart, with all the soul, with all the mind, and with all the strength." This is called by our Saviour the first and great commandment. And it is so called, because God, the object of it, is the first, and greatest, and most excellent of all beings, who plainly ought to have our supreme love,—a love to which our affection to every creature should be subordinate and subservient. Nay, our love to the creature is to flow from love to God, as its proper spring and fountain. Love to God, therefore, may well be called the first and great commandment. And in loving him, let it be observed, we are to recognise him as *our* God; our rightful Lord and sovereign; our creator, our father, our preserver, our benefactor, our redeemer, and our judge—our GOD, by every obligation of equity and of gratitude—the fountain of our being, our enjoyments, and our hopes.

When it is said that we are to love him with all our *heart, soul, mind,* and *strength,* I do not know that it is practicable or necessary, to distinguish the exercises of love, as they separately flow from each of those powers, or principles of our nature, which are here enumerated. Such a distinction, I apprehend, it would be difficult, or perhaps impossible, to make with accuracy. The expression appears to me to have been chosen, as it is admirably adapted, to show that all our faculties, with all their energies, are to be exerted to the utmost, in the love of God: That there is no power, or principle of our nature, which this love is not to pervade, animate, and command, at all times, and in a supreme degree. "We are to prize nothing in comparison with him, in our mind and judgment; we are to cleave to nothing in competition with him, in our will; we are to desire nothing in comparison with him, in our affections; we are to pursue nothing but with relation to his glory, and in subordination to his sacred will."

Our love to our neighbour is measured by the rule—"that we love him as ourselves." Here it is fairly implied and supposed, that there is a lawful love of ourselves; because this is made the example and pattern, according to which we should love others. A just distinction may be stated between *selfishness* and *self-love.* *Selfishness* is always criminal. It is seeking our own gratification, or emolument, at the expense of the just claims or expectations of others; than which nothing can be more opposite to that law of love to our neighbour, which we are now considering. But *self-love* is that

reasonable and just attachment, which a man has to his own rights and happiness; grounded on the equal claims which he possesses, as an individual of the species. It is the dictate of nature, is necessary to self-preservation, and is the standard by which our love to our neighbour is to be measured.

I shall not at present take up your time with discussing a question on which many subtile things might be said; namely, are we bound to love our neighbour *as much* as ourselves? One point is clear—place your neighbour and yourself, or his property and yours, in equal danger, and suppose it impossible that you should preserve both, you are certainly right to take care of yourself and property, before you take care of him and his. The general practical rule is also clear—do to him as you might reasonably desire that, *in similar circumstances*, he should do to you. Consult his happiness and his interest, with the same sincerity and fidelity that you do your own; and as you would wish he should consult yours, in an exchange of situations.

The law of love to our neighbour requires that we forgive our enemies; that we exercise unfeigned benevolence to all men; and that we possess and cherish a sincere complacency and delight in those who bear the image of our Heavenly Father. The forgiveness of enemies is a grand peculiarity of the gospel system. It is expressly, repeatedly, and most pointedly enjoined by our Lord, as essential to our obtaining forgiveness from God, or having any claim to be regarded as his disciples. It forms the subject of one of six petitions, in which he has comprehended the subjects of prayer. He who cherishes a vindictive spirit, therefore, cannot be a real Christian. No principle of religion indeed does, or can enjoin us, to believe what is not true; and therefore we are certainly not required to believe that a man has not injured us, when he has actually and evidently done so. But the very notion of *forgiveness* implies injury; and the Christian duty, as laid down in the gospel, may be briefly stated thus. We are never, on any occasion, or be the injury or provocation what it may, to cherish or yield to a desire of revenge. If the offending party manifest repentance and seek reconciliation, we are to be cordially reconciled, and to treat him, and feel toward him, as if the offence had never existed. If he manifests no repentance or regret, but continues to seek to injure us, we may lawfully guard ourselves against him, repel his assaults, and make use of all proper means to obtain suitable redress. Yet we are still not only to forbear vindictive acts, but really to wish him well, to endeavour, if we have opportunity, to melt him into love, by returning good for evil; and we are to pray unfeignedly that he may be brought to repentance, and obtain forgiveness of God. It ought also to be added here, that the genuine temper of the gospel will dispose him who possesses it, to throw the mantle of charity over a multitude of minor faults in his neighbour, so as not only to forgive, but literally to forget them too.

On benevolence, or good will, to all mankind, it is not necessary to dwell long. It consists in regarding as brethren, all who partake of our common nature; in cherishing a sincere desire to relieve all their sufferings, and to promote all their interests, both temporal and spiritual. It seems to me that no one who possesses this essential characteristick of a Christian, can think of the ignorance, and vice, and misery, which he witnesses around him, or reflect on the awful state of the heathen world, without being ready to contribute of his substance, and to use his best exertions, to remove this moral wretchedness, and to save the subjects of it from the

more fearful misery to which they are exposed in the world to come.

Complacency and delight in the people of God, and because they are his people and bear his image, is at once the duty which we owe to them, and the evidence of our own piety. If we love God, it will certainly follow that we shall love his image or likeness, wherever we behold it; and so, inversely, if we love his image, we certainly love him whose image it is. Hence the apostle John declares—"We know that we have passed from death to life, because we love the brethren." The people of God are all children of the same family, and must and will regard each other as brethren. There is a mournful degree of bigotry even among pious people. Be it our care, my children, to avoid it, as much as we can. Let us be careful to hold the truth, and to hold it fast. But wherever we see the evidence of a true Christian temper and practice, there let us always see a Christian brother—and let us feel toward him as such, and treat him as such, however he may differ from us in name, or in some of the circumstantials and forms of religion.

In making some practical improvement of the doctrine, taught in the answers of the catechism which have at this time been under consideration, I would particularly advert to what has been said on the *perfection* of obedience which the moral law requires; and on its *extent* and *spirituality*, as reaching to all our thoughts, feelings, and words, as well as to all the actions of our lives. Consider that in every instance in which you have *come short* of a perfect obedience to this law, as well as in every instance in which you have altogether and in an aggravated manner transgressed it—you have been chargeable with sin. Consider, too, that in no one thought, word, or action, has your obedience been entirely perfect—You will then see, that either by imperfection or actual transgression, guilt has been contracted in every act of your whole existence. It is of great practical importance to have a clear view of this matter, humbling and awful as it certainly is; because in this way it is, that the law becomes "our schoolmaster to bring us to Christ." When we see, as if truly enlightened we shall see, that we are, throughout and altogether, polluted and vile, "that the whole head is sick, and the whole heart faint; that from the sole of the foot, even unto the head, there is no soundness in us, but wounds and bruises, and putrifying sores"—O! then it is, that we see and feel that we must have a Saviour; an almighty and all sufficient Saviour; a Saviour whose merits are infinite; a Saviour to take our law place, and answer completely to the violated law of God, for all our innumerable transgressions and our unutterable guilt. Then with a listening ear is heard the precious offer of the gospel, presenting the Lord Jesus Christ to us, as exactly such a Saviour as our ruined and helpless condition demands; and inviting, yea commanding us, to come unto him, that he may be made of God unto us all that we need—"wisdom, and righteousness, and sanctification, and redemption." And when, under the blessed influence of the Holy Spirit, the soul is sweetly and entirely drawn to Christ, and with great delight commits itself entirely to him, to be to it, and do for it, all that it needs—then ensues peace of conscience. It is seen that all the demands of God's violated law are completely answered in behalf of the soul, by its dear and adored Redeemer; and that, for his sake, God is well pleased to be reconciled to the penitent and believing sinner—Yea that the divine glory will be made to shine most illustriously and to all eternity, in this very way—by these very acts of pardoning

mercy, extended even to the chief of sinners. And the believing soul will invariably find that this view of the plan of salvation will have a more sanctifying influence, will more incline it to hate and avoid all sin, and inspire it with a stronger desire and a firmer purpose to obey all the commands of God, than can be derived from all legal terrors, or from any other source. Here then, precious youth, is the gospel plan of salvation, and the gospel mystery of sanctification. Here is the use of the moral law of God, and the method in which every believer, while he loves and honours and endeavours in all things to obey the law, as he always must, will still see that he can neither have peace of conscience, nor any confidence toward God, but as he pleads and trusts the finished, the perfect righteousness, of the Lord Jesus Christ—In this way then, renouncing every other, seek salvation—and seek it till in Christ you find it, to your present satisfaction and your eternal well being. Amen.

ON A DOUBLE SENSE IN THE SCRIPTURES.

Essay II.

(*Concluded from page* 491.)

If we proceed to examine the books of the prophets, we shall find still more decided indications of spiritual significancy, where the literal meaning seems to terminate merely in temporal or present objects. "The prophets," says the distinguished Mosheim,* "frequently employ the names of persons, nations, countries, and towns, as well of their own as of former times, in a figurative manner, to indicate persons, communities, and nations, which are either typified by them, or similar in various points. They often use the beneficial or destructive changes, both in the natural and political world, as types and images of the prosperous and calamitous events which they predict; the chastisements which they threaten; the rewards which they promise; the spiritual provisions of grace, and the deplorable consequences of sin which they unfold. They describe the glory, the benefits, and the progress of the kingdom which the Messiah was to establish, in language and phraseology borrowed from the existing condition of the nation; from their religious services and customs; from their temporal desires, and from the views and anticipations of their kings and dignitaries." And how could they do otherwise, situated as they were, and writing for such purposes? Their prophecies, to be intelligible, and to produce effect, must be adapted to the manners, modes of thinking, and intelligence of the times in which they lived. With the illuminations of heaven beaming on their minds, every thing around them appeared in its proper light. The splendour of royalty would not captivate their fancies; the bias of publick sentiment would not mislead their judgments; nor would the witchery of popular admiration, nor the dread of popular displeasure, divert them for a moment from the straight-forward path of rectitude and duty. Most of them lived and acted, taught and wrote, in disastrous times. When idolatry and immoralities of every name were generally prevalent among all classes of the people—when political convulsions were rending the kingdom, and wasting its energies, and arming brother against brother—when the judgments of the offended God of Israel were falling heavily upon them, and making terrible desolations—the prophet would ascend his watch-tower at the bidding of Jehovah, and survey the affecting scene,

* Preface to Büsching's German translation of Vitringa on Isaiah.

spread like a map before him, and characterized by all the accurate delineations and shadings of truth. With the heart of a pious patriot, guarding jealously his country's honour, or sinking with despondency in view of its degradation, or swelling with indignation against the idolatry and infatuation of its rulers, or watching with still deeper interest the fortunes of the ark of God and the institutions of religion, every view would awaken emotion, and rouse his intellectual powers to the highest efforts of genius—to that noble enthusiasm which, in orators and poets of other schools, is admired as the acme of perfection, and deemed an unquestionable title to all the rewards of genius. Sometimes we find them revolving the history of former times, and the providential leadings and characteristick events, which had marked the early separation and progress of their patriarchal ancestry, and drawing from these sources impressive lessons of instruction for their contemporaries. Here all the promises of future prosperity made to the patriarchs would rise to view, in affecting contrast with the present aspect of affairs, all verging to ruin. Hence encouragement and hope would naturally be lighted up in their bosoms, that, though an appalling storm was lowering, or a dark night gathering fast upon them, yet another morning would follow, when the light of a brighter and a longer day would shine upon their country. "It is difficult," says a distinguished Swiss theologian,* "to say where, amid such hopes, the elevation of native genius terminated, and gave place to a *higher illumination.* Methinks they were often lost in each other. Aspirations after *higher perfection,* (that divine principle in man) would become hope—would become faith, when awakened by those promises, and sustained by contemplating and comparing them together; and this faith, by intense meditation on the promises, and an inflexible regard to the Rewarder of those who seek him, would stimulate to vigorous exertions to penetrate the manifold veil of sensuous imagery which surrounded them. And now a higher light begins to beam upon the soul: faith gives place to the spirit of prophecy.* With his mind firmly fixed on Jehovah, and elevated with the grand ideas inspired by a clear and circumstantial review of those divine leadings, *he saw*—or was shown; *he heard*—or was told, what should come to pass in future times. And now, it is rather Jehovah than the man, who speaks; and yet, in reality, *the man* also expresses his own thoughts and emotions: all he says is accommodated to the present condition of the nation, and accords with the series and systematick train of ancient dispensations; yet his thoughts and emotions are now so entirely in harmony with the divine plan, as it is to be developed in future ages, and the terms and phraseology suggested are so perfectly appropriate to the design, that the speaker himself must be astonished, and must recognise *God's thoughts* in his mind, and *God's word* in his mouth. The Lord sustains his spirit in this elevation, and prevents its relapsing to its natural tone. Image after image crowds upon his mind; not in confusion, but all in accordance with the divine plan, and all tending to the illustration of the prin-

* I. I. Hess, Von Dem Reiche Gottes. Vol. i. p. 369.

* It is so obvious as hardly to require remark, that these efforts of human intellect and faith, preparatory to the higher communications of prophetick inspiration, can only apply to a part of the revelations made by the prophets; for in many instances it is evident, that the voice or the visions of God came unexpectedly upon them, without the least regard, so far as we are informed, to any previous preparation on the part of the prophet.

cipal object before his mind, presenting it to his view in the most sensible light, and thus rendering it, without the least diminution of its *truth*, a picture—a spirited ode—a prophecy. Transported through many revolutions, (for which the occasion or hint is always taken from the *existing circumstances* of the nation,) far into future times, the mind of the prophet, from its elevated point of observation, sees both the *present* and the *future* in their sensibly true and just connection; and by this means every thing which he says under the influence of this inspiration possesses an *internal appropriateness*, which distinguishes prophecy, as wide as the heavens, from the dreams of the imagination. In fact, however high his spirit may soar, however far into futurity it may penetrate, still a most appropriate reference to the existing condition of affairs pervades all his ideas: the prophet still maintains the character of a true *Israelite*, who boldly declares to the king, to the priesthood, to the nation, and to their enemies, precisely what is best adapted to instruct, to admonish, or to shame them. All his representations are *rational in the highest degree;* and even where he takes his loftiest flight, he never loses sight of the *actual condition of affairs among his people.* Properly speaking, indeed, it is the *present*, almost always, which occupies the spirit and the heart of the prophet; but even in the present he sees the future. He announces what *Jehovah thinks of the present;* but since the thoughts of Jehovah on the religious and moral condition of the nation embrace, at the same time, views of the future, inasmuch as he always contemplates the present in connection with the future; consequently, these thoughts are genuine prophecies: and the prophet thinks and speaks of passing events in prophetick tone and manner."

If there is any truth in this view of prophetick inspiration and its productions, it will be readily perceived what a broad foundation is laid for a double sense—a spiritual or prophetick signification, concealed from the view of the cursory observer, beneath an apparently exclusive attention to present objects and passing events. And does not the actual appearance of the prophecies, to a very considerable extent, verify the representation? How large a portion of the prophetick books is occupied with the characters, and circumstances, and conduct, and immediate prospects of the Jews, or the Israelites, or their neighbours? If, then, we find no meaning here, beyond the simple expression of the letter, the great body of these divine communications must be antiquated, and nearly obsolete; and the measure of their importance is frittered down, to the mere amount of their historical notices and occasional illustrations of the principles of God's moral government. We may admire the poetry, and the patriotism, and the wisdom of these inspired teachers—we may gather from them some lessons of moral and political wisdom, but they will prove, with a few exceptions, of little more importance for the nourishment of faith, or any other purpose of Christian edification, than the rhapsodies of Homer, or the dialogues of Plato: for, comparatively, few and brief are the instances, and, if we mistake not, almost exclusively confined to Isaiah, in which the prophet becomes so intensely interested in spiritual objects—in the future glories of the Messiah's kingdom—as to lose sight of present objects, and passing events, and unfold openly and literally the riches of the coming grace; and even in these instances, his diction, his imagery, his modes of thinking and illustrating, are so profoundly Israelitish, as to keep up a continual reference to the present, and form a strong bond of

connection in the mind of the reader, between the theocracy, under which the prophet lived, and the glorious dispensation which he predicted. "Non valde multis locis, (to use the emphatick language of the distinguished Ernesti,*) prophetias de Christo credimus esse κατα ρητον et κυριως propositas: Enimvero ex altera parte fatendum et defendendum est, prophetias mysticas esse permultas; nec ullo modo concesserim, eas esse illis, præsertim apud Christianum leviores." While, therefore, the few, which apply expressly to Christ and the interests of his kingdom, and the provisions of his grace, stand forth more brightly to the Christian's view, and apply more directly to his edification, the many, which Ernesti calls mystical, though perhaps requiring deeper study and a larger measure of spiritual illumination, are richly fraught, like a well furnished storehouse, with various provisions of grace, in a form well adapted to invigorate and improve the spiritual mind, and edify the Christian church, in all the stages of its progressive history. For this purpose they were cast into their present form by the Spirit, and recorded by the hand of inspiration —for this preserved and transmitted to the present times by providential kindness; constituting a rich treasure, well worth all the labour and attention requisite to elicit and appropriate them.

It may not be irrelevant here to remark, that this view of prophecy exhibits the broad line of distinction, between the prophetick double sense, and the ambiguity of pagan oracles. The failure, on the part of Christian writers, to draw this line distinctly, has given occasion to the enemies of revealed truth to confound them together, and out of the combination to forge weapons for assailing the Bible and its advocates.* Oracular indications of the future have prevailed more or less in most heathen nations, but especially among the Greeks and Romans, who were accustomed to consult their oracles on every occasion of interest or importance, publick or private, making it a prominent part of their religious creed. Here a Jupiter and there an Apollo reared their magnificent temples, and demanded the costly sacrifices and splendid gifts of the noble and wealthy, who could purchase, at any price, the knowledge of the future†—here an oracular cave, and there a gloomy shrine,‡ offered to the poor and the unfortunate the fortunes of their coming days, on easier terms. Multiplied and varied as the ever varying fancies of men, were the means employed to lift the veil, which hides futurity from mortal eyes. The dreams of the night, the entrails of the victim slain at the altar, the movements and the songs of birds, and the appearances of the heavens, were sedulously investigated for their well or ill fated omens. "The manner of delivering oracles varied in different places and at different times: in some places they were revealed by interpreters, as at Delphi; and in others the gods themselves were supposed to answer *viva voce*, by dreams, or by lots."§ Not unfre-

* Narrat. Crit. de Interp. Proph. Messianarum, &c. in Opusc. Theol. quoted in Doederlein's Institutio Theol. Chris. vol. ii. sec. 228.

* A single specimen may be given from Voltaire's Remarks on Pascal's Thoughts, in his own words, "Celui, qui donne deux sens a ses paroles, veut tromper les hommes, et cette duplicité est toujours punie par les lois. Comment donc pouvez-vous sans rougir admettre en Dieu ce qu'on punit et ce qu'on deteste dans les hommes.—Que, dis-je, avec quel mepris et avec quel indignation ne traitez-vous pas les oracles des payens, parce qu'ils avoient deux sens."—*Mosheim's Preface to Büsching's Vitringa.*

† Homeri Hymnus in Apoll. 287 & seq.

‡ For a curious description of one of these shrines, see E. D. Clarke's Travels. Vol. iv. p. 168.—N. Y. Ed.

§ Robinson's Archæologia Græca, B. iii. ch. 7.

quently females were employed under the direction of priests, who in the paroxysm of enthusiasm upon the tripod would foam and rave like subjects of bedlam, rather than of inspiration:

——— Subito non vultus, non color unus,
Non comptae mansere comæ; sed pectus anhelum,
Et rabie ferâ corda tument.*

In this state of phrenzy her prophecies were uttered, in broken phrases and sounds almost inarticulate, and carefully collected and combined by the officiating priests, and detailed to the anxious inquirer; while the Pythia, the raving fanatick, was led back to her dark cell, to sink, and perhaps to die, in consequence of the unnatural excitement, as Lucan testifies;

Numinis aut pœna est mors immatura recepti,
Aut pretium.

How different the conduct of the prophet of the God of Israel. He required no gloomy shrine or dark concealment, to cover jugglery and other works of darkness, but stood forth in open day, with all the calmness of sober rationality, and all the consistency of a holy life, to proclaim, for the instruction of the people, the various lessons communicated by the inspiring Spirit. Instead of idly lounging about the temple, like the pagan priest, waiting the approach of some uneasy inquirer, the Hebrew prophet was constantly occupied in his master's work, traversing the country at the bidding of the Lord, preaching the truth in messages immediately from heaven, to all classes of society, often amidst obstacles and opposition of the most appalling character, and not unfrequently, at the hazard of liberty and life. But the most striking and important distinction between pagan and biblical predictions, is found in the characters of the oracles themselves. Except, perhaps, the original Sibylline books, which were destroyed in the conflagration of the Roman capitol, (A. U. C. 670,) and of which little is known with certainty, the oracles of the heathens uniformly consisted of detached predictions on the fortunes of an individual, the event of an enterprise, or the result of a campaign or engagement; and these generally uttered in terms so indefinite as to constitute a mere truism, or so ambiguous, as to bear an interpretation equally applicable to results diametrically opposite. Cicero, it is true, has given a different view of pagan vaticinations. "Multa cernunt haruspices; multa augures provident; multa oraculis declarantur, multa vaticinationibus, multa somniis, multa portentis—quæ si singula vos fortè non movent, universa certe tamen inter se connexa atque conjuncta movere debebunt."* Does he mean, that a due consideration of the connection and harmony of the different *modes* of *augury*, or of the *predictions* communicated in these various ways, will produce conviction? If the latter, which seems most probable, then we may inquire, where these predictions are "inter se connexa atque conjuncta." What prophet uttered or recorded them? In what tome of Roman or of Grecian literature are they still extant, or where is the evidence that they ever existed? Has a single oracle survived the wreck of ancient records, which will bear a comparison with a single chapter of any of the Hebrew prophets? We may trace in vain the annals of oracular announcement, among pagan nations, for one solitary instance of a clear, perspicuous prediction, uttered in circumstances precluding all suspicion, and literally fulfilled in the regular course of providence; while such instances abound in the records of the Hebrew prophets, com-

* Virgil Æneid, vi. 47.

* De Natura Deorum, lib. ii. 65.

pared with the subsequent history of the nations, or with events to which the prophecies refer: and this, not only in insulated facts, but in connected series of events of the most unlikely and extraordinary character. Here, and here alone, are the prophecies of events, inter se connexa atque conjuncta, which no human foresight could anticipate, and which no human powers could control into accomplishment. Here the God of heaven has impressed his seal, in characters too luminous to be obscured, and too decisive to be questioned, and too indelible to be erased. Unprejudiced reason can ask no surer evidence, and faith can need no stronger testimony.

But to return to the main question. The principal, and most decisive source of testimony on this subject, is the New Testament. Its writers, having the law, and the prophets, and the psalms in their hands, and the same inspiring Spirit in their hearts, could not fail to give correct information, whenever they undertook to interpret and apply the predictions, symbols, and institutions of the Mosaick dispensation. We must, therefore, receive their testimony without hesitation, and rely upon them, so far as their expositions reach, for the meaning actually intended by the Spirit of inspiration; though we can hardly infer, that the Israelites, to whom the Scriptures were given, always understood them in the same sense; for we may here, with a German writer,* "make a distinction between what the Old Testament fathers could have learned of the promised salvation from the types, &c., which must of course have been exceedingly various, even as we now find very different degrees of Christian knowledge among the members of the same church; and what believers under the New Testament dispensation may thus learn, for the confirmation of their faith in the Saviour already come." And, possibly, the prophets themselves did not, in all cases, understand, fully, the import and extent of the grand visions and images, which the prophetick Spirit brought before their minds, and put into their mouths and their books. The whole ecclesiastical system, under which the prophets lived, and which constituted, in some measure, the analogy and prototype of their revelations, was purposely dark, and on many points enigmatical. But the new dispensation drew aside this veil, exposed its holy arcana, and explained its profound mysteries. Hence the books of the New Testament may justly be considered as an inspired commentary on the Old. Its expositions are the key, by which we obtain access to the invaluable treasures of the noble edifice which Moses erected, and in which David and the prophets deposited their contributions. Some of these stores are so prepared and exhibited, that we need only an intelligent mind, an eye of faith and an honest heart, to understand and apply them to their proper purposes; while others, and especially the class under consideration in this inquiry, are more recondite; and not only require more profound study and illumination, but also the guidance of inspiration, without which they never could have been developed, and appropriated with certainty to their full and legitimate extent. This guidance is amply furnished by the New Testament, in its *express declarations*, announcing typical and spiritual meanings—in its *interpretations* of this character—and in its *adoption* of *similar modes* of instruction. Thus it provides, at once, the evidence that such recondite significations exist in certain passages of the Old Testament, and the rules and means for their interpretation.

* Wichmann, Biblische Hand—Concordanz, voce, Vorbild.

But here we must pause for the present, hoping, with the leave of Providence, to pursue the investigation at some future time.

D. Y.

The friend to whom we are indebted for the following translation, remarked, in the letter which accompanied it, that "it is satisfactory to see what our Protestant brethren in France think upon that essential doctrine, which Luther has called the article, or test, of a standing or falling church." To this we entirely agree, and most sincerely rejoice to find that the genuine doctrines of the Protestant reformation are revived and spreading in that country; a country in which they were once as clearly taught, as firmly believed, and as gloriously exemplified, as in any other—May they go on to spread, till they destroy the influence of "the man of sin," and render France as distinguished for pure and undefiled religion, as it has too long been for dissoluteness, infidelity, and superstition. But we welcome the following essay to our pages, as calculated to profit and delight our serious readers, by its lucid and just statement of the great doctrine of justification by faith; and this the rather, because no inconsiderable currency has been given, even among those who claim to be thought orthodox, to opinions and discussions which really contravene this fundamental doctrine; which deny that in the Christian system there is either substitution or imputation; and thus subvert the very foundation of the believer's hope. We are sorry that we are obliged to divide the essay.

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THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

The shortest method of refuting the sixteen canons and thirty-three anathemas of the sixth session of the too famous Council of Trent, respecting the justification of man before God, would be to compare and contrast them with each other, and thus to expose their discordances and contradictions. The first two articles, are thus conceived,—"Neither the Gentiles, by natural means, nor the Jews, by the letter of the law of Moses, were able to deliver themselves from the bondage of sin; for which reason God sent his Son to redeem both Jews and Gentiles."—These are in direct opposition to the *eleventh* and *twelfth* anathemas, which are denounced against all who shall maintain, "that the grace of justification is no other thing than the favour of God, and that justifying faith is only a confidence in the mercy of God, who pardons sins for Christ's sake."* But it is better, for general edification, to state clearly, the doctrine of the Confessions of faith of the Reformed Churches, respecting this important point; such as we are taught it by the sacred Scripture, the only rule of our faith, and the sole competent judge in matters of religion. To prove the truth is the best means of refuting error. At the outset, we lay it down as a principle, that *nothing defiled or impure shall enter into the presence of God.* By two ways only can we be introduced into eternal felicity—by the way of *legal* righteousness, and the way of *evangelical* righteousness. The righteousness of the man who fulfils, entirely and perfectly, all the commandments of God, we call *legal righteousness;* and that which is gratuitously conferred upon the sinner, by the imputation of the merits of Christ, we call *evangeli-*

* The Council of Trent has, in this instance, dealed out rather hard measure to the *faithful;* first, requiring them by the authority of an infallible church, to hold a doctrine conceived in certain terms, and then, turning round and cursing them if they should hold the *same doctrine* expressed in other terms!—Tr.

cal righteousness. If we seriously consider our ways, as in the presence of God, we shall be readily convinced we have not, and that it is impossible that we should have, legal righteousness. Let us think what God is; what he demands of us, and what we are. Let us transport ourselves, in thought, to the presence of our Judge, "who is perfect in knowledge, and who will by no means clear the guilty," (Ex. xxxiv. 7.); and there, with impartiality, let us consider whether the thoughts of our mind, the feelings of our heart, and the words of our mouth, can sustain the scrutiny of him "who is of purer eyes than to behold evil." Let us order our cause before the Almighty; and if we allege to him our righteousnesses, our conscience will tell us that they "are as filthy rags," (Is. lxiv. 6.); if we present our wisdom, the Scripture will reply, that it "is foolishness before God," (1 Cor. iii. 19); if we descend into our heart, we shall find that it is only evil continually," (Gen. vi. 5. Jer. xvii. 9). If all men would weigh their own righteousness in the balance of the word of God, they would all acknowledge that "there is none righteous, no, not one," (Ps. xiv. 3). Were we guilty of but one offence, it would suffice to draw down upon us the chastisements of God's justice, which can, in no case, be set aside. "The wages of sin is death, (Rom. vi. 25); Cursed be he who confirmeth not all the words of this law to do them," (Deut. xxvii. 26). And how should we be able to do all the words of the law, since we are conceived and born in iniquity, (Ps. li), "by nature children of wrath even as others, (Eph. ii), our carnal mind, not subject, nor able to be subject, to the law of God; so that they who are in the flesh cannot please God," (Rom. viii); and since "no one can bring a clean thing out of an unclean," (Job, xiv. 4)? "Lord, if thou shouldst mark iniquities, who shall stand, (Ps. cxxx. 3)? Enter not into judgment with thy servant; for in thy sight shall no man living be justified," (Ps. cxliii. 2).

Being stripped, therefore, of all legal righteousness, where shall we find a perfect righteousness, which may open for us the gate of heaven? We shall find it in God himself. Because we could not go to him, he has come to us; "God was manifest in the flesh," dwelt among men, and was made like unto them in all things, sin excepted; and under the humble name of the "Son of man," he gave himself a ransom for us, (1 Tim. ii. 6); "he hath borne our griefs, and carried our sorrows, he was wounded for our transgressions, and bruised for our iniquities, (Is. liii. 4, 5); he blotted out the hand-writing that was against us, nailing it to his cross," (Col. ii. 14); and he has interposed his death as "the redemption of our transgressions," (Heb. ix. 15); insomuch that we have every reason to call him "the Lord our righteousness," (Jer. xxiii. 6).

But this perfect righteousness of Christ, which alone can render us worthy to stand before the judgment-seat of God, would be of no benefit to us, unless we could appropriate it to ourselves, or unless our Sovereign Judge were willing to impute it to us. Now, this impetration and imputation of divine righteousness cannot have place in behalf of the sinner, until, under a sense of his misery, he raise his hands and his heart towards the Saviour, ardently desirous of deliverance from sin, as the Scriptures clearly teach us. It is the will of the Father "that every one who seeth the Son, and believeth on him, may have everlasting life, (John, vi. 40). Jesus Christ expressly declares, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," (John, iii.

14, 15). As in the wilderness, there was neither balm, nor offering, nor any kind of work, nor any sort of remedy, to effect the cure of the venomous bite of the fiery serpents, except the bare looking upon the brazen serpent, suspended aloft upon the wood; so, also, there is in the world, no other effectual remedy against the deadly bite of the "old serpent," than that of faith in Him, who was "lifted up" on the cross to reconcile men to God. "He that believeth on Him is not condemned: but he that believeth not is condemned already: the wrath of God abideth on him, (John, iii. 18. 36). Faith, then, is the means by which we may attain to the justifying mercy of God, and the channel through which the living and salutary waters of the grace of Christ, who is "the Lamb of God that taketh away the sin of the world," flow down upon us. And, farther, by faith in the Lord Jesus, we obtain Christ himself, who will come to us and make his abode with us, (John, xiv. 23); and, "if God be for us, who shall be against us?"

Without doubt, it will be asked, —what, after all, is this faith, which can thus reconcile the sinner with his Judge, occasion the non-imputation of his sins, and his being "made the righteousness of God in Christ," (2 Cor. v. 19—21)? We present the definition which Calvin gives of justifying faith, in his Institutes (B. III. C. 2. §. 7):—"It is a steady and certain knowledge of the divine benevolence towards us, which being founded on the truth of the gratuitous promise in Christ, is both revealed to our understandings, and sealed in our hearts, by the Holy Spirit." This definition is so much the more correct, in that it forms a perspicuous comment on these words of Paul: "Faith is the substance of things hoped for, the evidence of things not seen," (Heb. xi. 1). Having made these observations, which we judged necessary for the elucidation of our subject, it remains for us to prove, that by this faith we shall be fully justified before God, without the works of the law.

The word, *justify*, has several acceptations in scripture. In the first place, it signifies to excuse one's self, to show one's innocence, to prove the justice of one's right; which is impossible for man, if he would plead his cause before God without an advocate, without a mediator. "If I justify myself," said Job, "mine own mouth shall condemn me: if I say, I am perfect, it shall prove me perverse." But this term is commonly employed, in the word of God, in two leading senses: 1st, to prove the excellency of a thing, or the truth of a fact; thus, for example, we say—the event justified this counsel, the effects justified the cause—and in Scripture: "Wisdom is justified of her children; by thy words thou shalt be justified, and by thy words thou shalt be condemned;" that is to say, in other words, that "the good man, out of the good treasure of his heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things;" that "if the tree be good, it beareth good fruit, but if it be corrupt, it beareth evil fruit." In this sense, we justify ourselves before men, or prove that we have faith in God. 2d. When the subject relates to the sinner's appearance before God, then the sacred writers use the word *justify*, in the sense of absolving, of blotting out transgressions by the gratuitous mercy which is in Christ Jesus, as we may easily learn from these words of the Apostle of the Gentiles, in which remission is opposed to condemnation: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, who also maketh intercession for us," (Rom. viii. 33, 34). "Christ hath redeemed us from the curse of

the law, being made a curse for us," (Gal. iii. 13). The publican "went down justified to his house," because his sins were pardoned. It is through Jesus Christ that the forgiveness of sins is preached to us, and by him all that believe are justified, (Acts xiii. 38, 39). "Let us suppose, (says Bulinger, (that a man is carried before the tribunal of God, and that, there, he is accused and proved guilty of unfaithfulness, of rebellion, and considered worthy of death; and that then the Son of God, interposing himself as mediator between the Judge and the criminal, requests that the punishment which the law exacts for the offence, be laid on him, and actually suffers in the place of the offender. If God accept the sacrifice of his Son, is not this done that the offence may be punished and the sinner justified, i. e. delivered from the sin, and from the curse which it had incurred?" O yes! when we were ungodly, destitute of all strength, the enemies of God, Christ died for us! Being then justified by his blood, we shall be saved from the wrath to come, and shall have peace with God. "Jesus was made sin for us, that we might be made the righteousness of God in him." "O sweet change!" cries Justin Martyr, (*ad Diognet.*) "O incomprehensible expedient! O benefits above all hope! that the iniquity of many should be hidden in one just person, and that the righteousness of one should cause many unjust persons to be reckoned righteous!"

To be justified before God, is therefore to be pardoned through faith in his Son, our Saviour; and to say that we are pardoned through faith, is to declare that we are forgiven gratuitously, "not on account of works of righteousness which we have done," but only by the mercy of God in Jesus Christ, who has declared himself our surety, by dying in our stead. In the mean time, as this is one of the essential points which separate us from our opponents, let us enter into some details.

The Council of Trent (*6th sess. 7th can.*) maintains that justification comprises remission of sins, and sanctification. This infallible assembly has thus confounded two things very distinct. For, as Beza observes (Serm. vi. on the history of the Passion), "justification is *in* Jesus Christ, and *to* us, but not *in* us; and sanctification is in *us*, and not in *Jesus Christ.* Both come from the sole grace and mercy of God, in and by Jesus Christ; but the righteousness which is in Jesus Christ, and not in us, is made ours by gratuitous imputation; as, correspondently, our sins were his, only by imputation. Sanctification is begun in us, to make us gradually conformed to Him who has sanctified us and consecrated us to himself. The one is entirely perfect, and places our consciences in the most assured peace; the other is a small beginning in us, which is resisted daily by the remains of the old man, and which, in this conflict, too often receives from these such heavy blows, as even sometimes to paralyze it, and as it were, throw it into a lethargy. Meanwhile, it is not upon this beginning that the poor conscience can place its dependence; except in this respect, that it is a fruit of the spirit of adoption, which serves as an evidence of our gratuitous election, seeing that they are the children of God, who are led by the spirit of God dwelling in them; so that this testimony of the Spirit gives us courage in the roughest conflicts, not to yield to the enemy; in the mean time, walking always with holy fear and trembling, considering our weakness, and asking continual strength from the Lord, to the end that, if we now stand, we may not fall, and if we fall, that we may rise again, saying with David, 'Restore unto me the joy of thy salvation, and uphold me with thy free spirit' (Ps. li. 12)." Justification takes

place fully, as soon as we firmly believe in the Lord; but sanctification is a work which begins and *gradually* proceeds to perfection. "Our inward man," says Paul, "is renewed day by day," (2 Cor. iv. 16). When we maintain that faith justifies the sinner, we would not be understood as saying that sanctification exists independently of faith. We believe, on the contrary, that both are the gifts of God, tending to the same end; "but we distinguish them, placing each in its rank, degree, and dignity: justification by the imputation of the righteousness of Christ, and sanctification by the reception of faith, hope, and charity. The first causes and brings us peace; the second serves as a publick testimony of our reconciliation. The one serves to absolve us from guilt; the other, to edify our neighbour." (*Rivet.*)

(*To be continued.*)

Genuine poetry, and a solemn warning, are contained in the following lines.

INTEMPERANCE.

By the Author of "Moral Pieces in Prose and Verse."

I saw, 'mid bowering shades, a cottage home,
Where elegance, with sweet simplicity,
Had blent her charms.—Around its graceful porch
Twined the gay woodbine, while the velvet lawn
Fresh roses sprinkled, and those snowy walls
Seem'd through their leafy canopy to smile
A welcome to the guest.—My heart was light,
As toward this bower of bliss I drew, to greet
A friend, who in my careless boyhood shared
Each healthful sport, each hour of studious toil,
With kindred emulation. And I thought,
After my wanderings in a foreign clime,
How sweet to rest as he hath, pleasantly,
In such pure paradise, and watch the bloom
Of young affections. Near that open door
Two cherub children gamboll'd. One display'd,
In such strong miniature, the manly charms
Of my long parted friend, that in my soul
Woke the warm pulses of remember'd joy.
There was the same bold forehead, where disguise
Might never lurk—the same full hazel eye,
Melting yet ardent.
On, with willing smile,
He led his fairy sister, murmuring low,
In varied tones of dove-like tenderness,
And sometimes o'er her lily form would bend
In infantine protection, with such grace,
That in my arms I clasp'd him, and exclaim'd,
"Show me thy father."—
—On a couch he lay.—
Who lay? I dared not call him *friend!*—
That wreck
Of nature's nobleness!—Had dire disease,
Or ruthless poverty, thus changed a brow
Where beam'd bright fancy,—intellectual light,
And soaring dignity of soul? Ah no!
For then I would have join'd my face to his,
And spoke of heaven. But vice her hideous seal
Had stamp'd upon those features, and the mind,
The ethereal mind debased.—
—*She,* too, was near,
Who at God's altar gave her holiest vow,
In all the trusting confidence of love,
To this her chosen friend. On her young cheek
There was a cankering grief,—and the pale trace
Of beauty's rosebud nipp'd.—
—Something I said,
But faint and brokenly, of former days,
When in the paths of science and of hope,
We walk'd, twin-hearted. Then there came a peal
Of vacant laughter from those bloated lips,
And the swoll'n hand with trembling haste was stretch'd
For friendship's grasp.—
—'Twas but a transient rush
Of generous feeling. At the shouting voice
Of his young children, sporting near his bed,
His fiery eye-ball flashed,—and a hoarse threat
Appall'd those innocents,—and that fair girl,
From whom intemperance had reft the guide

Which nature gave, in terror hid her face
Deep in her mother's robe.—
—I would have cursed
The poisonous bowl, but then in the meek eye
Of her who lov'd him, shone such pleading tear
Of silent, deep endurance, that all thought
Of sternness breathed itself away in sighs.
—I went my way,—for how could I sustain
Such change in one so loved!—and as I went
I mourn'd *that* widowhood and orphanage,
Which hath nor hope nor pity. Sad I roam'd
Far down the violet-broidered vale, and when
No eye beheld me, to the earth I bow'd
My head, and said, in anguish,—"Oh my God!—
What is the beauty and the strength of man,
His fairest promise, and his proudest powers
Without thine aid? So keep us from the sins
Which in us lurk, that we at last may rise
Where is no hurtful impulse, erring choice,
Or dark temptation working baleful deeds
For penitence to purge,—but Virtue dwells
Fast by her Sire,—and finds a deathless joy."

Miscellaneous.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Concluded from page* 498.)

Conclusion.

It was stated in the introduction to these memoirs, that a principal design in writing them was, to show what "simple, genuine, consistent, fervent, active, eminent piety may effect," even when unaided by rank, genius, education or wealth. And we have now seen that such a piety, and so unaided, did, in the case of Mr. Eastburn, secure to him a personal influence and esteem among various denominations of Christians, and among people of all descriptions of character, that was truly wonderful. This is manifest from numerous facts recited in these memoirs, as well as from the demonstration of publick respect which was exhibited at his funeral—a demonstration which many have thought and said, the death of no other citizen of Philadelphia could have produced. But —what was of infinitely more importance than any "honour which cometh from man," and was so regarded by Mr. Eastburn himself—the influence and esteem which he had acquired, enabled him to do good to the souls of men, to a most uncommon extent. It is scarcely credible in what a number of households, in the city of his residence, his name is precious, and will long be so—for some profligate of a family reclaimed and converted by his kind and faithful admonitions; for some labouring mind directed by his instructions and counsels to the Saviour; for some sick or dying member edified by his conversation and prayers; and for the mourners whom his presence, and sympathy, and exhortation, soothed, sustained, and comforted. But besides all this, it is probable that his preaching and exhortations, during the four-and-twenty years of his publick ministrations, were quite as instrumental as those of any other man in our country, during the same space, in turning sinners "from darkness to light, and from the power of Satan unto God." They were, let it be remembered, the gifts of divine grace, in their large bestowment to this eminent Christian, which God was pleased thus to honour; and let the praise and glory of his own gifts be given to God alone.

But surely such a character as that of Mr. E. furnishes a very

strong presumption, if not a conclusive proof, of the truth of the whole gospel system. From the influence of that system his mind unquestionably received, in relation to certain subjects, a strength and elevation which it could not have derived from any other source. Nor were his mental powers merely raised and invigorated; they were, by the same influence, rendered most amiable and benevolent; they were unceasingly devoted to the promotion of human happiness, in every way their possessor could devise; and they were actually successful in advancing all the best interests of mankind, to a very unusual extent. Now, can a system productive of such effects be nothing more, or better, than a system of base falsehood and deception? Must not such a system, on the contrary, be divine? Must it not have come from Him "whose tender mercies are over all his works?" Yes, indubitably—And such examples as that which we here contemplate, do in fact confound infidelity, silence its advocates, or prevent their influence, more than all the argumentative reasonings, powerful and useful as they are, by which the truth of revelation is defended and established.

The humblest Christian may also see, from the example before us, not only how much he may promote his own happiness, but how useful he may be to others, by diligently cultivating, and keeping in lively and vigorous exercise the Christian graces, and by "adorning the doctrine of God his Saviour, in all things." Although he may never, like Mr. Eastburn, become a public exhorter, still he may, "by well doing, put to silence the ignorance of foolish men." He may, by a heavenly temper and a holy life, more effectually recommend religion to all who observe his conduct, than can often be done by the most eloquent and cogent discourses. If Mr. Eastburn had not *lived religion*, his publick addresses would have had little effect; and it was in fact by living religion, that he did more good than by his formal addresses. An exemplary Christian life speaks a language which all understand, and which few are so hardened in wickedness as not in some measure to feel—They often feel it, even when they ridicule and profess to despise it: and sometimes they *so* feel it, that at last it produces repentance, reformation, and the salvation of the soul. There have of late been a number of instances, in which pious sailors and soldiers, by their good example and Christian deportment, have drawn the attention of their companions (savingly it may be hoped) to attend to the things which belong to their peace; and have produced a favourable impression even on their commanding officers.

In the subject of these memoirs we see eminently verified the important remark, that the most valuable of all distinctions, the distinction which is made by the grace of God, and which renders the subject of that grace a child of God and an heir of eternal glory, is not made according to those qualities and circumstances by which men usually class and measure their esteem for each other; but may be the allotment of any of the human race, whatever be their standing in society, or the estimation made of them by their fellow mortals. Observation, indeed, abundantly shows, that this great and lasting distinction, which alone is worthy of much concern, is not most frequently possessed by men of high intellectual powers, or brilliant endowments of any kind; not commonly by the wise, the wealthy, the learned, the eloquent, or the powerful; but by men of no eminence for genius, station, or property. In every succeeding age, it has been much as it was when the Saviour said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes. Even so, Father, for so it seemed good in thy sight." —And when afterwards an inspired apostle said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things which are; that no flesh should glory in his presence."

Men make many classes and distinctions, but God makes account of one only—that which exists between his friends and his foes. This will shortly divide the whole human family into two great companies. And oh! when the assembled race of men shall stand before the judgment seat of Christ, how will the distinctions of this world be reversed! How much more glorious will Joseph Eastburn then appear, than the unsanctified kings and conquerors, patriots and sages, orators and poets, wits and scholars, men of influence and men of wealth, who have been feared, or admired, or envied, and who may have filled the world with their fame! How would they rejoice to exchange their place of infamy and agony unutterable, for that of the humble mechanick, wearing his "crown of righteousness," acquitted and honoured by his judge, triumphing in his Saviour, surrounded by a happy throng whom his pious labours have led to glory, and saying, with adoring gratitude, "Behold I and the children that God hath given me." In the exercise of that faith, "which is the substance of things hoped for, and the evidence of things not seen," how ought the meanest disciple of Jesus, not only to be content with his present allotment, but to give thanks to God, whose grace has disposed and enabled him to choose "the good part which shall not be taken away from him."

Mr. Eastburn's example as a man of prayer, was highly instructive and worthy of particular notice. His private devotions, indeed, remained *private*.—He has stated what they were in his first religious exercises, in the narrative inserted in these memoirs; but the writer does not remember to have heard him speak of them in a single instance. Yet an observing person could not be in his company even for a day, without perceiving that he was one who communed much with his God; that his "conversation was in heaven." No doubt can exist that he was eminently a man of prayer. No one who did not pray much in secret, could pray as he did in public. In his public prayers, especially in the first part of them, he often seemed as if he was weighed down with a sense of the divine presence, of the holiness and majesty of a present God, of his own unworthiness, and his need of the intervention of a Mediator. Deep reverence and humility marked every part of the exercise.—It was characterized throughout by solemnity and fervour. He rarely, if ever, hesitated; his language was in a suitable degree scriptural, and in general pertinent and happy. His supplications frequently and strongly indicated that he was praying in faith, and that he looked for an answer. A petition which he often uttered was, "May we, O Lord, follow our prayers with expectation."

In considering the unusual success which attended the labours of this holy man, who can doubt that it was greatly, nay chiefly, to be attributed to his prayers? He was an Israelite, who "had power with God and prevailed." What he did he was prepared to do, by the influence of prayer on his own mind; and when it was done, the answer of prayer rendered it successful.—A prayer-hearing God crowned

what he did with the desired blessing. Others might, and often did, perform the same services which he performed, but seldom with the same happy result. How forcibly ought this to impress on the minds of all who minister in holy things, the infinite importance of their being MEN OF PRAYER. Unless they truly possess this character, it is no wonder if they labour in vain: and is it rash or uncharitable to believe, that a deficiency in this particular is a principal cause that there is so much labour in vain, in the ministry of reconciliation?

In some respects, it is believed that many preachers of the gospel might learn a profitable lesson from the undisciplined exhorter, whose memoirs we are closing. He was entirely willing to give himself for exactly what he was. He never laboured, or appeared to be anxious, to do something that was out of his reach. He made no attempts to shine, or to say what should be thought novel, or unusually excellent. He had no affectation of eloquence, and this made him at times truly eloquent. Although he never precomposed any thing, he took a good deal of care to say nothing that was not true, nothing extravagant, nothing that might mislead, nothing that might unnecessarily give offence; but while he was speaking, he appeared as if he thought of nothing else but of doing good to souls; he was carried along by his subject, and was apparently entirely unconcerned as to what his hearers might think or say of himself. Hence he was always ready to speak on any occasion, however unexpected, in which duty appeared to call him to address an audience. He was willing to say what he could, and to let it stand for just what it was worth. It is believed that if preachers generally acted more like Mr. Eastburn, in most of the particulars now stated, they would be more comfortable themselves, and be at once more acceptable and more useful to their hearers.

But in concluding these memoirs, which, from a regard to the subject of them, will probably be found in the hands of many seamen, the writer cannot satisfy himself, without making

A Short Address to Mariners:—

Especially to those who heard Mr. Eastburn preach, who asked and received his prayers, and who were warned and counselled by his lips, now for ever closed in death:—

Friends and Brethren,—Did you not love father Eastburn? You will doubtless answer that you did; for almost every body loved him, and nobody more than mariners. Well then, have you shown your love to him, in that way which would have pleased him most—and in the only way, indeed, that he cared much about? You certainly have not done this, if you have not complied with his many and affectionate entreaties that you would seek the salvation of your souls, as "the one thing needful." He asked nothing of you but this. He would receive nothing but this, for all his exhortations, and entreaties, and visits, and kindnesses shown to you, and to many of your families; and for all the prayers that he made for you in publick, and many that he poured out in private, with many tears, that God would have mercy on you, and save you from eternal misery. Oh! he did most earnestly desire to see you solemnly engaged about your eternal well-being; to see you inquiring what you should do to be saved, and with all your might pressing into the kingdom of God! And now, will any of you refuse to give this proof of your love and gratitude, to a man who loved you so much, and did so much for you? and above all, will you refuse this to the blessed Saviour, who loved you more, and did more for you, than any mortal man could do—who came down from heaven to earth, and died the cursed death of the cross, that the curse

of God might not rest on your souls for ever?

Do you not know that although you will never see father Eastburn again in this world, yet you will see him again in the world to come? Do you not know that you will all meet him before the bar of God? Yes, you will, assuredly meet him there; and there you will be called to a strict account for the manner in which you have treated every address that he ever made to you, and every prayer that you ever heard him make in the Mariner's Church, and every prayer you requested him to make for you there, and which he did make for you, when you were going on a voyage to sea, and when you were far away on the ocean. Truly, my friends, it will be an awful account that you will have to give up, and an awful condemnation that will follow, if it shall then be found that you have not passed that great spiritual change, that being "born again," which father Eastburn used so often to speak to you about. Alas! if it shall then appear that you were never truly converted unto God, that you never truly repented of your sins and turned from them with all your heart, that you never truly trusted in the Lord Jesus Christ, and relied on his atoning sacrifice, finished righteousness, and prevalent intercession, as the sole ground of hope for acceptance with God; or that you never proved the truth of a supposed conversion by fleeing from all known sin, and by honestly endeavouring to obey all the commands of God—if this shall appear, it will be manifest that you died in your sins; and he who once so earnestly and affectionately counselled, and warned, and entreated you to turn without delay unto the Lord—even he will then become a swift witness against you; and you will be condemned to be eternally separated from your dear old friend, and from all good beings, and will be sent away to dwell for a long eternity with the devil and his angels, in the fire that never shall be quenched. Be not offended, dear friends, at this plain language. It is spoken in love and kindness to your souls, and that the writer may deliver his own soul. What has been said is the truth of God, and such you will assuredly know it to be, either in this world or in eternity. Do not allow yourselves to be deceived in this great concern. Do not flatter yourselves with vain hopes, that it will go well with you at last, even if you indulge in sin; and beware that you do not rely on repenting and turning to the Lord at some future time. No time, believe it, will be so favourable for this as the present. Even if you should die by a lingering disease, a sick and dying bed is a most unfavourable place and time to make your peace with God. You may not have the use of your reason then; and if you have, the distress of the body will be enough to bear, without having the great work of your souls' salvation both to begin and finish. Beside, if you reckon on this, you may so grieve and offend the blessed Spirit of God, that he may leave you to yourselves, and then you will be sure to perish; for without his gracious assistance you will never repent. You ought to recollect, moreover, that yours is a life of peril. You may be swallowed up in the ocean, without having a moment's time to prepare for eternity, if you have not done it beforehand. O do not delay or trifle! Break away, at once, from all your wicked associates. If they sneer and laugh at you, regard it not. Let them not banter you out of your souls; they are too precious to be thrown away as a sacrifice to the sport of fools. Remember that your Saviour bore much reproach and shame for you. Renounce all those lewd, filthy, intemperate and profane practices, which destroy so many seamen, soul and body, for time and eternity. Set them all aside at once. Cry to God for help; attend mariners' meetings,

wherever you can find them; and resolve, in the strength of the Almighty, that you will give no peace to yourselves, till your peace is made with God through the Lord Jesus Christ. "Behold, *now* is the accepted time; behold *now* is the day of salvation. *To-day* if you will hear his voice, harden not your hearts."

But it is known that there are some—and for ever blessed be the name of the Lord that there are some, and would to God the number were much greater—who have received benefit, saving benefit, it is hoped, from the services performed in the Mariner's Church of Philadelphia. You, dear friends, have an important part to act, and much, very much, will depend on your acting it well. If you adorn religion, if you constantly show a good example, and use your influence prudently, and kindly, and perseveringly, to promote piety and good morals among your brother mariners, the effect, under the divine blessing, will be happy beyond all calculation. It may be the means of saving multitudes of sailors from present misery and wretchedness, and from eternal destruction beyond the grave. Much is now doing for the benefit of seamen, by good people in many parts of the world; and surely it may be hoped that seamen themselves will do all in their power to promote the good cause—to help themselves, and serve their brethren.

But, on the other hand, if any of those who profess to have felt the influence of religion turn back, if they apostatize, or if, without complete and final apostacy, they for only once indulge in any of the gross vices of seamen, the consequences will be incalculably mischievous. O what a triumph will it give the wicked and licentious, and what a hindrance will it be to those who are engaged in promoting a better state of things among seafaring men, whose comfort, and happiness, and spiritual interests, have been so long and shamefully neglected! And will any sea-faring man do any thing to stop and throw back this good work? Indeed he ought to dread it worse than death. But be aware that those who hate religion, and the work of reformation that is going on, will do what they can to tempt you to practices which will, if indulged in, bring reproach and distress on yourselves, and be a stumbling-block to those who may be thinking of reformation. Therefore, dear friends, keep a good look out; and take heed to all your ways. Do not rely merely on your own prudence and strength; but often put up earnestly that petition of our Lord's prayer—"Lead us not into temptation, but deliver us from evil." They only are well kept whom God keeps. Daily ask grace and guidance from on high. "In all your ways acknowledge God, and he will direct your paths." Much, both of your comfort and your safety, will depend on your keeping up, as far as possible, a lively sense of divine things in your own souls. This is the great secret of being happy, of avoiding evil, and of doing good. When the soul is alive to spiritual and heavenly realities, it so hates sin, and so loves God and goodness, that it will, instinctively, as it were, shun and stand at a distance from any thing that would mar and destroy its holy pleasure.

A mariner's life is, doubtless, in many respects, unfriendly to spiritual exercises, and lively religious feeling. Yet this should only make you the more resolute, watchful and careful. There is hardly a higher example of a devout and holy life, than that which was led by James Meikle, on board a man of war, and often without a single religious friend to speak to. The thing therefore is not impossible. Daily secret prayer—fervent effectual prayer—must not be neglected. The best advantages for this are, it is admitted, not often found on ship-

board. Still, acceptable prayer can be performed on board of any ship, if only the heart is in the business. God knows the heart, and it is this only that he regards in prayer: and the heart may be lifted up to him, in any situation in which we can be placed. You will have some opportunities to be alone, and these should be carefully improved for prayer, devout meditation, and communion with God. Read the Holy Scriptures as much and as often as you can; peruse as many religious tracts as you can find; commit psalms and hymns to memory; and observe the Lord's day, as far as your circumstances and occupation will permit. It may be that you will be called to suffer persecution for the cause of Christ; and if so, bear it patiently, perseveringly, and with prayer for your persecutors. But an exemplary and exact discharge of all the duties that belong to his station, and a respectful and ready obedience to those who have the command, will commonly give even a common sailor favour in the eyes of his superiors; and while diligence and fidelity in business is an important Christian duty in itself, it also serves to recommend religion to others—more indeed than all the talk in the world, if this be neglected.

It is doubtless the duty of seamen to speak to each other, on the concerns of their souls. This, however, must be done discreetly and seasonably; otherwise, it may be productive of more harm than good. On the other hand, there must not be too much fear and reserve, in regard to this thing. A single hint or remark, kindly given, and accompanied with an ejaculatory prayer that God may bless it, may strike the heart of a profane person, so as never to be forgotten, and may at last be the means of saving his soul. There have been many instances of this kind, and they afford much encouragement to speak a word for God, whenever a proper opportunity is offered. A religious seaman, moreover, who acts up to his Christian character, will commonly have the confidence of a number of his shipmates; and he ought to use it, whenever he properly can, to converse at some length with one and another of them, on the great matter of their souls' salvation—Seasons of affliction, or sickness, especially, may commonly be improved for this purpose. Whenever there are a number of pious seamen in the same vessel, they may greatly help and encourage each other; and they ought, if practicable, to have some stated seasons for social prayer and pious conference. When on shore, they will of course resort to a Mariner's Church, if there is one at hand; and they ought, by all means, to take along with them as many of their shipmates, as possible. If there is no Mariner's Church in the port where they are, another place of worship should be attended. Great care should be taken to find a proper boarding-house, free from lewd and intemperate inmates; for it is on shore, and especially in a boarding-house where vicious practices are allowed, that a pious seaman will commonly meet with the strongest temptations, to do something that will bring reproach on religion, and pierce his own soul through with many sorrows. It is a happy circumstance that pains are now taken, in some places, and likely soon to be taken in more, to provide sailors with comfortable lodgings, in houses where no vice will be permitted, and where they may find books and companions that will do them good, and keep them from being led astray.

The present is an age of missions—Missionaries are sent to every quarter of the globe; and ships and seamen are employed to transport them. Those who observe "the signs of the times" notice with pleasure the erection of Mariner's Churches, and the zeal

that has been awakened to promote the spiritual good of seamen, at the very time when "swift ships" are carrying the heralds of salvation to the heathen, even to the ends of the earth: and they remark with great interest, that in the glowing description given of "the latter day glory," by the evangelical prophet,* a part of that description is formed by the declaration, "that the abundance of the sea shall be converted," and brought into the Christian church. Hence they are led to hope that the time is not far distant, when almost every ship shall be in very deed a Bethel, a house of God, with a church in that house—a company of joyful Christians, of pious seamen and devoted missionaries, who, while they are sailing over the watery waste which divides one country from another, shall still, even on the passage, enjoy all the privileges of the Christian church: and when they shall arrive at a heathen land, shall be able, at once, to exhibit to the wondering natives, the worship of a Christian sanctuary in all its loveliness; and thus commence the blessed work of evangelizing the people, with advantages hitherto unknown. Let pious seamen pray much for the arrival of this glorious period—Let them do all in their power to bring it forward. Let them, when they go to heathen ports, or to ports where often there are nominal Christians worse than heathen,—let them show, at least in their own example, what real Christianity is. Let them co-operate, in every way they can devise, in the blessed work of extending the gospel throughout the habitable earth. Thus will they imitate the holy man, the "Mariner's friend," whose memory is so dear to their hearts: and thus will they be preparing to join and rejoice with him, in that haven of eternal rest which he has reached; and where, notwithstanding the dangers of the passage through this fluctuating and tempestuous state, all who look by the eye of faith unto Jesus, as the great pole-star to direct their course, shall surely and safely arrive.

* Isaiah lx.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from page* 503.)

III. I am now to describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

As almost every genuine medicine has its counterfeit, the same is true of that divine remedy, of which we have been treating. Somewhat resembling it, on a superficial view, is that "faith without works," which we are told by the apostle James, is "dead," and of course inoperative. It is better to have no faith than this; for it is much easier to bring one to the right foundation, who has nothing to uphold him, than to remove one from a false foundation, on which he thinks he safely rests.

I will show what I mean by this counterfeit medicine, by some examples:—

1. An ingenious anonymous writer, in one of the late numbers of the "Christian Advocate," states, that it is said of the celebrated John Wesley, that when sick, he attempted to cure himself by a direct act of faith, and, as might be expected, failed; but that, when he used the remedies adapted to his case, he recovered.

2. Some years ago, I attended a man aged sixty-three years, who had sustained a severe fracture of the thigh. On the sixteenth day after the accident, when all the family were absent, and he was alone, a mad fanatick entered his room, and asked him—How long the doctor said he must lie in that condition? The man answered his in-

quiry, when he replied—"O, that is all nonsense! the doctor knows nothing about it. He only wishes you to be there so long to increase the amount of his bill. But if you have faith, and will do as I bid you, I will have you walking in an hour." He immediately proceeded to remove the dressings, and lift the old man, who was unable to resist him, out of bed; exhorting him, at the same time, to have faith, and to repeat some blasphemous expressions after him, which, he said, was necessary to effect the miraculous cure! The bone gave way at the place of fracture, and the man fainted. A neighbour now, providentially, entered the room, and interfered; and I was hastily summoned to attend my patient. But the shock he had received was so great, that for some time his life was despaired of. Yet by the diligent and persevering use of the proper remedies, he at last, but with the utmost difficulty, recovered.

3. One morning, not long ago, when I called to see one of my patients, he told me that he was going to pursue a new method for the recovery of his health. I asked what he was going to do? "O!" said he, "I intend now wholly to give myself up to the Almighty; take no more medicine, and he will cure me, if I am to get well." My answer was, "Sir, your premises are right; but your inferences are totally wrong. We ought, at all times, to give ourselves up to God, acquiesce in, and submit to, his will; this is both our duty and our privilege; but it is equally our duty to wait on God in the diligent use of the means for the restoration of our health! This, happily, silenced him—He used the medicines, and recovered; but whether he ever exercised the right kind of faith, or not, time will disclose.

The cases now mentioned, exemplify what I mean by a false faith; as contradistinguished from, and opposite to, the true, genuine, living faith, which I have feebly recommended. This false faith is presumptuous and destructive. It would fain be the faith of miracles. But as a "miracle is a suspension of some of the known laws of nature," and, as miracles have ceased, we are authorized to infer, that any attempt to exercise this faith is displeasing to the Deity. Those who make this attempt, show that they think the Supreme Being is obliged to suspend the known laws of nature, and be prodigal of his miraculous operations, merely to gratify them. Absurd and mistaken idea! The Son of God himself, when on earth, would do nothing of this kind. He refused to cast himself down from the pinnacle of the temple, although the arch impostor spoke the truth, when he said—"He had given his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—The lesson which the Saviour taught on this occasion—"Thou shalt not tempt the Lord thy God"—ought ever to be remembered—And all attempts to exercise the faith of miracles, or to expect disease to vanish, without the use of the proper means, is tempting God: and he who should talk and act in some of the common concerns of life as those did whom I have mentioned, would be confined as a lunatick. In order to preserve health and life, it is our unquestioned duty, diligently and perseveringly to use all the proper means for the attainment of that desirable end.

IV. I am to confirm the theory and the opinions I have delivered, from the writings and practice of some of the most eminent of the faculty, both in Europe and America: And then to conclude by a few practical observations, deduced from what shall have been offered.

1. It was the daily practice of that eminent physician, Dr. Boer-

haave, throughout his whole life, as soon as he arose in the morning, which was generally very early, to retire for an hour, for private prayer, and meditation on some part of the sacred Scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spiritual vigour in the business of the day. This he, therefore, recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquillity of the mind: and that he knew nothing could support himself, or his fellow creatures, amidst the various distresses of life, like a well grounded confidence in the Supreme Being, on the principles of Christianity.*

2. Dr. Zimmerman cured a young lady, whose mind and body were much diseased, and whose case appeared to be hopeless, by medicine suitable to her bodily diseases, and by recommending true religion. Thus, by a happy combination of physical and moral remedies, he restored an interesting female to the enjoyment of her friends, to life, and to society.† It was by a similar happy combination of physical and moral remedies, that the practice of the Rev. Sir James Stonehouse, Baronet, M. D., was so eminently successful in certain cases of disease.‡

3. "Piety towards God," (Dr. Rush informs us,) "has, in many instances, characterized some of the first physicians in ancient and modern times. Hippocrates did homage to the gods of Greece, and Galen vanquished Atheism, for a while, in Rome, by proving the existence of a God, from the curious structure of the human body. Botallus, the illustrious father of bloodletting in Europe, in a treatise *de munere medici et ægri*, advises a physician, when called to visit a patient, never to leave his house without offering up a prayer to God for the success of his prescriptions. Cheselden, the famous English anatomist and surgeon, always implored, in the presence of his pupils, the aid and blessing of heaven upon his hand, whenever he laid hold of an instrument to perform a surgical operation. Sydenham, the great luminary and reformer of medicine, was a religious man. Boerhaave spent an hour in his closet every morning, in reading the Scriptures, before he entered upon the duties of his profession. Hoffman and Stahl were not ashamed of the Gospel of Christ; and Dr. Haller has left behind him an eloquent defence of it, in a series of letters to his daughter. Dr. Lobb exhibited, daily, for many years, to the citizens of London, his reliance upon divine aid, to render his practice successful, by inscribing *Deo adjuvante*, (by the help of God,) upon his family arms, which were painted upon his chariot. Dr. Fothergill's long life resembled an altar, from which incense of adoration and praise ascended, daily, to the Supreme Being. Dr. Hartley, whose works will, probably, perish only with time itself, was a devout Christian."—"To the record of these medical worthies, (says Dr. Rush,) I shall add but one remark: and that is, the weight of their names alone, in favour of revelation, is sufficient to turn the scale against all the *infidelity* that has ever *dishonoured* the science of medicine."*

4. Sir Henry Halford, Baronet, M. D. physician to George IV. king of Great Britain, &c., in a very valuable essay on climacteric disease, after detailing the necessary plan of treatment, says—"For the rest, the patient must minister to himself.

* Ewel's Medical Companion—Article Religion.

† Ewel's Medical Companion.

‡ On the authority of the justly celebrated Mrs. Hannah More.

* Rush's Lectures, pp. 128-9.

To be able to contemplate with *complacency*, either issue of a disorder, which the great Author of our being may, in his kindness, have intended as a warning to us to prepare for a better existence, is of *prodigious advantage to recovery*, as well as to comfort; and the retrospect of a well spent life is a cordial of infinitely more efficacy than all the resources of the medical art." This passage is quoted with high approbation, by the pious and learned Dr. Good, who says of it—"If it is not strictly medical, it is of more than medical importance; and I have very great pleasure in seeing it put forth from so high an authority, and finding its way into a professional volume."* Dr. Good, himself, is also an authority of the highest order; whether we view him as a profound medical scholar, in his great work, called the "Study of Medicine," or as the truly practical and learned Christian and critical biblical scholar, in his translation of the book of Psalms, and of Job, from the Hebrew, accompanied with original notes, which are said to be of great value. To all this I shall only add, that, Sir Richard Blackmore, physician to William the 3d, and Sir Thomas Browne, physician to Charles the 2d, evince, by their writings, that their sentiments on this important subject were similar to those of the medical worthies more particularly quoted.

(*To be concluded in our next.*)

From the London Evangelical Magazine.

CONVERSION OF FIVE JEWS.

The following account is copied from the Newspapers; but we have reason to believe it may be relied on for its general accuracy.

Very recently, five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian Faith, within the City of London. We mean not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference: but, that having had their attention directed to the grand subject at issue between the Jewish and Christian Churches; having, with the Scriptures in the original, as their text-book, entered into a careful and protracted examination of the subject, in company with a Christian friend, who is both a good Hebraist and Grecian; having in the progress of the lengthened discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen;—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New; and have believed, as far as man can judge, with their heart, on Jesus Christ, as their Saviour and their Lord.

This important event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all hasty and open profession of their faith, they, till lately, took no step which afforded a fair opportunity of bringing the fact under publick view. On the 20th of June, however, they transmitted to Mr. Peel, for presentation to his Majesty, a most superb copy of the Prayer-Book of the Church of England, which that gentleman lost no time in placing in his Majesty's hands. It was accompanied with the following inscriptions:—

* Good's Study of Medicine, vol. ii. p. 486.—Published in the London Medical Transactions.

TO HIS MOST GRACIOUS MAJESTY
KING GEORGE THE FOURTH,
THIS BOOK OF COMMON PRAYER
IS HUMBLY PRESENTED
AS A TESTIMONY OF THEIR HIGH VENERATION FOR THE
LITURGY OF THE CHURCH OF ENGLAND,
AND OF THEIR
LOYALTY TO THEIR BELOVED SOVEREIGN,
BY FIVE JEWS,
CONVINCED OF THE TRUTH OF CHRISTIANITY THROUGH THE INSTRUMENTALITY OF WILLIAM BRIDGES.

מלכא לעלמין חיי: Dan. ch. ii. ver. 4.

ימים על ימי מלך תוסיף שנותיו כמו דר ודור: Psalm lxi. ver. 6.

ישב עולם לפני אלהים Psalm lxi. ver. 7.
חסד ואמת מן ינצרהו:

אלהים משפטיך וצדקתך Psalm lxxii. ver. 1.
למלך תן:

HÆC EST FIDES NOSTRA.

Εὑρήκαμεν τὸν Μεσσίαν ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

St. John, ch. 1st. part of verses 42 and 46.

שאלו שלום ירושלם ישליו אהביך:
יהי שלום בחילך שלוה בארמנותיך:

Psalm cxxii. ver. 6, 7.

If, with perfect propriety and good taste, these Jews intimated their conversion, in the first instance, to their Sovereign, the next step which they took, partaking of a publick character, was prompted by Christian benevolence and love. The whole, or part of them, had been in the habit for a considerable time, of attending the ministry of the Rev. Mr. Howells, of the Episcopal Chapel in Long Acre, in connexion with which there is a flourishing Sunday-school. To each of the children attending this school, amounting to seventy-eight, they presented a copy of the Book of Common Prayer, with the following inscription written on each book:—viz.

"A minute token of Christian Love to the Tender Lambs of Messiah's flock from five of the seed of Abraham, with the fervent prayers that the Holy Spirit may take and show unto them the things that be of Christ." Psalm cxxii. 6. Zech. viii. 23. Rom. ii. 28, 29. John xiv. 27. Rom. xi. 15, 21, and 24.

THE MAGDALENE.

O turn not such a withering look
On one who still can feel,
Nor, by a cold and harsh rebuke,
An outcast's mis'ry seal!
But think, ere thus the mourner's sigh,
The mourner's tears you spurn,
That 'tis perhaps a Friend on high,
Who prompts my late return.

The haunts of vice might pleasing seem,
When first I long'd to stray;
But, ah! one hour dispell'd the dream,
And dash'd my joys away:
Amidst the crowds in pleasure's bow'r
My heart was still forlorn;
And where I thought to find a flow'r
I only felt a thorn.

O say not, then, the cup of wrath
I must submit to drain,
When in the safe, the narrow path,
I wish to tread again!
It is not thus the Gospel speaks
To those who cease from sin;
The soul, Messiah's fold that seeks,
Is ever welcom'd in.

And say not that my guilt is great,—
I know, I feel, 'tis true;
But while I groan beneath its weight,
I hope for pardon too:
Beyond the reach of grace divine
Myself I have not thrown;
And once, at least, to guilt like mine,
My Lord has mercy shown.

When such a wand'ring sheep as I
Was unto Jesus brought,
And all the cruel standers-by
A rigid sentence sought;
The feeble reed he would not break,
Though it was bruised sore;
The gentle words the Saviour spake
Were, "Go, and sin no more!"

Edinburgh. H. E.

Review.

We should not do justice to the friend who has favoured us with the following paper, if we omitted to state, that he did not send it to us as a *Review*, but as an article for the Miscellaneous part of our work. It is rather a comparison of Pollok with Milton, and incidentally with other poets, than a particular examination of the excellencies and defects of "The Course of Time." It, however, partakes of the nature of a review, and we are pleased to be able to place it in this department of our Miscellany.

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FOR THE CHRISTIAN ADVOCATE.

POLLOK'S COURSE OF TIME.

Some of the transatlantick reviewers dealt out to the Rev. Edward Irving, when he first appeared as an author, the most unqualified praise; but scarcely had his orations reached this country before our men of taste settled their intellectual worth, pretty much as it is now estimated. Criticks, with all their sagacity, are like other men; that is, they are liable to be dazzled. We acquit them, however, of having spoken in terms too exalted of the poem which heads this article; whilst a few of them have descanted on its merits in a way, as we think, far too cautious and guarded.

The poem evidently has faults. Its admirers cannot deny that a number of its lines might have been more harmoniously constructed; and there are certainly some instances in which the best taste did not preside over the poet's pen. But even Milton himself is not harmonious in all his lines, and he attained to the first rank among poets, not by the entire absence of perverted taste, but by the multitude of his redeeming excellencies.

It seems strange that any critic should hesitate a moment about the class of poetical and intellectual excellence to which the poem of Pollok belongs. If the world of genius has kindred spirits, then Milton would not have disdained to own the author of "The Course of Time" as his son. Pollok can be compared, properly, with no poet but Milton; for he has not the witchery of Shakspeare, nor the coyness of Burns, nor the archness of Cowper. We cannot attribute to him either the summer radiance, or the autumnal fulness, which at once enlightens and burdens the pages of Thomson. He has not produced a strictly philosophical poem, like Akenside, ornamenting it, from beginning to end, by a rich and restive fancy. But he is free from the sudden starts which distinguish the muse of Young; and, like Milton, he is alternately calm, majestick, sublime, and inventive. The mind of Pollok climbs, with ease, the steeps of infinitude, anxious, seemingly, to suspend around each of them, some wreath betokening his exalted admiration; and he surveys the lower works of Divine Power, with the gladdened heart and the elated and glowing eye of the genuine poet.

Had Pollok lived longer, he would, probably, have displayed greater versatility of genius, but that versatility might have injured the insulated moral grandeur in which his name is now enshrined.

We claim not for "The Course of Time," an entire equality with Paradise Lost. But, after allowing for some points of discrepancy in the circumstances of the poets, we claim for Pollok as large a measure of genius as Milton possessed. Milton lived till his mental powers were matured. His poem was the fruit of profound and reiterated meditation. He wrote it after re-

linquishing the pen of controversy; a pen which he had wielded with a daring and martial spirit; and with a mind enlarged and improved by foreign travel, and a practical acquaintance with state affairs. Whatever might have been his original genius, it must be confessed that Milton's whole education fitted him to be a poet. Nothing, perhaps, expands and beautifies the poetical mind, so effectually as travel. Especially must the powers of Milton have derived nourishment from this source, looking, as he did, at every thing grand in nature and majestick in art, with a prepared and cultivated vision. Hence the mountain which showed itself from afar, the vale curtained in its foliage of green, or decked with empurpled leaves, the glassy lake, glistering in beauty, and the landscape, with its thousand varied charms, must have powerfully affected his mind. Had he gone immediately back to his academick hermitage, even there such objects, once seen, would have wrought into his mind, a mixture of their own inherent grandeur and beauty. But the years of Pollok hurried rapidly to their close. Few suns, comparatively, set before him, spangling his horizon, and staining the wooded haunts beneath. He wrought his poem in the midst of studies, preliminary to the discharge of his weighty office; and we regret to add, that he appears to have received, once or twice, a skilfully insinuated hint, that his fancy was rather too overwhelming for the didactick exhibitions of the pulpit. The wit of Swift, or the humour and levity of Sterne, might have been a disqualification for the pulpit; but we do not understand how Heber and Young, Kirke White and Grahame, or Pollok and Watts, were disqualified for the sacred desk, by an elevated and excursive imagination. This preposterous sentiment exiled Thomson from the service of the sanctuary. We freely confess, indeed, that without a revolution in his habits, the poet of the Seasons would have done no honour to the church; but the same vituperation which outlawed him, might have outlawed Pollok,—the builder of immortal rhyme, whose ambition was subdued and chastened by Scriptural truth, and whose work will live long after the rhapsodies of Ossian, and Klopstock, and Gessner, shall be forgotten.

Of the two poems, Paradise Lost is by far the most abundantly stocked with learning. In "The Course of Time," mythological lore is more sparsely used; and in a poem so decidedly Christian, this selfdenial is rather commendatory than offensive. Still, gleams of learning appear at proper intervals, sufficient to show that the author had frequently drank at the fountains of Greece, and the wells of Italy. Whilst Burns was educated a poet by the side of the hawthorn bush, or by mingling speech with the wheeling bird and the murmuring brook, or by marking closely the passions at work, and the manners which prevailed just around him, we cannot forget the agency of learning in furnishing hundreds of poets with the elements and resources of their art. But, in addition to this superiority of learning, Paradise Lost is distinguished by greater animation, as a whole. With the exception of particular passages, in "The Course of Time," its pages are less stirring to the heart: nor should we have been surprised, had Pollok lived, if his mind had occasionally led him away from the burning zone of poetry, into the temperate, yet still the sunshine, region of philosophy.

The rural taste displayed in Paradise Lost, is more profound than that which appears in "The Course of Time." There have been poets more conspicuous for a furtive rural imagery than even Milton; but there have been none whose rural imagery is so stupendous and mag-

nificent. Some princes have so delighted in indigenous productions, that whenever they journeyed, their artificial travelling gardens bore them company: so that whether in the brilliant saloon, or in the deep wilderness, they could pluck alike the blushing grape, or the golden orange, or repose at will beneath the palm tree or the pomegranate, the myrtle or the woodbine arbour. But the mind of Milton was itself so luxuriant in rural imagery, that whether in the noisy street, or in the resting spot of the country prospect, he could pluck at pleasure the distinct fruits of the Chinese, Italian, or English garden. He could pause on the silver fountain, or detach the smoothest leaf from the knot of the velvet rose; or he could range mountain scenery, and render his descriptions wild as the pictures of Salvator Rosa. Like Thomson, he could trace the outer lines of the pastoral view; or like Spenser, turn in as a guest to the ring of its interior charms. But he made it evident that the notice of such objects was but the transient descent of his mind, from the sublimity in which it delighted to soar. Beyond Eden's walls of verdure, even close to its hedged gates, he kept his car in waiting; for Milton was always the master of sublimity—a sovereign in the grandeur of his thoughts, and the power of his numbers.

The resemblance, mentioned by some of the English criticks, between Milton and Pollok, is not wholly imaginary. They fixed alike on an exalted theme. The one turns the opening leaves of the book of creation, the other impressively closes them, after they have all been rustled by the last trump, and shaken by the celestial retinue of the Judge. The one leads us back to the first hour of our world, when the songs of angels were gushing up and down the lawned steeps of Eden. The other carries us forward to the last hour of earthly probation, and emptying the mind of all other thoughts, makes it ring with the knell that tolls the dissolution of our world. These are difficult themes. Milton and Pollok could not be satisfied with subjects easy and playful. From the natural repugnance of men to sacred things, sacred poetry must be executed in such a way as to subdue this antipathy. Young himself has failed in some of his flights; especially on subjects whose grandeur is impaired by the least deviation from simplicity. Yet Young was a manly poet, notwithstanding his occasional incongruities and exaggerations. Unlettered men almost invariably admire his faults; but lettered men also admire him, and that too at the time they are most studiously engaged in separating between his defects and his excellencies. His Night Thoughts, taken as a whole, form an original and wonderful production.

Milton and Pollok resemble each other in their resolution to accomplish something illustrious. Milton fled from controversy that he might set himself apart to sing his elaborate song. At one time he appears to have resolved upon making England and its neighbouring islands his theme, and of course the principal theatre of his fame. But this must have been in some moment of dejected feeling, for he panted to be universally known, by intertwining his name with the immortal subject of his verse. It is true that posthumous fame can do no good to its possessor; but it may do good or evil to generations that exist long after its possessor has crumbled into dust. It is not improper to extend our moral and intellectual influence to remotest time, if, with the praise of men, we seek a nobler plaudit from our Maker. This last was the elevated ambition of Pollock. There is no doubt he loved fame, although he has not shown that he loved it inordinately. He no where makes his

poem the stepping-stone to reputation. The epic dignity of his song shows us the resistless desire by which he was influenced, to acquit himself well; but the chief acquittal which he sought was from his final and unerring Judge. He rises and looks within the curtains of the heavens, asking upon his work the benignant smile of his Maker. In thus seeking, primarily, the approbation of his Maker, we will venture to say, that he has secured the permanent admiration of men. "The Course of Time" will be speedily read in all countries, where any taste for literature prevails. But it will pass these limits, in that blissful period when the church shall fill the world—a period which Pollok has descanted on with such ample and felicitous eloquence. Then it will be read alike in the fens of the Cam, and among the flags of the Nile; in the bower of philosophy, and on the oasis of the Arab; in the refreshing grove, and amid the wreaths of polar snows.

Of the two poems, we cannot suppress the belief that "The Course of Time" is decidedly the more useful. Usefulness is thought by some to be incompatible with such an exercise of the imagination as poetry demands. What, then, will such persons say to Blair's Grave, a poem, terse, pungent, didactick, humbling—and far before Gray's Elegy, in moral effectiveness? Who will deny the soothing influence on our feelings of Bishop Porteus's poem on death? Is there any one who does not feel a deeper veneration for the Sabbath, as Grahame paints its obligations and its blessings before his mental eye. Or did any one ever read Burns's Cotter's Saturday-night, without feeling that it was a useful poem? But Dr. Beattie asks, if we seek for usefulness, why not adopt plain prose as the vehicle of our thoughts? The answer is obvious. Because where a poem is useful, it can be useful only, or principally, by affecting the imagination. Thus, Pilgrim's Progress, as to its truths, might be reduced to a few pages, or, certainly, to a few chapters; but then the imagination would have lost the odour and the sanctity shed over it, by the work in its present form—We should not then have been allured onward by each turn in the ingenious allegory, nor ever have ascended the delectable mountains with well grouped shepherds for our guides. We have little doubt that Paradise Lost has been highly useful. It has served, at least, to keep in mind some salutary impressions of that great event, the fall of man. It has also produced a powerfully dramatick effect on persons of sentimental taste; and some of its Eden scenes impart such serious feelings as dispose us to seek communion with our Maker. But we do not recollect that Milton makes us feel the evil of sin *as sin*. We lament the destruction of natural beauty, and every where we see the misery introduced by apostacy; but the evil of sin is not to be altogether measured by its consequences. But no one can possibly read "The Course of Time," without perceiving that the views of the writer are all clear and Scriptural. There is no scepticism in his creed. He attacks sin, whether it appear in the shape of literary pride, of military glory, of fastidious epicurism, of priestly hypocrisy, or papal domination. He confines himself strictly, within the bounds of divine revelation; hence all his events lie in their natural order. He has gathered together all the *results* of the great system, the celebration of which Milton began.

On the subject of the millennium, the views of Pollok are glowing, but at the same time sufficiently chastened. In speaking of this event, too many forget their character as simple interpreters of the sacred oracles, in their assumption

to themselves of the office of prophets. Pollok only rehearses what has been told by prophets, whose inspiration was of a higher order than that of the mere poet: and we think that no serious Christian can read him on the sublime destinies that await our world, without being captivated and charmed. Here, indeed, he is indebted to Cowper, but he sweeps, if possible, a more comprehensive circle. He repairs the disfigured moral map of our world, colouring it anew, and putting on it a delightful gloss, and a bright enamelling.

We are far from being certain that as much reverence is not due to the memory of this extraordinary youth, as to that of Milton. There is some incongruity between the tumultuousness in which Milton lived—the noisy party disputes in which he engaged, and the high reverence which men have agreed to bestow on his memory. And if he was really the author of a lately discovered work, that work, even as a specimen of intellect, has inflicted upon him a serious injury. Jeffrey and Channing, doubtless, believe the book to be authentick. The former, it appears, never questioned the Arianism of Milton, even in reading his Paradise Lost. So, after Columbus found a new world, it was easy for other men to find it, and it was easy for Jeffrey to discover the Arianism of Milton, when Milton himself had told the secret. If the book be authentick, then Milton is chargeable with the guilt of apostacy from truths he once held sacred: And, if he prove an apostate, after being so long taken for a saint, it is well that, almost simultaneously with the discovery, Providence reared up a truly sainted youth, to finish the task which Milton commenced, and to take a share in his immortal renown.

We cannot close these summary, and, at the same time, cursory, remarks, without pausing a moment on the early fall of this distinguished child of song. How many licentious poets live to old age, like Anacreon; from whom we never look for the buds or fruits of piety, any more than we look

For mellow grapes, beneath the icy pole?

whilst others are early called away, who might have continued to delight by their hallowed numbers.

Truly this is mysterious, and the dispensation is from Him who makes darkness his pavilion. But, who can tell, had Pollok lived, but that the murmur of human applause might have sunk too deeply into his ear? He is now beyond our praise, or our censure. But his poetick laurels remain among the evergreens of our world. Thousands shall look at them with admiration, as they rest on the staff of their pilgrimage; and the feet of many children of piety and fancy shall be sandaled with the verdure which adorns his grave. Flowers of all dyes shall be plucked from the glades and paths which lead to it, and uncounted leaves be detached from the willow, which shades and weeps over the sacred dust which it contains.

B.

SHORT NOTICES OF RECENT PUBLICATIONS.

The Remember Me. *Published by F. Littell.*

This is a little work of great merit,—decidedly the best of its class which has fallen under our notice. Unlike too many of the Souvenirs of the present day, its contents are not light and frivolous, but of a serious cast; and calculated, while they entertain the imagination, to quicken the moral sense, and urge to virtuous action.—"The Lost Child" and "Contemplation" are, we think, the two best pieces of the volume. The tale of "Emily Morton" is well told, but would please us

rather better, if the transitions from serious to gay were less sudden. The poetry possesses various degrees of merit—none of it is despicable, and some is truly excellent. The engravings are in a superior style of execution. The "Mother's Grave" is exquisitely beautiful. We have thus given our opinion of this little volume; and on the whole think the publisher deserves the thanks of the Christian community, for furnishing the lovers of Christmas and New-Years' gifts with a gift that may prove lastingly valuable.—We heartily wish him a patronage that shall not leave him a loser, by providing gifts for others.

A Sermon on the Sin of Duelling, *preached at Washington, Pa., April,* 1827. *By Rev. Andrew Wylie, D.D. President of Washington College. Pittsburgh: printed by D. & M. Maclean.*

It appears that this discourse, the text of which is the sixth command of the Decalogue, was preached at the request of the managers of the Sunday school, in the town of Washington, Pennsylvania. The author informs us in the introduction, that at first he wished and endeavoured to decline a compliance with the request; but that ultimately he yielded, from a conscientious conviction that ministerial duty demanded this service at his hands. We are clearly of the mind that he formed a just conclusion, and as clearly of the opinion that he discharged his duty on the occasion, in that honest, fearless, plain, and impartial manner, which becomes a minister of the Lord Jesus Christ, who is required to "know no man after the flesh." We perceive from a note prefixed to the publication, that the sermon gave offence. We are not surprised at this; for it contains an able, as well as a plain exposure, of the murderous sin of duelling; with no regard to the individuals, however high in office, whom the truth, pungently stated, might effect. Yet we perceive no invidious partialities in the discourse. In the prefatory note, the author says—"That the sermon bears upon duellists, without respect of persons, or distinction of parties, will be admitted by every candid reader. The author, at least, intended that it should." The friends of duelling, and the extenuators of its guilt, would no doubt be glad if they could silence the pulpit on this subject; or failing in this, if they could render it tame and complaisant. We devoutly pray God that this may never happen; but that the ministers of Christ, at least, may continue to bear an honest, open, and unequivocal testimony against duelling and duellists; and call the sin by its right name; call duelling *murder*, and duellists *murderers*, as Dr. Wylie, much to his credit, has done, without hesitation—This is a short discourse, filling but 20 pages 12mo.; but it presents every leading idea, in relation to the horrible practice against which it is directed, in a clear and impressive light. We have not room for extracts; but we recommend the perusal of the whole to our readers, and sincerely wish that a copy of it were in the hands of every great man of our nation, and that for his soul's health he would read and be influenced by it.

Literary and Philosophical Intelligence, etc.

Montgolfier.—Montgolfier besides being the inventor of ærostatic balloons, was the first who manufactured vellum paper in France. The accident which led him to the formation of balloons was curious enough. One day, in his paper manufactory, he was boiling some wafers in a coffee-pot, which happened to be covered with a piece of paper in the form of a sphere, and this paper becoming full of steam, swelled and detached itself from the pot.—Montgolfier was surprised, and repeating the experiment, the paper again ascended; this led him to calculate the effect of a rarified air which should be lighter than the atmospheric air—and hence the invention of ærostation.

On the 4th February, a phenomenon as extraordinary as magnificent, was witnessed at Kiachata, in Siberia. The cold was very severe. At sunrise, rays called in Siberia "ears of the sun" were seen on both sides of it. At ten in the morning these rays changed to brilliant parhelia. An immense whitish column resembling the tale of a comet seemed attached to the sun, which had already reached a great elevation, and was proceeding towards the west.—This column formed in the whole extent of the sky a circle, in the circumference of which seven suns were visible, pale, and rayless, and situated at equal distances from each other and the true sun. The last, moreover, reflected in the atmosphere four great white circles so disposed as to form a pyramid; two of them being circumscribed by the first-mentioned circle, whilst the two others were in

that part of the horizon opposite to the sun. It was observed that there must have been four circles in the greatest, but that one was effaced by the light of the sun, and only half of the other was visible, which glittered with all the colours of the rainbow. It is to be regretted that this phenomenon, which lasted nearly till midday, was not witnessed by Savans.

Nashua Village, Dunstable, N. H. Nov. 1.

The curiosity of the inhabitants of this village has been much excited within the last two or three weeks, by an unusual trembling of the doors and windows in almost every house. Some have conjectured that it was owing to the water falling over the dam, which has been erected here. Others have doubted whether it was owing to this, because the jarring of the windows was not uniformly the same, when the water in the river is about the same height. The noise is very perceptible during some whole days and nights, on other days it is heard only at intervals. We have heard of a number who have been alarmed at this jarring of the windows, who live five miles distant from the village. A gentleman who lives about forty rods from the dam has observed considerable motion of the hay in his barns. Some persons have seriously thought of removing from the village, lest they should be swallowed up by an earthquake. This motion of the buildings is probably occasioned by the agitation of the air, which is caused by the water falling over the dam, and by the percussion of the air.

Roman Ruins near the Hague.—An English gentleman, who is travelling in Holland, in one of his recent letters says, "We have this morning been to visit the remains of an immense Roman building or buildings, which have been recently discovered near Voorburg. Innumerable vases of the most beautiful descriptions, Roman rings with inscriptions, ornaments and coins, some of which date before the birth of Christ, have been excavated; all which leads to the supposition, that some calamity, either occasioned by fire, inundation, or otherwise, has thrown down and destroyed the whole buildings. In one of the cellars a perfect skeleton has been found, which further strengthens the opinion; it is the most remarkable object that has yet been discovered. The right arm is placed on the heart, and the whole figure exhibits an attitude of the most perfect agony, as if death had been produced by the heavy pressure of a great weight of stones. There is a difference of opinion as to whether the excavation be a Roman village or one extensive building, destroyed by some accident. The grounds have been purchased by government, and upwards of one hundred men are constantly at work."

Painting Houses.—A writer in the New England Farmer, says it has been proved by repeated experiments "that a house painted late in autumn or in winter, will hold the paint more than twice as long as one painted in warm weather." And he gives as a reason, that in cold weather the oil and other ingredients form a hard cement, whereas in warm weather the oil penetrates into the wood, and leaves the other parts dry so that they crumble off. This is a subject worthy the attention, as the expense of keeping them well painted has hitherto been a serious inroad upon the purse.

In the transactions of a late sitting of the French Academy of Sciences there is an account of a shower of a singular nature, with which a part of Persia has been visited. The ground was covered, to a considerable extent, six inches deep, with a substance that was eagerly eaten both by men and cattle. It turned out to be a species of lichen, already described by botanists, carried away and precipitated in this manner by some peculiar action of the winds.

The Orange Tree.—There is an orange tree in the garden at Versailles, which is well ascertained to be above 400 years old, having been sown in 1421.

Curious and Interesting Facts.—A correspondent of the N. Y. Statesman, has communicated the following miscellaneous statements:

Europe now contains 227 millions of inhabitants, and there appears in that quarter of the world, 2142 journals of every description; that is, one journal for 106,000 inhabitants. America has 39 millions of inhabitants, with 978 newspapers and periodical journals; that is, one for every 40,000 inhabitants. Asia, with 390 millions of inhabitants, has but one journal for every 14 millions. Africa, with 60 millions of inhabitants, has but one journal for every 5 millions.

Late East India accounts had reached London.—Under the head of Boorhanpore it is stated that "in the village of Rakhun, near Boorhanpore, an immense concourse of people assembled, consisting of pedlars, Dadoo-Punthees, Sunyases, and others, supposed to be at least one hundred and fifty thousand. At the time the crowd was the thickest, suddenly a most pestilential and deadly wind began to blow, and the people, abandoning their property, fled they knew not whither. Great numbers perished on the spot. The news writer says, that the whole of the

merchandise collected there was given to the wind. It was wonderful, he adds, what could have become of so vast a multitude in so short a time. The virulence of the poisonous blast however, at length abated, and the Dadoo-Punthees, and Sunyases, and others that remained, fell into desperate strife, in which many were killed and wounded. The loss of property was beyond calculation.

Lancaster, Mass. Nov. 4.

Natural Curiosity.—The Skull and Jaw-Bone of a monstrous sea animal, recently exhibited in this town, was unquestionably the greatest natural curiosity which has ever been presented to the age.—It is said to have been taken from a serpent, that was found floating dead upon the water, on the 18th of May last, near Cape Cod. The tail of the animal was broken off, and hanging by the skin, which is supposed to have been the occasion of its death. The monster, as the advertisement described it, was 75 feet long, and shaped like a serpent, with no fins, and a tail like that of a fish; the back was black and hard like an alligator's, and the belly yellow and ribbed like the belly of a whale. The Skull and Jaw-Bone were all that the finder, Capt. Abraham Small, was able to bring ashore, on account of the putrid and offensive state of the creature, which had probably been dead some time when it was discovered. The bone exhibited was fifteen feet long and seven wide, and weighed twelve hundred pounds! When the flesh was upon it, it might have borne some resemblance to a horse's head. We are strongly inclined to the belief that this may have been the great Gloucester Sea-Serpent himself, or at least one of the family.

Weather Prognostics.—When the clouds are red in the west, with a tint of purple, it portends fine weather, because the air when dry refracts more red, or heat-making rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. A coppery or yellow sun set generally foretels rain: but, as an indication of wet weather approaching, nothing is more certain than a halo round the moon, which is produced by the precipitated water, and the larger the circle, the nearer the clouds, and consequently, the more ready to fall.—As to the rainbow, the old proverb is correct—

"A rainbow in the morning is the shepherd's warning,
"A rainbow at night is the shepherd's delight."

It may be thus explained. A rainbow can only occur when the clouds containing or depositing the rain are opposite to the sun—and in the evening the rainbow is in the east, and in the morning in the west; and as our heavy rains in this climate are usually brought by the westerly wind, a rainbow in the west indicates that the bad weather is on the road, by the wind to us; whereas the rainbow in the east proves that the rain in these clouds is passing from us.

When swallows fly high, fine weather is to be expected or continued; but when they fly low, and close to the ground, rain is almost surely approaching, because swallows follow the flies and gnats, and flies and gnats usually delight in warm strata of air; and as warm air, is lighter, and usually moister than cold air, when the warm strata of air are high, there is less chance of moisture being thrown down from them by the mixture with cold air; but when the warm and moist air is close to the surface, it is almost certain that as the cold air flows down into it, a deposition of water will take place. The augury of the ancients was a good deal founded upon the observation of the instinct of birds, and there are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies, but two may be always regarded as a favourable omen; and the reason is, that in cold and stormy weather, one magpipe alone leaves the nest in search of food, the other remaining sitting upon the eggs, or the young ones; but when two go out together, it is only when the weather is warm and mild, and favourable for fishing.—*Abridged from a work called Salmonia, attributed to Sir Humphrey Davy.*

LIST OF NEW PUBLICATIONS.

A Discussion on Baptism, by Rev. A. M'Calla.

Sermon delivered in the Chapel of Yale College, by Dr. Taylor.

Address before the Cliosophic and Whig Societies of Nassau Hall, by J. R. Ingersoll.

View of Christianity over the World, by Frederick Shoberl.

View of the United States, by W. Darby.

Guido, a Tale, and other Sketches, by Ianthe.

Dr. Granville's Travels through Europe.

Fisherman and his Dog, published by A. S. S. Union.

Address in favour of Sunday schools, by Rev. Dr. Grant.

Lights and Shades of English Life.

Pelham, or the Adventures of a Gentleman.

Crockford, or an Exhibit of the London Gambling Houses.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Communications of the Corresponding Secretary and General Agent.

(*Continued from page* 317.)

FOURTH COMMUNICATION.

Brethren,—As your General Agent, I preached in the Second Presbyterian Church in this city on Lord's day morning, the 6th inst.; and after the blessing was pronounced, those individuals who felt willing to contribute annually *fifty cents*, or any other sum, to our missionary operations, came forward, and gave their names to the Session.

The Elders of the church in their sessional character, have undertaken to complete the business of obtaining subscriptions, which was thus happily begun, we trust, in the spirit of the Lord, on the Lord's day. In this congregation, and in all which I have hitherto visited, the subscribers of the congregation answer to a *Society*, and the Elders to *Managers;* without any formality of organization; and without any apprehension that the union between these *Managers* and *their subscribers* will soon cease. This kind of society has this advantage, that it is a divinely appointed government in the church, and will answer for all the various benevolent operations in which our Presbyterian congregations may wish to engage. It is expected that the session of each congregation will appoint such active and zealous persons to assist them in obtaining subscriptions and in making collections at the proper time, as they may think proper; and all of these persons, whether male or female, we hope may feel it an honour to be permitted to serve the church of God.

I wish particularly to note, that of the Second Presbyterian Church, *Mrs. Flora Scudder*, a coloured woman, living in the family of the Rev. Dr. Green, has not only sent me her subscription, but the payment of *fifty cents* in advance. Can any communicant in the Presbyterian church say, "were I disposed, I could not follow her example."

We ask not great sacrifices from any one; but the hearty co-operation of more than 146,000 communicants in this important concern of the Assembly's Missions.

On the 13th inst. I had the pleasure of addressing the First Presbyterian Church in this city, the ecclesiastical nucleus, around which have formed all the 1968 congregations now in our connexion. The elders of this ancient church have determined to take the business in hand, and will speedily wait on the members of their congregation, for their subscriptions to the Board. In this, or some similar way, we most earnestly desire that all our sessions would proceed, and report all their subscriptions, together with the names of the persons who belong to the eldership, to the General Agent of this Board. In the minutes of the Assembly the names of the ministers of our section of the church have been frequently printed; but we long to see a thick and closely printed octavo report of the Board of Missions, which shall give each pastor with his elders, and a long catalogue of contributors appended to the list. This would prove a church register of more than common usefulness and interest.

In the afternoon of yesterday, I preached on the subject of my mission in the 6th Presbyterian church; and after the blessing was pronounced, the Rev. Dr. Green, President of our Board of Missions, as a communicant in that church, came forward and gave in his name for *fifty cents*. He was followed by the eldership; and they in turn received the names of all who offered their subscriptions willingly to the cause. The day having proved unfavourable for attendance, the session intend to prosecute immediately the business of completing their roll. There is no doubt but that each of the three churches above named will subscribe for annual payment on or before the 25th of December, more dollars than they contain communicants.

Hitherto I have met with encouraging success in my agency; and having made such an auspicious beginning in our own city, it is my design to employ the remainder of the summer in other places.

Some time ago, I received from Dr. Wm. A. Tatem of Denton, in Caroline county, in Maryland, a pressing application for a missionary to be sent to that place: and lately a letter from Dr. Wm. Whiteley, of Whiteleysburg, Kent county, Maryland, represents, that after repeated applications for some one to break to them the bread of life, three of their churches have been closed for *eight* or *ten* months. We have agreed to send Mr. Annan to that region of country; and I recommend that a commission be given to John B. M'Creary, a licentiate of the Presbytery of Philadelphia, to spend three months in missionary labours in Denton and its vicinity. He and Mr. Annan will

of course select each of them such stations as will prevent interference, in their efforts to do good in this region of spiritual desolation.

The Presbytery of Ebenezer has under its care nineteen congregations, and consists of but *five* ministers; one of whom, in consequence of a paralytic affection, is no longer able to preach. The territory embraced by this presbytery extends along the Ohio river 150 miles, and is 50 miles in width. It contains twelve counties, which are among the most populous and wealthy in the state of Kentucky. At the present time there is a remarkable affusion of the influences of the Holy Spirit on these congregations, which have no spiritual husbandmen to gather the fruits. These fields, whitening for the harvest, it is feared may be trodden down by ravening beasts of prey. Two or three sound, evangelical, laborious men ought to proceed immediately to this field of labour. But where can they be found?

I recommend that Mr. Joseph Addison Mines, a licentiate of the Presbytery of Baltimore, receive a commission to perform missionary service for six months within the bounds of the Presbytery of Ebenezer, and that he confer with the ministers of that judicatory in relation to the principal stations which he shall endeavour to occupy.

That the Lord may direct and speed us in the way of duty, is the prayer of your brother and agent,

EZRA STILES ELY.

Philadelphia, July 14th, 1828.

FIFTH COMMUNICATION.

See Christian Advocate for August, page 374.

SIXTH COMMUNICATION.

NEW YORK, July 30th, 1828.

The Executive Committee of the Board of Missions of the General Assembly.

Brethren,—A letter from the Rev. Lewis M'Leod, under date of June 30th, informs me that Messrs. Kingsbury and Blair, two excellent missionaries to the Choctaw Indians, had met him at Memphis in Tennessee, and convinced him that he ought not to visit the north; but to continue to labour in the south-western part of his native state. Consequently, he resolved to spend the months of July, August, and September, at Clarksville, Charlotte, Paris, and Reynoldsburg, and the surrounding country; the region in which he performed a mission of two months last fall under the direction of our Board; and in which he has continued to preach Christ, with little intermission from that time until the present. "Perhaps no State," he remarks, "is more neglected by Presbyterians than Tennessee, especially West Tennessee; and this is one cogent reason inclining me to make this the scene of my ministerial labours Pray for us, and extend a helping hand across the Allegheny mountains. You may be instrumental in sowing the seeds of truth and holiness in these valleys of moral and intellectual desolation, which may spring up, flourish, and become meet to be transplanted to the Paradise of God."

In payment of the Rev. Mr. M'Leod for his two months' mission, $66 are due, which he desires may be transmitted to him to Nashville, to the care of the Rev. Obadiah Jennings, who has removed to that place.

"Could you grant," says Mr. M'Leod, "a missionary appointment for Shelby, Hardiman, and Fayette counties, in West Tennessee, for twelve months, or even for six months, I think with the blessing of God that several churches might be organized, and matters so arranged that a minister might be permanently settled amongst them. I have not much doubt but that half the amount of a mission would be sustained by the people." For this work I do not know of any brother more suitable than the writer of the above; and I recommend, therefore, since he will not be able to perform the mission to which we lately appointed him in the state of New York, that the Rev. Lewis M'Leod be appointed a missionary in West Tennessee, to labour at discretion for six months.

The Rev. Joseph M. Ogden has completed his mission of six months in Luzerne county, Pa., and is now engaged within the bounds of the Presbytery of Elizabethtown, to which he belongs. His last report embraces the term of two months, in which he preached twenty-five sermons, besides attending weekly Bible classes, Sabbath schools, and prayer meetings. The people of Conynghamtown universally manifested a deep reluctance to be left without the preaching of the gospel. The church here, gathered and organized by Mr. Ogden, consists of eighteen members. In behalf of the people, he earnestly solicits the Board to send by September next, a missionary to labour alternately between Berwick and Conynghamtown, which are eleven miles apart; and he feels confident that the people, as in his case, will defray half of the expense of the mission. The committee will credit this congregation with $33, and order the payment of $66 to Mr. Ogden, half of which he has already received.

Messrs. Joseph Kerr and Amos Miller, ruling elders in the newly organized

church at Stroudsburg, Pa. have informed me by letter, that about one year ago there were but two professors of religion of the Presbyterian order in the place;—that about that time the American Home Missionary Society sent the Rev. Mr. Field to labour three months in the place;—that his efforts were blessed to the people among whom a good deal of religious excitement was produced; that he organized a church, administered for the first time to them the Lord's Supper, and admitted ten new members; that subsequently Mr. Charles J. Cook, (that love-smitten and deranged man of talents,) who was many years ago suspended by the Presbytery of Rochester, came among them and did injury;—but that lately they have been revived by the two months' labour of our missionary, Mr. John M. Dickey, son of the Rev. Dr. Dickey. For his services they express the warmest gratitude; and state, that through his preaching THIRTEEN new communicants have been added to their church at a late dispensation of the Lord's Supper by our Rev. brother Gray, of Easton. They apprehend a good work of grace to be still in progress amongst them. In conclusion they say "We are not at present able to contribute much towards the support of the gospel; yet we think if there was another missionary sent to this place; a man that would be as pleasing to the people as Mr. Dickey, and one of equal talents, we would very soon, in connexion with the Smithfield congregation, be able to do considerable towards his support. We therefore hope you will make our request known to the Board of Missions, believing that their compliance with it, in sending us such a missionary, will be for the advancement of the Redeemer's kingdom.

The Committee will grant this request, beyond doubt, so soon as they can procure a suitable missionary. Last evening, I preached in the North Dutch Church, on doing good to all men as we have opportunity; especially to those who are of the household of faith; and brought my discourse to bear principally on the great business of missionary efforts. I design to do this in all of the churches which I have the privilege of addressing, whether they co-operate with our Board or not.

Since my last communication I have to report the further payment in Dr. Rowan's congregation of $1.00 for Mr. John B. Murray and wife, and $2.00 from Mrs. Arden. In the Rev. Mr. M'Cartee's congregation, I have received from Mr. Wm. Brandon, 50 cents; from Miss Isabella Millikin, $1.00; and from four persons not named, $2.00.

On the evening of the 31st of July, I had a conference with the Rev. Mr. Snodgrass, the pastor, and with the Session of the Murray street Church, New York. They are making exertions to liquidate a debt of about $18,000, still due on their church edifice; but notwithstanding, they expressed unanimously their opinion of the reasonableness of our application, and their determination to come into the measure of the fifty-cent contribution for every communicant. On Friday evening, following, I had the pleasure to preach in the Murray street Church on their preparation for the sacramental supper.

On Lord's day, the 3d of August, I preached on the duty of all Christians in relation to the missionary operations of the present day; and particularly on the efforts which the congregations in our connexion ought to make, in the first Presbyterian Church in N. York, of which the Rev. W. W. Phillips, D. D. is pastor. This congregation were reminded that their former patriarchal pastor, the Rev. John Rodgers, D. D. was in 1789, the first Moderator of our first General Assembly, which then embraced *four* Synods, and now comprehends *sixteen;* and that such an increase is attended with corresponding obligations to usefulness.

In the afternoon of the same day I preached on the same subject in Cedar street, to the people lately under the pastoral care of Dr. Romeyn; but now of the Rev. Cyrus Mason. In these two churches, I have been sufficiently assured, that on or before next Christmas the amount of *fifty cents* from each communicant will be collected for our Board, in such manner as the session of each shall deem expedient.

In the evening I preached on the subject of serving Christ, especially by propagating his gospel, in the Middle Dutch Church, New York; and so soon as our Board shall establish terms of co-operation with them, it is understood that some liberal subscriptions will be made to the Missionary Society of the Reformed Dutch Church, of which MR. ABRAHAM VAN NESS is one of the philanthropic and distinguished patrons, for the express purpose of co-operating with us in foreign missions, particularly to papal dominions.

Agreeably to order, I have this day remitted to Mr. Theodore Nicolet, Treasurer of the Evangelical French Church at New Orleans, the sum of $747 35; which together with $20 00 subscribed by our fellow citizen, Captain Simeon Toby, and made payable in New Orleans, will make a total of $767 35, paid to our Board, and by them appropriated, according to the will of the donors, to the benevolent object of promoting the spiritual welfare of the French population of Louisiana.

Yours, with esteem,

EZRA STILES ELY,
Corresponding Secretary and General Agent of the Board.

Abstract of the twenty-fourth Report of the British and Foreign Bible Society, 1828.

(*Concluded from p. 525.*)

SOUTH AMERICA.

Letters have been received from Mr. Matthews. Many have been the discouragements with which he has had to contend, arising from the unsettled state of the country, the attempts to spread the poison of infidelity, and the indifference of the people to the Scriptures. His personal fatigues, privations, and dangers, have also been numerous. But under every discouragement, he has been borne up by the principles of the book he is industriously endeavouring to circulate.

From BUENOS AYRES, the Rev. Mr. Armstrong has kindly continued his correspondence. He has embraced every opportunity of forwarding the interests of the Society, despatching small quantities of the Sacred Scriptures here and there, to persons recommended to him. The political circumstances of the country have proved to him, as well as to Mr. Matthews, a serious impediment; but the great evil against which they have both had to contend, is the apathy of the people.

To RIO JANEIRO 2000 copies of the Scriptures, principally German, have been sent for the emigrants from Europe settled here.

Mr. James Thomson has traversed several parts of MEXICO, and has succeeded in disposing of 4500 copies of the Scriptures. Many highly interesting extracts from his letters are given in the Report and in the Monthly Extracts. The reception his indefatigable labours have met with, encourage the Committee to look for beneficial results, and to continue and increase their exertions for that country.

NORTH AMERICA.

Last year, the AMERICAN BIBLE SOCIETY issued 71,621 copies, which, added to those of former years, form a total of 511,168. Its Auxiliaries have received an accession of 41 new Societies, and amount in all to 547. This institution is not only taking most active measures for supplying the wants of its own country, but is making arrangements for efficient labours in South America.

The various communications which have been received from BRITISH NORTH AMERICA, have led your Committee to engage the Rev. John West to visit that country.

From MONTREAL, the Rev. Thaddeus Osgood, to whose care 200 Bibles and 800 Testaments had been confided, for the Sunday School Union, writes: "Our Sunday Schools now begin to flourish, in consequence of what the Bible Society has done for them."

The Montreal Auxiliary Bible Society has sent an order for between 3 and 4000 Bibles and Testaments.

To the NEWFOUNDLAND School Society 250 Bibles and 500 Testaments have been granted.

DOMESTIC.—The work of the Society has been prospering no less at home than abroad, and it is with gratitude recorded, that the issues have amounted to 137,162 Bibles and 199,108 Testaments, being an excess of 42,264 copies over those of last year. The demand from Sunday Schools, in consequence of the reduction in price of books designed solely for school stock, has been very considerable.

The amount received by the Society has nearly equalled that of the last year, being 78,943*l.* 17*s.* 11*d.*; in addition, remittances have been made from Auxiliary Societies, since the 31st of March, which properly belonged to the last year's account, amounting to 1679*l.* 2*s.* 8*d.*

The Auxiliaries, Branch Societies, and Associations, have continued their respective exertions. Fifty new Societies have been added to those previously existing.

The Ladies' Associations at BIRMINGHAM found, on commencing their labours last year, not fewer than two thousand families in Birmingham and its neighbourhood entirely destitute of the Scriptures. Your Committee have reason to know, that the painful fact discovered at Birmingham is only a specimen of what is the actual state of things in other parts of the country. Many other facts might be mentioned, but these may suffice. And with such facts before them, your Committee have felt fully justified in adopting another Agent, Mr. Brackenbury, to assist in carrying into effect the system of Associations. The favourable results of this system are attested in the ample supply of the Scriptures that have been furnished, on the most advantageous terms, to the poor, and in the increase of the Society's resources.

In turning to SCOTLAND, your Committee have to acknowledge having received several remittances. To all these friends the Committee would express their gratitude, not merely for the sums which they have remitted, but for those kind expressions of confidence which have appeared in their letters, or in their printed documents. Considerable supplies of the Gaelic Scriptures have been forwarded to the Invernessshire Bible Society, and the Gaelic School Society, and to several individuals. The Roman Catholic schools in Glasgow have again been aided by a grant of 250 Bibles and 750 Testaments.

IRELAND.

HIBERNIAN BIBLE SOCIETY.—The issues of the Scriptures, the number of new Societies formed, and the total receipts, during the last year, have been greater than during any former year of the Society's operations. Nevertheless, the funds raised in Ireland are not sufficient, without foreign aid, to enable the Society to carry on its operations with vigour and effect. In the early part of the year, a communication was sent from the Hibernian Bible Society, requesting 23,150 copies of the Scriptures; which have been granted. The extending prosperity of that institution is a matter of unfeigned rejoicing; and it cannot but be deemed a privilege to have aided materially in promoting that prosperity.

The Committee of the London Hibernian Society have also been supplied with 25,000 Bibles and Testaments.

To the Irish Society at Dublin there have been supplied 4000 Testaments; and the Baptist Irish Society has requested and received 500 English Bibles, 1000 English and 500 Irish Testaments.

The Irish Bible, in the vernacular character, so anxiously looked for, has at length been completed.

The Hibernian Bible Society, and the Irish Society, have respectively applied for 500 copies; which have been granted.

An application from the Scripture Reader's Society for Ireland, and 500 English Bibles and 200 Irish Bibles have been granted.

The Sunday School Society for Ireland has received 5000 Bibles and 15,000 Testaments.

In closing the Review of the labours of the past year, the Committee cannot refrain from adverting to a few out of the multitude of encouraging thoughts which that review suggests. The abundance of those labours in which they have been called to engage, the unanimity prevailing among such as have continued in connexion with the Society, the cheerfulness with which the means of carrying on the work have been supplied, the readiness with which the Scriptures have been received, and the instances of good actually done that have come under their notice, are all in themselves fruitful subjects of devout thanksgivings to the only Author of all good.

Deeply anxious for the continued and increasing prosperity of the Institution, and convinced that that prosperity will be in proportion to the love which is felt by the members of the Society to the Sacred Volume, your Committee will only say in conclusion, May every friend of the Bible Society, in every rank of life, suffer the Word of Christ to dwell in him richly in all wisdom! May every friend of the Society as, in his distribution of the Sacred Volume, he professes to extol its excellency, and with David to declare, (Psalm xix.) "That the testimonies of the Lord are more to be desired than gold, yea than much fine gold, and that they are sweeter also than honey and the honeycomb;" add, with the royal Psalmist, "Moreover, by them is *thy* servant warned, and in keeping of them there is great reward!"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church has not received any thing for the Seminary at Princeton during the month of November last, but he has the pleasure to acknowledge the receipt of the following sums from the Rev. Dr. E. S. Ely, General Agent of the Board of Missions, for the Missionary Fund, viz.

From the Middletown Church, Chester County, Pennsylvania	$65 00
Contributions in the Church of Bethany, remitted by Rev. Wm. Jefferies	34 57
From subscribers in the Church of Kensington	6 50
of Neshaminey	6 25
The Female Missionary Society of Rocky Spring, remitted by Mrs. John M'Knight, Treasurer	20 00
Monthly Concert in Eighth Presbyterian Church, Philadelphia	9 65
Concert and Sabbath Evening service in the Third Presbyterian Church, Philadelphia	9 62
Thanksgiving after Harvest in the Church of Newtown, Bucks County, Pennsylvania, remitted by Rev. Alexander Boyd	5 00
the Misses Hents	1 00
Miss Elizabeth Hackett, a donation	1 00
James Hutchinson, wife and daughter	1 50
For Missions	$160 09

View of Publick Affairs.

London papers have been received in this country to the 23d—Liverpool to the 25th—and French papers to the 24th of October ult.—the substance of which we shall briefly state.

EUROPE.

Britain.—In the course of the last month, information of a scarcity of bread stuffs in England, raised the price of flour greatly in our country. The latest intelligence, however, represents the scarcity as likely to be less than had been apprehended, and that the price of grain in Britain had fallen—The king had been ill, but was so far recovered as to "entertain a party at dinner." It appears that his malady is a dropsy of the thorax, the disease of which the Duke of York and his eldest sister died—Great and dangerous commotions existed in Ireland, in regard to Catholick emancipation, and large corps of troops had been sent thither from England. It was the general belief that in the approaching session of parliament the Catholicks would obtain at least a considerable part of their demands—News from the Russian armies before Shumla and Varna, to the 15th of October, had been received. By sickness, the want of water, the heat of the climate, and the vigour and valour of the Turkish forces, the loss of the Russians before Shumla had been very great—some reports say to the amount of thirty or forty thousand men; so great, it appears, that the siege of that place was believed to be raised. It at least was certain that the Turks at Shumla had sent a detachment of 15,000 to the relief of Varna. With this detachment a sanguinary conflict ensued, in which the Turks were at first victorious, but were afterwards compelled to retire to an entrenched camp; this camp, after a day or two, was attacked by the Russians, who were eventually repulsed with very considerable loss. Reports existed, both of the capture, and of the abandonment of Varna by the Russians—Thus it appears that nothing absolutely decisive has yet taken place; but there is no doubt that the Russians have met with great losses, and great disappointment; and that the Turks, for the time being, have the advantage, and are greatly animated by their successes.

France.—We learn from the French papers that a third corps of French troops has sailed from Toulon, and reached the Morea—that on the 2d of October, Ibrahim Pacha had set sail for Egypt, agreeably to a convention concluded by his father with admiral Codrington, at Alexandria—leaving 1200 Turks (the Sultan not having consented to withdraw his troops from Greece) in the towns of Coron, Modon, and Navarino—The siege of the latter place was to be commenced by the French general, Maison, on the 3d of October.

Spain.—A new insurrection appears to have broken out in Spain, composed of those who are called *ultra-loyalists;* or those who wish for more severe measures than have yet been adopted against the Constitutionalists; and a more despotick government than now exists. It is believed that these ultra-loyalists act in concert with the partisans of Don Miguel, and that they are paid by a fund provided by the clergy both of Portugal and Spain—The troops of the government were marching against the insurgents.

Portugal.—The stillness of despotism seems to pervade this country at present. The usurper is taking measures to secure to himself the allegiance of the foreign insular possessions of Portugal.

Greece—Is no longer desolated. We hope those who manage her affairs will give her as much liberty as she can bear. We rejoice to learn that schools of all descriptions are encouraged; and to observe that various denominations of Christians, both in this country and in Europe, are sending Bibles and missionaries to teach her inhabitants the pure doctrines of revelation.

Russia.—It is said that the Russian bulletins, relative to military operations, are henceforth to be issued at Petersburgh—A new levy of four men in every five hundred has been ordered to augment the Russian armies; and this will produce, it is said, a body of recruits to the enormous amount of 240 thousand.

Turkey.—All the advices from Constantinople and Smyrna, represent the Turks as filled with enthusiasm to defend their country and their religion, and that they are greatly encouraged by their recent successes.

ASIA.

It appears that the Russian force lately employed against Persia, is now carrying on military operations against the Turks in Asia Minor; and that a Turkish fortress, on the road to Georgia, has lately capitulated to the Russian general, Prince Wodbolski.

AFRICA.

On the 6th of August last, the Pacha of Egypt, Mehemet Ali, entered into a convention with Admiral Codrington, in which he engages—1. To give up all persons under his control, who were made slaves after the battle of Navarino—Codrington, on his part, to give up all the Egyptian soldiers captured in that battle, and the corvettes captured in the Morea. 2. The Egyptian troops in the Morea to evacuate it, as soon as possible. 3 and 4. The Pacha's transports, carrying his troops, to be convoyed by English and French ships of war. 5. No Greek, male or female, to be brought from the Morea, but by voluntary choice. 6. The Pacha to be allowed to leave 1200 men, and no more, to garrison the fortresses.

AMERICA.

Colombia.—At Bogota, an insurrection of a part of the army, was very near terminating the career of Bolivar, with his life. He escaped out of a window, and concealed himself under a bridge, over which the soldiers who were in pursuit of him marched. The insurrection, however, has been subdued. Several persons of distinction, who were concerned in it, have been shot; and it seems probable that Santander, the political rival and opponent of Bolivar, will share the same fate. This occurrence will only serve to afford a plausible reason for subjecting every thing in Colombia to military rule; and indeed it seems as if nothing else would be regarded.

Mexico.—It appears that a large party in Mexico, headed by General Santa Anna, dissatisfied with the late election of a president of this extended republick, excited a formidable insurrection; and with arms in their hands, endeavoured to overturn the general government. The insurrection is not yet entirely quelled, but the governmental troops are represented as every where successful, and the insurgents as nearly subdued. Our minister, Mr. Poinsett, is about to return home. He only waits for the confirmation by our government of the treaty which he negotiated.

United States.—There no longer remains any doubt that General Jackson will be the next President of the United States, as a considerable majority of the electors chosen are known to be pledged to give their votes for him. We rejoice that "the agony is past," and hope it will leave after it no painful spasms, or threatening symptoms of any kind. What reason have we to be thankful, that when our sister republicks in the South are torn with dissentions, which produce war, and bloodshed, and assassinations, a better state of society in our country enables us, under the care of a kind Providence, to terminate our political controversies, by a peaceful popular election, and a quiet submission to the radical principle of republicanism that "the majority must govern." Let us remember that this happy state of society can be preserved and perpetuated, only by the diffusion of knowledge and piety among our citizens at large. An ignorant, immoral, and irreligious people never did, and never will, long maintain a free government.

☞ We think it due to our correspondent, as well as to ourselves, to give publicity to the following communication; and to add, that we know the writer to be a gentleman as worthy of credit as any other that can be named, be he who he may.

To the Editor of the Christian Advocate.

Sir,—In a late No. of the "New York Observer," there appeared a paragraph which in no very courteous manner gave the *lie-direct* to an anecdote concerning Dr. Chalmers and the Rev. Rowland Hill, which was related in a number of the "Transatlantick Recollections," published some time ago in the "Christian Advocate."

The amount of the paragraph alluded to is, that the writer had it from a respectable witness, who was present on a certain occasion when Dr. Chalmers preached a missionary sermon in London, that he did not hear Mr. Hill make use of the language imputed to him in the Advocate. Now, would it not have been exhibiting a Christian modesty for the writer to have let the anecdote pass unobserved, or at least to have spoken of it with less confidence? seeing that there might exist a *positive* testimony, stronger than his *negative*. Though the subject is of very minor consequence, and though a mistake *may* lie on the side of the anecdote, yet, sir, I feel it due to the very respectable source through which it got currency, as well as to myself, to say, that I had it, just as recorded, from a person who said he was *present*, and *heard it*, and who is a respectable clergyman, as well as the son of a respectable clergyman, of the city of London.

The Author of the Transatlantick Recollections.

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